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INSTITUTES

OF

THE CHRISTIAN RELIGION

BY
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WITH AN INTRODUCTION
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VOLUME II.

EMBRACING DOCTRINE ON THE ADAMIC RACE; JESUS
CHRIST; THE HOLY SPIRIT; PERSONAL SAL-
VATION; AND THE LAST THINGS

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By EMANUEL V. GERHART.

TO
HIS OLDEST CO-WORKER
IN THEOLOGICAL EDUCATION,
THE REV. THOMAS G. APPLE, D. D., LL. D.,
WHO FOR MANY YEARS
HAS BEEN TO HIM A STRONG SUPPORT
IN PURSUING THE STUDY OF CHRISTIAN TRUTH,
THIS VOLUME,
IN TOKEN OF HIGH APPRECIATION AND CORDIAL FRIENDSHIP,
IS DEDICATED.
BY THE AUTHOR.



PREFACE.

WHAT think ye of the Christ? is the question put to the Jews by our Lord.

Scribes and Pharisees had taken counsel how they might ensnare Him in His talk. To compass their purpose they assail Him with political and speculative questions, seeking to expose His pretensions to wisdom by giving Him problems held to be the most perplexing; but He promptly silences their boldness and puts their hypocrisy to shame.

Not in turn to ensnare them, nor merely to reprove their spiritual blindness, but in order to divert absorbing interest from matters of comparatively little account, He fixes serious thought on the question which for them is chief: What think ye of the Christ? The relation of the Church to the State, or the truth of the resurrection, or the relative claim to observance of this or that commandment, may each be worthy of discussion; but the matter which is paramount, and which before all others calls for absorbing interest and solemn reflection, is wholly different in kind. It concerns the Person and office of the Messiah. Who is He? What opinion have ye of Him? This is the principal question. It merited thoughtful inquiry then; it merits thoughtful inquiry now.

To obey His words, to trust His saving grace and to follow Him, is incumbent on all who hear the Gospel; but it is no less incumbent on believers, especially on all

teachers of the Christian religion, to form and to have an intelligent judgment respecting His person and His mission.

The Christ challenges acceptance, obedience, devotion; but His challenge is not limited to our ethical life. He addresses the intellect as really as the will. He addresses the disposition and the ability rationally to interpret and construe objective truth, as certainly as He addresses the power of consecration and service. He is the Truth for the whole manhood of man: for the will, to be obeyed and honored according to the dictates of conscience; for the reason, to be apprehended and known according to the laws of thought. The obligation to believe answers to the psychological impulse which disposes us to credit the object of perception; the obligation to obey answers to the genius of the will which feels bound to affirm the right and to deny the wrong. The same correlation obtains between Christ as truth for thought and the structure of the human reason. An earnest Christian cannot do otherwise than think on what he believes. The necessity is peremptory from without and it stirs irrepressibly from within, a necessity which for the sphere of Christian knowledge is as imperative as is the obligation to believe and to obey for the sphere of Christian righteousness.

The will may not ignore the intellect, nor may the intellect ignore the will; each requires and conditions the legitimate action of the other; neither may character be indifferent to science, nor science be indifferent to character. The science of ethics has, by common consent, a place in the economy of civilized society, as truly as actual morality. So theological studies have a standing in the court of Truth by the side of practical religion. The science of the Christian Creed insists on its right to recog-

dition no less forcibly than the Creed commands reverence. A faith without thought is insecure and unbecoming our manhood. Valid Christian thought honors Christianity, and it is an indispensable condition of consistent Christian character. The results confirm faith and energize the Christian life, empowering pastor and layman to give answer to every man that asketh a reason concerning the hope that is in them.

A superficial or defective theology sooner or later begets a defective or false proclamation of the Gospel; and a defective proclamation of the Gospel not only produces superficial or false conceptions respecting Christianity, but it will also issue in the development of a moral life lacking the distinctiveness, uncompromising firmness and spiritual zeal of the Christian type. No age can disparage theological science without prejudice to practical religion. The state of religion and morals answers to reigning religious ideas.

Recognizing the indissoluble connection between Christian thought and the Christian life, between theological science and the efficiency of the pulpit, the author has felt justified in devoting time and strength to the theological studies embodied in the preceding and in this second volume, studies which have been conducted on the basis of the central truth of Christianity, the union of sovereign Love and human autonomy in the person of Jesus Christ, who is the final revelation and the only redemption.

When, in 1891, the first volume of this work was issued, nearly the whole of the second volume was written, and it was my expectation that it would follow during the ensuing year. On further reflection, however, I decided to re-study and re-write the whole of it, a task which, as a great part

of my time is consumed by the duties of my Chair and by the miscellaneous claims of the Church, has occupied two years more than was anticipated.

I repeat my grateful sense of obligation for valuable help received in various forms from my colleagues in the Theological Seminary, and from Professors of Franklin and Marshall College. Especially do I thank Prof. John B. Kieffer, Ph. D., for many acts of kindness.

It is due the Rev. R. Leighton Gerhart, A. M., that I express my obligations to him for a careful examination in manuscript of anthropology and soteriology, and for many important suggestions.

The Rev. A. Carl Whitmer has been my faithful co-worker in reading proofs. I am greatly indebted to him for the time and patient labor he has from week to week been bestowing on this volume.

The results of my researches and studies in the domain of systematic theology as wrought out in these volumes are consecrated to the service of the kingdom of God, with the assurance that sound thought respecting the nature, relations and compass of the absolute religion is an indispensable condition of zealous, steadfast and joyous devotion to Jesus Christ.

E. V. G.

THEOLOGICAL SEMINARY,
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CONTENTS.

PREFACE	v
-------------------	---

BOOK V.

ANTHROPOLOGY, OR DOCTRINE ON THE ADAMIC RACE.

CHAP. I.—THE DIVINE IDEA OF MAN.

§ 186. Man to be studied in the light of the ideal Man. Genesis by itself inadequate	3-7
§ 187. Man's constitution twofold : connected with nature, and with God	7-17
§ 188. Man, compared with lower orders, a new creation. Nature neither evolves man nor completes man, yet man is the perfection of nature	18-23
§ 189. The divine idea of the world gains expression through man, who is its prophet, priest and king	24-27
§ 190. Darwinian and pantheistic hypotheses	27-34

CHAP. II.—THE PRIMEVAL MAN.

§ 191. As created, man was much more potentially than actually	35
§ 192. The first man was truly <i>man</i> , in whom lower kingdoms became relatively complete	36-46
§ 193. The primeval man good. His constitution whole ; his nature adapted to his ultimate end	46-50
§ 194. Free from the taint of moral evil, and qualified to attain to a higher state of ethico-religious perfection	51-54
§ 195. Man's divine imageship	54-56
§ 196. The divine image commensurate with human nature. Man's essence images God's essence	56-60

§ 197. Evidences of this exalted dignity : superiority to nature ; tendency of pagan philosophy ; the incarnate Son	61-64
§ 198. The question concerning the location of the divine image	64-67
CHAP. III.—THE PROBATION.	
§ 199. By creation man was not at the goal of his existence ; whether he would attain to it depended on uninterrupted obedience. Until this problem was solved he was under probation	67-69
§ 200. As there is a kingdom of falsehood his probation bears the character of a conflict with his spiritual foe	70-74
§ 201. A probation of the primeval man a necessity, including his relation to God, to himself and to the kingdom of evil. Needful to meet and reject evil by the choice of the good	74-78
CHAP. IV.—THE FALL.	
§ 202. The probation of the human race in the person of Adam	79
§ 203. Gen. iii. 1-8 a pictorial representation, all parts of which symbolize moral and spiritual realities	80-86
§ 204. The fall a failure, a loss and a positive wrong	86-94
CHAP. V.—THE CONSEQUENCES OF THE FALL.	
§ 205. By the fall human nature sinks into a condition wherein all relations contravene the divine idea	95
§ 206. Guilt: God's judgment of condemnation uttering itself in self-condemnation	96-102
§ 207. Redemptive element in divine wrath	103, 104
§ 208. The curse: the actual ills of sinful human life, embodying and expressing God's judgment of condemnation ; manifested in two ways, mediately and immediately	105-108
§ 209. The kingdom of darkness, the ultimate principle of wilful transgression and of its consequences	109-112
CHAP. VI.—THE SINFULNESS OF MANKIND.	
§ 210. Terms : original sin, depravity, sinfulness, inherited sinfulness, inborn sin	113, 114
§ 211. How is it that all men have a depraved nature ? Solidarity of the Adamic race ; the	

nature of the primeval family becomes the nature of their posterity	115-125
§ 212. How can the individual infant be justly subject to condemnation?	126-129
§ 213. Of the infant we predicate a twofold ethical status; under one aspect condemnation, under another aspect innocence	130-136
CHAP. VII.—THE NATURE OF SIN.	
§ 214. The conditions of a scriptural doctrine	137
§ 215. Defective theories	138-143
§ 216. Sin the self-assertion against God. To be studied as an abnormal condition, and as wrong conscious volition	144-147
§ 217. Sinfulness and sins their own punishment. Dynamic and judicial consequences, embracing the whole man	148-150
§ 218. Self-reproduction of moral evil in the individual, the family, the nation, the race	151-155
CHAP. VIII.—ADAMIC DEATH.	
§ 219. Death the product and the penalty of sin	156-159
§ 220. Death under its negative aspect	160-162
§ 221. Death under its positive aspect. An epoch in man's sinful history	163-166
§ 222. Four grades of human death	167-169

BOOK VI.

CHRISTOLOGY, OR DOCTRINE ON JESUS CHRIST.

CHAP. I. THE ADVENT.

§ 223. Principle and motive of the advent	173
§ 224. The advent referable to God and man in their reciprocal connection	174-177
§ 225. The abnormal relation of the race to God a factor of the advent	178-182
§ 226. The Adamic race the natural basis of Messianic revelation. The pre-Christian economy, founded by the Abrahamic covenant, a response of Jehovah to the instinctive longings of mankind	183-185
§ 227. The Abrahamic covenant a necessity for the advent of the Messiah	186-188

§ 228. The Hebrews a unique people, the organ of the religious life of the world	189-192
CHAP. II.—BIRTH OF JESUS CHRIST.	
§ 229. An event referable to the direct agency of the Godhead, yet the legitimate outcome of history	193, 194
§ 230. John the Baptist and the Virgin Mary, the conclusion of Old Testament history, condition the beginning of the new world	195-199
§ 231. The threefold reciprocal relation between God and man beget a "highly favored" one, capable of meeting the extraordinary demand of the impending juncture	200, 201
§ 232. Jesus conceived and born according to normal natural laws by supernatural agency	201-204
§ 233. The possibility of conception by the Holy Spirit stands in the original kinship between the being of man and the being of God	205-207
§ 234. Twofold function of the divine factor in the conception by the Virgin: Jesus is conceived, and the conception is the beginning of His incarnation. As related to moral evil the conception was normal; as related to God it was the quickening in embryo of eternal life	208-215
CHAP. III.—THE CIRCUMCISION.	
§ 235. The spotless beginning neither the complete redemption nor the final perfection of Christ's humanity. Perfection attainable in the Abrahamic covenant of which He became a member by circumcision	216-220
§ 236. The notion that the circumcision of Jesus was only an empty religious rite is to be rejected. It had objective spiritual force	221, 222
CHAP. IV.—NORMAL DEVELOPMENT OF JESUS.	
§ 237. The period intermediate between His circumcision and His baptism a period of normal ethical development, of religious culture and of positive preparation for the assumption of His office	223-231
§ 238. Does this idea of the normal development of Jesus involve a contradiction?	232-235
CHAP. V.—HIS BAPTISM.	
§ 239. At His baptism the fitness of humanity for	

	this epoch and the manifestation of God by the Spirit meet	236
§ 240.	The baptism to be studied objectively and subjectively : objectively, the recognition and consecration of Jesus by the Father as the Christ ; subjectively, the recognition by Jesus of His Messianic vocation and the dedication of Himself to it	237-240
CHAP. VI.—THE TEMPTATION.		
§ 241.	The spiritual conflict	241
§ 242.	The temptation of Jesus in the wilderness a necessity of his mediatorial mission	242-246
§ 243.	The form of the temptation a matter of subordinate importance. Whether the solicitation to unfaithfulness was real the vital question	247-249
§ 244.	An answer to the question, what was the falsehood presented to Jesus for His acceptance ? or the <i>matter</i> of the temptation	250-252
§ 245.	The peculiar adaptation of the temptation to the human nature and the official position of Jesus	253-255
§ 246.	The question concerning the peccability of Jesus	256-260
§ 247.	The victory over Satan a positive victory	261-263
CHAP. VII.—THE MEDIATOR AND HIS MEDIATORSHIP.		
§ 248.	The dignity of His person and the virtue of His mediatorship imply the progressive perfection of His twofold constitution	264-272
§ 249.	The idea of the Mediator governs the idea of His mediatorship	273, 274
§ 250.	The mediatorship one office. Organically connected with God and the world, it bears a twofold character	275-278
§ 251.	The mediatorship in its relation to man's fall.	279
§ 252.	The mediatorial history of the Christ becomes of necessity a redemption	280-292
§ 253.	All phases of the mediatorship refer in the first instance to the Mediator Himself	293-295
CHAP. VIII.—HIS MINISTRY: DEEDS AND WORDS.		
§ 254.	Deeds and words correspond to His personality.	296
§ 255.	The deeds of our Lord to be studied in relation to Himself, and in relation to persons and things; in both relations natural	297-311
§ 256.	His words like His works presuppose and ex-	

press His personality; what Jesus teaches answers to what Jesus is	312-318
§ 257. Words and deeds integral parts of the one ministry	319-323
CHAP. IX.—THE DEATH OF JESUS CHRIST: ATONING SACRIFICE.	
§ 258. On the cross all lines of revelation and redemption meet. The atoning sacrifice to be studied in its objective relations, especially in its connection with Himself	324-327
§ 259. His sacrifice the manifestation of the redeeming love of God in the expiation of human guilt.	328-331
§ 260. Particulars of the general truth developed in the preceding articles	332-346
CHAP. X.—BURIAL OF CHRIST: DESCENT INTO HADES.	
§ 261. An article of the Christian Creed. The astronomy and geography of ancient times govern the form of the teaching of the fact in the New Testament	347-351
§ 262. Death and Hades integral parts of the same mystery	352-357
§ 263. The <i>descensus</i> taught in the New Testament by necessary implication, being an inference from the facts of His death and resurrection.	358-363
§ 264. The explicit teaching of the New Testament: Matt. xii. 40; Acts ii. 22-32; 1 Peter iii. 18-20; Phil. ii. 11; Rom. x. 7; 1 Peter iv. 5, 6; Eph. iv. 9, 10; Rev. i. 18	364-370
§ 265. Into Hades the Christ descended to accomplish the same work for which He lived upon the earth. The Paradise of the Old Testament transformed into the Paradise of the New Testament	371-375
§ 266. The scriptural teaching on the <i>descensus</i> supercedes the Roman doctrine of purgatory.	376-378
CHAP. XI.—HIS RESURRECTION.	
§ 267. The atoning sacrifice anticipates the fact of the resurrection	379-381
§ 268. The resurrection an historical event recorded by all the evangelists; but belief turns chiefly on its self-verifying virtue	382-387
§ 269. The law of self-verification the perpetual argument for the resurrection of Christ	388-390
§ 270. The resurrection an epoch of positive progress, a <i>transition</i> from the natural to the divine	

realm by which the Founder of the new kingdom is glorified, and the victory over death and the kingdom of darkness concluded	391-395
§ 271. In rising from the dead the Christ fulfils the law of redemption	396-400
§ 272. The substance and form of the victory discussed more fully	401, 402
CHAP. XII.—ASCENSION AND GLORIFICATION.	
§ 273. The transformation and transfiguration of His divine-human personality	403-408
§ 274. The ascension an actual, visible transition from earth to heaven, the mode in which a transcendent epoch in the history of the incarnate Son addressed the senses and the faith of the disciples	409-413
CHAP. XIII.—THE UNIVERSAL HEADSHIP.	
§ 275. Constituted Head over all things unto the Church, Jesus now reigns and will continue to reign over all creatures in heaven, on earth and under the earth	414, 415
§ 276. The mediatorial office pertains to the essential relation of mankind to God which stands in the divine imageship, and to the accidental relation brought about by the fall, the one being normal, the other abnormal	416-418
§ 277. The prophetic function of the divine-human Mediator	419-423
§ 278. The high-priestly function	424-427
§ 279. His kingly function: Christ the law for the order of heaven, for the teleology of the world, for the growth and triumph of the Church, and for the final consummation; Christ this law as the Head of the new race and the Redeemer from sin in one mystery	428, 429
§ 280. The unity of the mediatorial office	430-432

BOOK VII.

PNEUMATOLOGY, OR DOCTRINE ON THE HOLY SPIRIT.

CHAP. I.—PENTECOST.

- § 281. By the Spirit given on the day of Pentecost the Church is constituted. The advent of

	the Holy Spirit of Christ is correlative and complemental to the advent of Himself . . .	435-438
‡ 282.	Pentecost the fulfilment of antecedent Messianic history, and the condition of all the mysteries of the kingdom of heaven . . .	439-443
‡ 283.	The pentecostal epoch introduces a new stage of Messianic revelation, new in kind, new in degree.	444-446
CHAP. II.—THE MISSION OF THE SPIRIT.		
‡ 284.	The Spirit the Person by whom the divine-human life of Christ is quickened in His members, and their redemption is accomplished: as to their essence the work of Christ and the work of the Spirit are the same. The work of Christ is the basis and affords the material of the work of the Spirit, who actualizes among men the perfected mediatorship in the form of the Christian community. But as regards His sphere and form of action the work of the Spirit differs.	447, 448
‡ 285.	Like the mediatorship of Christ the work of the Spirit is life-giving and it is saving. . . .	448-453
CHAP. III.—THE CHRISTIAN CHURCH.		
‡ 286.	A new order of spiritual life which by His advent the Spirit has created and in which He lives. The Christian Church presupposes: (1) human society; (2) the chosen nation; (3) the intermediate community whose center was Jesus of Nazareth . . .	454-458
‡ 287.	On the basis of the intermediate Messianic community which Jesus organized, there arises by the advent of His Spirit a communion, different in kind from all other organizations, of which the glorified God-man is the Head	459-463
‡ 288.	This spiritual communion is the 'second' race of mankind, which in one respect is identical with the race of the 'first Adam,' in another respect generically different	464-467
‡ 289.	Being the mystical body of Jesus Christ the Church like her Head is divine-human. . . .	468-471
‡ 290.	The Church in a preëminent sense an organism, characterized by the phenomena of a living constitution, chief among which is the progressive actualization of her idea . . .	472-475

CHAP. IV.—PROPERTIES OF THE CHURCH.

1. *Unity.*

- § 291. As to her essence the Church is but one, like the vine and its branches, but bears in herself differentiating types of organization and doctrine 476-484

2. *Holiness of the Church.*

- § 292. The Church is holy negatively, being emancipated from the law of sin; holy positively, inasmuch as she fulfils the law of Christ . . . 485-489

3. *Catholicity of the Church.*

- § 293. In distinction from Judaism and ethnic religions Christianity is designed and fitted for all nations 490-495

4. *One, Holy, Catholic Church.*

- § 294. Reciprocal relations of the properties of the Church, each conditioning the others . . . 496-499

CHAP. V.—FUNCTIONS OF THE SPIRIT IN THE COMMUNION OF THE CHURCH.

- § 295. Functions of the Spirit prophetic, priestly, kingly 500
- § 296. Prophetic function, revealing Christ in the community of the Church. By revealing Christ the Spirit manifests Himself in the members of Christ 501-503
- § 297. Priestly function. Leads the apostate race from Satan to God. Their deliverance presupposes the new life-communion between man and God quickened by the Spirit . . . 504, 505
- § 298. The kingly function. By the Spirit the will of Christ active in the life and freedom of the Church. His agency dynamic and governmental. 505-508

CHAP. VI.—THE HOLY MINISTRY.

- § 299. The ministry and the sacraments integral parts of the organization of the Church. Christ in heaven fulfils His mediatorial office on earth by His members. All constitute the agency of the Spirit, but all do not occupy the same place nor pursue the same calling . . . 509-514
- § 300. The relation of the ministry to Christ glorified, and to the economy of the Church. . . . 515-517
- § 301. Important to emphasize the office of the ministry in both relations 518-521

§ 302.	The Church a self-perpetuating communion, including the ministry and the lay membership	522-527
§ 303.	No necessary external, tactual succession of ministers, according to the Roman or Anglican theory	528-531
§ 304.	Unity of the ministerial office in three distinct functions, prophetic, sacerdotal, kingly	532-539
§ 305.	Every office-bearer duly ordained invested with the one office, including its several functions.	540-542
CHAP. VII.—THE HOLY SACRAMENTS.		
§ 306.	Christian sacraments related to Jewish sacraments as Jesus Christ is related to Moses	543-545
§ 307.	Two sacraments, Baptism and the Lord's Supper, universally acknowledged, each rooted in the ceremonial worship of the chosen people	546-553
§ 308.	Sacraments are spiritual ordinances, appointed means of grace, whereby Christ translates the subjects of the kingdom of darkness into the kingdom of heaven, and nourishes them unto eternal life	554-557
CHAP. VIII.—HOLY BAPTISM.		
§ 309.	Baptism the sacrament of initiation and of adoption into the kingdom of God. The blessing of Baptism objective only	558-564
§ 310.	Spiritual virtue of Baptism supported by a threefold argument: (1) the explicit teaching of the New Testament; (2) the belief of the Christian Church; (3) the Confessions of the Reformed and Lutheran Churches	565-573
§ 311.	The force of the consensus of the Church during eighteen centuries	574-579
CHAP. IX.—BAPTISM OF INFANTS.		
§ 312.	Christ excludes no nation, no sex, no age. The obligation to receive the infant children of believers founded on the nature of Christianity. The Christian economy in every particular richer and more comprehensive than the pre-Christian economy	580-587
§ 313.	Under Christian as under Jewish law infants belong to the covenant and people of God. Redemption from sin and the Holy Spirit promised to them no less than to their parents	588-591

§ 314. Two objections to the baptism of infants: no command to baptize infants; infants incapable of faith	592-598
CHAP. X.—THE LORD'S SUPPER.	
§ 315. The different titles of the ordinance	599, 600
§ 316. The Supper a commemorative ordinance	601-603
§ 317. The Supper a spiritual banquet	604-611
§ 318. Four leading theories: The Roman, the original Lutheran, the symbolical, and the Calvinistic theory	612-619
§ 319. The teaching of Calvin and Reformed Confessions on the Lord's Supper	620-624
§ 320. Summary of the results of this inquiry into the Reformed doctrine of the Lord's Supper	625, 626
CHAP. XI.—THE COMMUNION OF SAINTS.	
§ 321. An article of the Christian Creed	627, 628
§ 322. Christ lives in His members by the mediation of His Spirit, who is the bond of union between them and Himself, destroying the sting of sin and resolving the article of death into an epoch of spiritual growth	629-631
§ 323. All the members of Christ have part in Him and in His "treasures and gifts"	632-634
§ 324. Each member by the Spirit stands in immediate relation to Christ glorified and in immediate relation to his fellow-members, each receiving spiritual good from others, each imparting spiritual good to others	635-637
§ 325. The communion of saints both conscious and sub-conscious	638, 639

BOOK VIII.

SOTERIOLOGY, OR THE DOCTRINE ON PERSONAL SALVATION.

CHAP. I.—PROVINCE OF SOTERIOLOGY.

§ 326. Fundamentally Christianity is a new creation. The necessity of expiating human guilt and abolishing all forms of misery conditions and imparts character to the office of the Holy Spirit	643-645
--	---------

CHAP. II.—THE KINGDOM OF SALVATION.

- § 327. Personal salvation presupposes the transition of the transgressor from membership in the race of the first man to membership in the race of the Second Man, the new race being the race of eternal life and salvation . . . 646-651

CHAP. III.—FAITH.

- § 328. Christ the central truth of the objective economy of redemption. Faith the central principle of personal salvation, responsive to the central truth of redemption . . . 652-654
- § 329. The primacy of faith for knowledge and character not peculiar to Christianity . . . 655-658
- § 330. Jesus Christ the object of a twofold faith, natural and Christian . . . 659-661
- § 331. The person of Christ the immediate object of Christian faith, the effect of which is the communion of Christ with the believer . . . 662-670
- § 332. Faith an active faculty, related to the new man as the natural senses are related to the body. 671-676

CHAP. IV.—THE LAW.

- § 333. The authority of God expressed by the formula, Thou shalt love . . . 677, 678
- § 334. God's blessing precedes the expression and enforcement of God's authority. The gifts of love condition the demands of love . . . 679-682
- § 335. The relation of God's blessing to man's obligation seen in the first chapters of Genesis, prophetic of the covenant of Jehovah with Abraham; and the covenant-relation of Jehovah with Abraham is prophetic of the relation in Christianity between grace and law . . . 683-685
- § 336. Jesus Christ the perfect impersonation of the authority of law and of obedience to law . . . 686, 687

CHAP. V.—REPENTANCE.

- § 337. The import of *metanoia* . . . 688, 689
- § 338. The conscious turning to Christ involves the turning from the false life of sin. Such turning predicable of the regenerate man . . . 690, 691
- § 339. Christian repentance, taken in the sense of *metanoia*, involved in the exercise of Christian faith . . . 691-695
- § 340. Corresponding to the faith of the natural man

there may be a moral change in character
which may be called natural repentance . 696-698

CHAP. VI.—ELECTION.

- § 341. A scriptural doctrine of election consistent
with the sovereignty of God and the auton-
omy of man 699-703
- § 342. The twofold principle entering into election
appears prominently in that extraordinary
epoch when pre-Christian history closes and
the Christian era begins 704-707
- § 343. As elect Israelites were chosen in Abraham, so
elect believers are chosen in Christ. No
divine election arbitrary 708-716

CHAP. VII.—JUSTIFICATION BY FAITH.

- § 344. Two closely allied questions: How may a
transgressor obtain forgiveness? How may
he come to stand in right judicial relation to
God? The answer modified by three issues 717-721
- § 345. How can a person become righteous, who born
with a vitiated nature has by transgression
fallen under condemnation? Important to
distinguish this question from others closely
allied to it 722-725
- § 346. The solution of a threefold problem: How can
the transgressor be delivered from condemna-
tion? How can a man by nature sinful
stand approved at the bar of divine law?
How may actual obedience to God become
possible? Christianity answers: by faith
in Jesus Christ. 726-730
- § 347. The relation of Holy Baptism to justification
by faith 731, 732
- § 348. The positive force of justification involves the
forgiveness of sin 732-736
- § 349. The ground of forgiveness and righteousness
is the person and mediatorship of Christ . 737, 738
- § 350. Birth into the kingdom and the peace of justi-
fication distinct elements of the Christian
salvation 739-743

CHAP. VIII.—GOOD WORKS.

- § 351. The life of faith bears fruit in good works . 744-746
- § 352. Faith in Christ the principle of good works . 747-749
- § 353. What words, what deeds are right? Good
works are done according to the law of God. 750-755

- ‡ 354. The aim of works truly good is God's glory,
the manifestation of His righteous love . 756-758
- CHAP. IX.—SANCTIFICATION.
- ‡ 355. Sanctification the progressive formation of
holy character, being the product of person-
ality asserting itself responsively to renew-
ing grace 759-762
- ‡ 356. Sanctification to be studied under a twofold
aspect: as a gradual transformation into the
likeness of the ideal Man, and a gradual
purification from the pollution of sin . . 763-768
- ‡ 357. Sanctification as involving degrees and stages:
the potential beginning, the actual develop-
ment and the final consummation. . . 769-772
- CHAP. X.—THE CHRISTIAN VICTORY.
- ‡ 358. The exit of the spiritual man from the present
world and the exit of the natural man differ-
ent in kind. Neither an extinction. Each
an epoch in the history of man's existence . 773-776
- ‡ 359. The end of the earthly history of the spiritual
man an epoch, which on the one hand is the
victory over the curse of sin and on the other
the transition from a lower to a higher plane
of eternal life 777-780
- ‡ 360. The doctrine respecting the victorious depart-
ure of Christ's members warranted by the
teaching of the New Testament . . . 781-786
- ‡ 361. The objection of materialism 787, 788

BOOK IX.

ESCHATOLOGY, OR DOCTRINE ON THE LAST THINGS.

CHAP. I.—THE FIRST AND THE LAST.

- ‡ 362. Eschatology the doctrine on those coming
events which are final in the history of the
kingdom of God. The consummation of
creation, providence and redemption . . 791-794
- ‡ 363. The second advent of the Son of Man embraces
all other concluding events; these are to be
studied in the light of the central fact . . 795-798
- ‡ 364. The Christological idea the only valid principle
of inquiry into the nature of the last things. 799-801

CHAP. II.—THE SECOND ADVENT.

- § 365. The second advent in comparison with the first advent. In one respect the outcome of the current Messianic age, this final epoch will introduce a new eon, which will be governed by the law of life controlling Messianic history 802-805
- § 366. The second advent a new movement: new in kind, new in its relations, new as to its purpose 806-809
- § 367. The peculiar phenomena of the closing epoch of history will be the consequence of the dynamic presence of Christ and the nearness of His final manifestation. Some resemblance to the phenomena attending His birth and life on earth. When the epoch opens it will be an unexpected manifestation that will at once authenticate itself to the Church and the world 810-816

CHAP. III.—CONCERNING THE MILLENNIUM: A PARENTHESIS.

- § 368. The millennium a sentiment or opinion, rather than a doctrine 817, 818
- § 369. Two leading theories: the one naturalistic, the other spiritualistic 819-825
- § 370. The millennial reign different from the order of things now prevalent, different also from that status of the kingdom following the consummation 826, 827

CHAP. IV.—THE RESURRECTION OF THE DEAD.

- § 371. The dissolution of Hadés and the resurrection of the dead two sides of one mystery 828, 829
- § 372. The resurrection of the dead not a return to the natural world, nor the revival of man's natural existence in a future world. Sound thought must be guided by the law of the resurrection revealed by the history of Jesus Christ 830, 831
- § 373. The resurrection affirmed by the Christian Creed to be distinguished from the pagan belief concerning the immortality of the soul. 832-834

CHAP. V.—THE RESURRECTION OF THE RIGHTEOUS.

- § 374. By virtue of the union of His members to Himself, Christ will raise them up in the likeness of His resurrection 835

§ 375. In the article of death the righteous quit the earthly economy of their history, but do not at once complete the development of the new life	836-840
§ 376. The resurrection body a spiritual body. Its relation to the 'new man' like the relation which the natural body bears to the 'old man'	841-846
§ 377. Whence comes the resurrection body?	847-850
CHAP. VI.—THE RESURRECTION OF THE WICKED.	
§ 378. Whilst the righteous go forth from the intermediate realm according to the law of the Spirit of life in the Second Man, the wicked go forth according to the law of sin in the fallen life of the first man	851-853
§ 379. The solution of this problem speculative. Necessary to reassert the truth that sin and death are one, two forms of the same false principle.	854
§ 380. As of sin so of death three distinct stages are to be predicated	855-858
§ 381. The victory of Christ over sin in principle the condemnation of Satan and the overthrow of his kingdom. This involves a transition of the wicked from the intermediate realm into the place "prepared for the devil and his angels"	859-862
§ 382. The resurrection of the wicked includes a corporeal form	863-865
CHAP. VII.—THE GENERAL JUDGMENT.	
§ 383. The judgment as taught by our Lord in His parables	866-868
§ 384. The day of judgment a judicial proceeding peculiar to itself, but in principle identical with all the judgments of God. Since the introduction of sin, the moral necessity binding angels and men to do the right has become the necessity for the condemnation of transgressors	869-871
§ 385. The Judge is the Son of Man	872, 873
§ 386. The Judge will render to every one according to his works. Whether works are good or evil turns on the relation which works bear to the person of the Judge	874-879
§ 387. Judgment the utter separation of the wicked	

	from the righteous, a separation which will be judicial, a justification of the one class, a condemnation of the other	880-882
§ 388.	The judgment primarily positive; the good asserts itself and maintains itself on the throne. The people of Christ demonstrated to be the living members of the only righteous kingdom	883-885
CHAP. VIII.—GEHENNA: THE SECOND DEATH.		
§ 389.	Since the revelation of God in Christ as to its essential nature is prevaillingly positive, we know less of Satan than of Christ, less of sin and death than of eternal life.	886
§ 390.	To all who have not been redeemed from sin by grace through faith in Christ the general judgment will issue in the second death. The idea of sin the principle of thought respecting the world of woe; but this presupposes a scriptural idea respecting the Second Man.	887, 888
§ 391.	The torment of gehenna is to be studied in relation to its subjects. As we distinguish between devils and wicked men, so we distinguish between the final abode of devils and the final abode of wicked men	889-891
§ 392.	The gehenna of devils as existing prior to the final judgment may be regarded as the prophecy of the gehenna which will be	892, 893
§ 393.	The woe of gehenna contrary to the eternal purpose and providential designs of God	893-895
CHAP. IX.—HEAVEN: FINAL BLESSEDNESS.		
§ 394.	Environment modifies the structure of the plant and the animal; but when we enter the sphere of personality this law is reversed. God forms His own environment, called by our Lord 'my Father's house'	896-898
§ 395.	Heaven not a part of the created universe. The self-produced <i>oikia</i> of God, it is eternal, supernatural, transcendent	899-901
§ 396.	Heaven to be studied first as related to the life of the triune God, then as related to the incarnate Son glorified, finally as related to the Church triumphant	902-906
§ 397.	The everlasting life of the saints in the fellowship of Christ is the informing principle of their heavenly blessedness	907-910

- § 398. Heaven in relation to man to be regarded as
the ripe fruit of the entire history of our race
on the plane of 'the new-creation' . . . 911-914

CHAP. X.—THE ANTITHESIS.

- § 399. Doctrinal thought closes with two worlds,
the one ideal, the other contra-ideal, a status
of discord in ultimate existence. As phil-
osophic thought prefers unity and harmony,
what may be said to relieve the sense of
disappointment? 915-922

BOOK FIFTH.

*ANTHROPOLOGY: OR DOCTRINE ON THE
ADAMIC RACE.*



CHAPTER I.

THE DIVINE IDEA OF MAN.

§ 186.

Jesus Christ in the process of becoming the perfect man realizes in Himself the divine ideal of the race.

To develop a Christian conception of humanity, of its beginning, its ultimate end, and present abnormal condition, it is needful to study the Person and history of the Son of Man.

The account of creation as given in the first chapters of Genesis, when taken by itself, is inadequate, for it represents man only as he was on the lowest plane of the history of normal development.

1. The person and history of our Lord declare a two-fold fundamental truth, the truth respecting God and the truth respecting man. As we have to study the Christ in order to get an adequate conception of God, of His will, His essence and His attributes, so we have to study the Christ in order to get an adequate conception of man, of his origin and destiny, his aptitudes and his essential relations. It is the divine idea of mankind that is actualized by His wonderful history on earth, and in its final form by His perfected mediatorship in heaven. His glorification reveals the significance of the truth that man was made in the image of God; reveals his essential dignity and his divine destiny; reveals the nature of his ideal relation to the cosmos, both to the kingdom of light and the kingdom of darkness. What Jesus became as the

result of His mediatorial work, that the first man was as to possibility and intention from the beginning.

The humiliation of Jesus and His sufferings on earth show that the present condition of mankind is abnormal, a condition that presupposes a moral fall. His ideal life of love and righteousness provokes the hatred and deadly enmity of the world; it brings to light the fact that moral evil is antagonism to truth and goodness, a violation alike of the divine will and of the original laws of human nature.

The significance of the 'fall described in Genesis we cannot discover if inquiry begins with reflection on the false and the wrong in human history, or on contra-ideal phenomena of the natural world, and then endeavors in thought to rise upward from the wrong to the ideal right, from the abnormal to the normal; for the bad cannot teach the good, nor the imperfect teach the perfect. To get an insight into the greatness of that catastrophe thought has to proceed in the opposite order. Thought must begin with an idea of the true and the right respecting man's nature, his relations and destiny, then in the light of truth pass on to reflect on the false and the wrong in human history. "Knowledge of the good," says Nietzsche, "always commences from above, and necessarily proceeds from the absolute good. The bad is not a condition of the good."¹ By this twofold process, by reflection on ideal manhood, and with its support by reflection on the actual history of man, it is possible rightly to estimate his debased natural condition.

2. Christian anthropology observes the same law that governs other sciences. Every science studies its proper

¹ System of Christian Doctrine, p. 235.

object, not a caricature, nor even an imperfect representation. Botany studies the plant; optics the light. Though light and the plant are related, yet the knowledge of either can be obtained only by the investigation of itself; not the knowledge of light from empirical studies of the plant, nor knowledge of the plant from experiments on light. Being the science of man, anthropology, in order to develop a scientific conception, proceeds on the same principle. And as botany needs the best specimen of a plant, as optics demands the investigation of light under legitimate conditions, so Christian anthropology, in order to ascertain the truth respecting mankind, rises to the study of the human constitution as it confronts thought on the highest plane of development.

3. If we compare the first Adam with the last Adam, man in the garden of Eden with the Son of Man amid the errors and sins of the Jews in the Holy Land, we at once observe the great contrast. Exalted and good as the first man was in his primeval state, he is in all respects inferior to the Second Man.

Waiving the question whether the account of the first man given in Genesis is symbolical or historical, or is historical truth in symbolical forms, but accepting the record as authoritative, it in the nature of the case is rather a prophecy than a fulfillment of the divine purpose, a type of ideal manhood rather than the final realization. Adam in his primeval state of innocence is the beautiful aurora of the human race, not the noon-day sun, or as Clement calls him, "the most beautiful hymn to the praise of Deity;" but his original condition realizes his idea in its first stage, not on the highest plane of its manifestation.

Jesus Christ resumes the original status of the Adamic

race; then developing human nature in Himself according to the divine idea, He advances it from its primeval plane to its ultimate plane. Fulfilling the end of creation, He represents man to faith, as to body and soul, under a character that is perfect. The reality which the history and glorification of the Son of Man set before us is commensurate with the divine idea. Genesis must be studied in its subordinate relation to the complement of that record which Jesus Christ has actualized. Otherwise we shall fail to do justice to the book of beginnings; for the Old Testament and the New Testament are an historical unity; Genesis anticipates the Gospels, the Gospels presuppose Genesis.

4. Neither does the pictorial representation in Genesis afford an adequate conception of Adam's apostasy, of its nature, conditions and consequences.

It is not in my mind to imply that the representation is wanting in validity, or that it fails to declare historical truth, but that it is incomplete. Complete it is for that first period of the history of human sin, but not for the mystery of sin in its profoundest relations. A more complete exhibition of the iniquity of transgression involved in that fatal beginning is provoked by Christianity.

The nature of sin, the falsehood of the Devil and the wickedness of temptation, stand out as the dark background of the absolute revelation of Truth. The agonies of the spotless Lamb of God expose the iniquity of sin. As Dörner teaches, the most prominent characteristic of Satan in the New Testament is that he is "the enemy of God and of man, that as to contents and form he wills what is contrary to God."¹ His persistent antagonisms to

¹ System of Christian Doctrine, § 86, 2.

Jesus Christ exhibit the hypocrisy of temptation and the malicious attitude of the kingdom of darkness toward man and toward God, as these diabolical powers were never brought to light in the history of the pre-Christian economy.

Whilst the account in Genesis of the original goodness of man and of the beginning of his apostasy is essential and valid, it is by the Christian student to be regarded as only a partial exhibition of both. The righteous life of Jesus, the last Adam, and the bitter enmity brought to light by His life of love, furnish the final complement. Genesis is to be studied in the light shed upon it by the New Testament. The Second Man illumines the first man; the temptation in the wilderness illumines the purpose of the first temptation. The Devil bringing ruin upon man must be studied in the light of Man destroying the works of the Devil.¹

If we pursue our anthropological studies guided both by the final and the primary stage of human history, we may develop a correct conception of the Adamic race.

§ 187.

The constitution of man is twofold, and occupies a twofold relation; being directly connected on the one side with nature and on the other with God.

1. Connected with nature and with the whole natural creation, the Adamic man possesses a mundane life. He lives according to a mundane law and a mundane mode of existence. Connected with God and the spiritual world, he possesses a spiritual and god-like life. He lives

¹ Heb. ii. 14, 15.

according to a super-mundane law, and a divine mode of existence. As fashioned by the creative word, the human constitution is the organic unity of two opposite factors, the sensuous and the spiritual, the cosmic and the heavenly. By virtue of this twofoldness, man is the mediator between God and all sub-human kingdoms. That his personality is the point in which two opposite worlds meet will appear from several considerations.

2. That man's constitution unites in itself two principles, the cosmic and the divine, is taught in the first chapters of Genesis. The account runs thus: "And God said, Let us make man in our image, after our likeness: And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in His own image, in the image of God created He him; male and female created He them."¹ The other account of his creation says: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul."² These two records present different aspects of the genesis of man; but the twofold idea is essentially the same in both.

Man is the creature of God. He is what he became under the plastic hand of his Maker. But he is not an abrupt nor an isolated creation. God made man conformably to a teleological principle in force from the beginning of His creative activity, and operative through all successive periods onward to its relative conclusion on the sixth day; the dynamic force of which principle connects the human constitution internally with every kingdom of na-

¹ Gen. i. 26, 27.

² Gen. ii. 7.

ture below man, down to lifeless matter in the state of chaos. Man in one respect is the outcome of an upward formative process, embracing distinctly marked stages and orders of existence. Each stage of progress presupposes on the one hand all stages that precede it, and on the other conditions all the stages that succeed it, the force and design of the entire movement from chaos onward being gathered up, and in a relative sense completed, in the being of man, a distinct and new existence.

This is the profound ethical and religious significance of the order of statement given by the first twenty-five verses of the first chapter of Genesis. In the teleological relations of this wonderful grouping of the phenomena of these six ages lies the scientific truth of the chapter.¹ Light and darkness; the waters and the firmament; the solid earth and the growing plant; the lights in the firmament of the heaven; the seasons, years and days; the moving creatures in the waters, and the fowl flying above the earth; the beast of the earth, cattle and creeping things;—each in its measure and all as connected parts of an ascending series prepare the conditions and call for the personality of man, who by this natural history was predestined to come forth in the fullness of time. "He is in need," as Delitzsch remarks, "of all the creatures that precede him;" and John Fiske says: "The creation and perfecting of Man is the goal toward which Nature's work has been tending from the first."² When the ages were

¹That the "days" of creation in Genesis mean *ages* is not a modern discovery of geology. This interpretation dates back to the second century. A "day" meant a "cycle" of "a thousand years" for Irenaeus († 202), Adv. Her. v. 23, 2. Augustin accepts a similar interpretation, City of God, xi. 6, 7. Institutes, § 157.

²The Destiny of Man, p. 107.

ripe, the prophecies of the plant and the animal were fulfilled. When all things were ready, the head and lord of nature appeared. He came as the fruit of the growing ages. Man was the product of the creative word, which was evoking and fashioning all kingdoms of nature with reference to the last *eon* of the advancing series.

3. According to the representations of Genesis man embraces in his constitution the elements of lifeless matter. He is a material structure. Delitzsch says: "It is not said; God formed the dust into a man, but He formed the man *pulverem de humo*, that is, so that this was the material of which he consisted."¹ The mineral kingdom as organized in him becomes the physical foundation of his being. But man is much more than a material structure. Like the plant he is an organism. Nor can we stop here. Man is an animated organism; he takes up into himself the peculiar qualities of the animal kingdom. But neither matter, nor organized life, nor animation realizes the distinctive truth of the divine idea, nor embodies the *principle* of the human constitution. To say that man is an animal is just as really a defective proposition as to say that he is a plant or a crystal. Refined materiality and organized vitality he possesses in conjunction with freedom and self-consciousness. Materiality and individuality are the under-world of personality. Like a tree, man strikes the roots of his personal existence into the dark bosom of the earth, but lifts his head above rocks and plains and holds fellowship with heaven and with God.

4. Organically connected with all lower kingdoms and molded by cosmical laws, man is at the same time connected immediately with the life of God. Says the record:

¹ Comm. on Gen. i., p. 117.

"In the image of God created He him." Again: "God breathed into his nostrils the breath of life, and man became a living soul." From all other members of creation man differs in this, that God Himself is his pattern. He is not only a soul, but a *living* soul; and he becomes a living soul by virtue of the breath of life which God breathed into his nostrils. In the act of developing and completing the ascending series of kingdoms God communicates of His own spiritual vitality to the being who is the outcome and exponent of the development of the ages. By this divine gift constituting the outcome of the ages a being in His likeness, God fulfills the idea operative teleologically from chaos onward to the animal. As regards his essence, or that which is distinctive of his constitution when compared with the animal or the plant or the mineral, he possesses kinship with the absolute Personality. Unlike the tree, but like the articulate word, man in the process of creative inbreathing proceeds from God; he is quickened by the life of Spirit, and as such he is designed for fellowship with God on earth and for perfected fellowship with Him in His eternal glory.

5. A more forcible argument than the Old Testament furnishes in support of this twofold conception of the Adamic race is the mystery of the incarnation. God in the Person of His Son became man, and man, to appropriate the language of the Athanasian Creed, was "assumed into God." A union so real, so indissoluble, argues a profound essential connection between these two terms, God and man.

It would be contrary to Christian reason to suppose that God can become man, unless the infinite life of divine Being were in itself preadapted to the finite mode of human existence. The incarnation cannot be a false limitation

of the Godhead, much less does it imply a wrong done to absolute personality.

On the human side of the mystery it would likewise be contrary to Christian reason to suppose an assumption of manhood into God to be possible, unless the finite life of mankind were by its essence adapted to union with the infinite mode of divine existence. The assumption of manhood into God cannot do violence to man's finite nature.

The historical fact of the incarnation confronting faith in the personal history of Jesus Christ is therefore a revelation both of the nature of God and the nature of man, especially of the hidden relationship between the two orders of existence, the Pattern and the Image, a revelation which transcends all suggestions of sub-human kingdoms. Between the manhood of man and the Godhood of God, there must be reciprocal fitness. In the very being of our race there must be an element, a positive capacity, a profound need, which connects human personality directly with God's life. Says Wilberforce: "In man's life is a divine principle, akin to that all-embracing power which pervades the universe."¹ As by his corporeal organization man is connected with all mundane processes, and is an integral part of the economy of nature, though by virtue of personality a being generically different from all lower kingdoms; so by his pneumatic life, the immediate inbreathing of God, he is allied to the Godhood of God, and becomes a member of a transcendant economy, a spiritual world.²

¹The Doctrine of The Incarnation, p. 13.

²"Man is great, not merely because he thinks, and can recognize moral relationship and obligations, but chiefly because he was created for union with God, and was destined to find blessedness and perfection in Him alone." *Lux Mundi*, p. 395.

The truth that there is an immediate connection between human personality and the life of God, is not taught by the New Testament in explicit terms; by the fact of the incarnation it is implicitly given. It is logically involved in the personality of Jesus who was the Son of God; involved also in all words spoken by our Lord respecting His Person and mission. If we deny the divine factor in the constitution of the Adamic race, deny the capacity of humanity for vital fellowship with God, then Christ as represented by the New Testament and as affirmed by the Christian Creed, becomes a logical impossibility. Instead of an incarnation we should get an oriental avatar, or a Nestorian dualism, or a gnostic phantasm.

6. The force of the argument derived from the incarnation is completed by the glorification. Jesus of Nazareth, the son of Mary, not only rises from the dead, but He also ascends up far above all heavens, and enters into the realm of the divine glory.¹ He sits on the right hand of God. This figurative language, common to nearly all the writers of the New Testament, can mean nothing less than that Jesus shares the dignity of divine existence and the authority of divine sovereignty.

Should the objection be made that the exaltation of our Lord is a predicate only of His divine sonship, the reply is twofold: 1. Throughout the New Testament the exaltation of Christ is affirmed, not of the Son of God, but of the incarnate Son; 2. The Son of God as trinitarian Person being co-equal with the Father excludes the idea of exaltation. Session at the right hand of God is eternally His prerogative. Being in the form of God,

¹ Eph. i. 20-23; iv. 10; Phil. ii. 9-10; 1 Pet. iii. 22.

He counted it not a prize to be on an equality with God.¹

The exaltation affirmed by the Christian Creed is the predicate of the manhood of Jesus Christ, of the manhood in vital union with the Logos. The finite being of man assumed into God in the person of His Son, this finite manhood is translated from the mundane to the heavenly sphere, and becomes a partaker of the glory of the Godhead.

Like the nativity of our Lord, so His glorification justifies the postulate that in man's original constitution there is the intrinsic capability of such translation and exaltation. The logic of Christian thought requires us to assume that the session of Jesus of Nazareth at the right hand of His Father in heaven is the final actualization of that divine principle of life which at his creation man received from the inbreathing of God. That enthronement must be the perfection of finite human being as constituted in the beginning. On no other presupposition can Christian thought consistently maintain the truth of the record respecting the ascension and glorification of the Son of Man.

7. The teaching of Genesis and the postulate of the incarnation are illustrated by experience. In all ages and in every stage of civilization, even the lowest plane of moral and social degradation not excepted, the 'natural man' affirms the existence of a divine world; affirms a direct connection of the gods or of supernal spirits with men, of men with the gods; affirms also in some form the Divine to be the complement of human life. So intense does the affirmation of the close connection between the

¹ Phil. ii. 6.

divine nature and human nature become, that both belief and philosophic thought identify the two worlds. God and man become the same. Either God descends to man, or man ascends to God; either the Divine takes possession of man, or man is transformed and deified.

Now, although ethnic religions are defective, and pantheistic systems of philosophy are false, nevertheless philosophy and ethnic religions are the exponents of a profound spiritual reality. Error prevalent in forms of religious belief and metaphysical speculation is the perversion of fundamental truth. The truth of the close objective connection between divine personality and human personality is dimly perceived and continually felt. It is this that sustains perverse tendencies of sentiment and false methods of apprehension. Being as to his essential nature really bound to God and to the material world, the Adamic man can no more separate his existence from the one than he can from the other. If we suppose that pagan nations sustain no such vital, indissoluble connection with God, it must follow that these phenomena of religion and philosophy, than which no phenomena are more original, more universal, more permanent and controlling, have no corresponding basis.

We have accordingly the undesigned testimony of all nations, whether civilized or savage, to the truth that in the human constitution there is a divine factor, or at least a principle other than mundane and material. In his own way Professor Höffding, an evolutionist, bears witness to this truth:

"Even though the individual organism, which in spite of its completeness and relative independence is still a republic of cells, were to be explained as compounded out of elements, and its origin made intelli-

ble through the law of the persistence of energy, this would not explain individual consciousness, the formation of a special centre of memory, of action and of suffering. That it is possible for such an inner centre to come into being is the fundamental problem of all our knowledge. Each individual trait, each individual property, might perhaps be explained by the power of heredity and the influence of experience; but the inner unity, to which all elements refer, and by virtue of which the individual is a *psychical* individuality, remains for us an eternal riddle. As was observed in an earlier connection, it is impossible to apply to the mental province anything analogous to the persistence of energy."¹

Man is to himself an inexplicable mystery, a mystery just because a profound and inalienable sentiment that he sustains an indissoluble connection with a spiritual world is ever stirring in his bosom. To determine the quality of this connection has been the problem of the ages.

8. The solution of the problem is given by the advent of Jesus Christ. His history is the concrete exposition of humanity. From His glorification we learn the truth hidden in pantheism.

The Mosaic record of man's creation interprets the intuitions and aspirations of his spirit. Inasmuch as the life of his soul proceeds by a direct afflatus from the bosom of the Divine, it is no more than a legitimate manifestation of such inbreathed life that, though apostate and sinful, man should feel the presence of Spirit on every side, should even discern the existence of Deity and affirm a vital and abiding fellowship between Deity and himself.

Whilst the Mosaic record explains the religious phenomena of mankind, this record in turn is illumined and explained by the glorification of Jesus Christ. The full import of that picture may be seen when by a new creation

¹ Outlines of Psychology, by Herold Höffding, Professor in the University of Copenhagen, pp. 353, 354.

humanity is made partaker of the divine nature¹ and the divine glory. When God adopts man into union with Himself in the person of the incarnate Son and translates man from present cosmical connections to His own right hand in heaven, then the significance of the breath of life proceeding from God is developed and finally manifested. It may be seen that the divine factor of the human constitution is not an incidental condition, but an element of its very essence. Then too we may perceive the true ground and deep meaning of the wonderful phenomena appearing in the religious history of all nations.

The glorification of human nature in the person of Jesus Christ completes the argument for the twofold life of man. Taking His exaltation as the point of view, and surveying the religious phenomena of every age and every nation, we may observe running through the entire history of the world, pagan, Jewish and Christian, manifestations of the profound truth that man is the organic union of two original principles, of a divine law and a cosmic law, a law connecting him with the infinite being of God, a law also connecting him with the nature and development of all sub-human kingdoms.

¹ 2 Pet. i. 4.

§ 188.

The argument for the twofold life of man is at the same time a declaration of the idea of his constitution.

As compared with lower orders of existence, man is a *new* creation. He is not merely the efflorescence of the antecedent process. Identical neither with the life of nature nor with the life of God, but different from both, connected with both, man completes the economy of nature, and in turn he is completed in God.

Nature neither evolves man nor completes man, yet man is the perfection of nature. Nature is completed by man, inasmuch as man becomes the climax of the natural economy; and the climax he becomes by a twofold force:

First. By the creative word he is formed in the divine image.

Secondly. Whilst rooted in the lower kingdoms, he by the normal action of his will transcends these kingdoms and rules over them as their rightful lord.

I. The Adamic race is a creation.

"The essential characteristic of creation is not the exclusion of existing material, but the achievement, and indeed the miraculous achievement, of something hitherto non-existent; for to appoint that anything shall henceforth exist according to law is a miracle."¹

The godlikeness of mankind and the consequent affinity between the being of man and the being of God do not involve either equality or identity of essence. God is self-existent and infinite; man by the terms of the proposition has a derived existence and is finite. Between the personal Creator and the personal creature there is generic difference and polar opposition; but no contradiction, either between divine authority and human autonomy, or

¹ Comm. on Gen., Delitzsch, p. 101.

between divine thinking and human thinking. The difference and opposition between infinite personality and finite personality renders contradiction possible; but contradiction does not inhere in the ideal difference. On the contrary, the ideal relation of the finite personality of man to the infinite personality of God is of such kind that the finite becomes the fit organ of the action of the Infinite. The most perfect revelation *ad extra* of the Godhood of God, as also of the divine will, is fulfilled in ideal manhood.

Of this generic difference and polar opposition the ideal end is not sameness, but sympathy, harmony, unity. When by the free activity of man this end of the generic difference is realized, the difference between personal Creator and personal creature continues eternally in the perfection of the life-communion of love. Lifted up ultimately into the transcendent realm, man's finite nature is not, as oriental philosophy teaches,¹ transmuted, not resolved into God's infinite essence; but finite personality, though a partaker of God's fulness, maintains itself as finite in the realm of the Infinite. Man advanced into the region of glorification is forever the creature of God, a derived and dependent existence, whose sufficiency, as in his history on earth, so also in his perfected state, is not of himself but alone of God.

2. Formed in the divine image man is a *new* creation. As he is not identical with God, so neither is any king-

¹ "The grand and unnameable Power behind phenomena becomes everything. The man springs from Him, the soul lives in Him, and is to be absorbed at last in His nature. Absorption in deity and freedom from re-birth is to the Hindoo everlasting life. As all things exist in God, He is all, and nothing really lives but God. Man, the universe, moral good and evil, are only parts of that infinite existence."—The Unknown God, by C. Loring Brace, p. 199.

dom or member of the cosmos identical with him. Though he is the final outcome and head of the economy of nature, though his existence on its cosmic side is perpetually sustained by organic connection with sub-human kingdoms, yet as on the one side between man and God, so on the other between man and all creatures, whether impersonal or personal, there is a generic difference. Whilst the human constitution presupposes the economy of nature, man in turn is a necessity for nature, without whose presence and ideal control nature has no ideal history.

No animal can vacate the plane of its existence and lift itself up *into* the plane of humanity. There is no hidden law of impersonal life by the operation of which it may be transmuted into personality. Nor can man, either by the secret forces of some unknown cosmic energy or by the mysterious powers of will, forsake the elevated plane on which he stands and turn himself or be turned into any order of existence lower or other than himself. Rooted in the cosmic process, yet he exists and will ever continue to exist by the force of a law of life peculiar to himself, distinctive not only of personality but of human personality.

Compared with lower kingdoms his physico-ethical constitution is heteronomic.¹ Between man and all other creatures there is a chasm as well as inter-dependence and reciprocal harmony. A material organization, vital and animate, rational and ethical, he differs from every lower

¹ "The earliest human remains show that man was then no whit less endowed with cranial capacity than the man of to-day. * * No man has ever been found so embruted or sunken in savagery as to be without capacity for spiritual quickening and development, a capacity no ape has ever manifested." *Truths and Untruths of Evolution*, by John B. Drury, D. D., p. 62.

kingdom as really as divine being differs from human being.¹

Man is relatively a new idea of God; and this idea becomes reality by virtue of a new creative word.

3. A new creation, man as other and higher than the kingdoms of nature completes nature. The formative processes of the natural economy do not of themselves result in the construction of man. No forces are at work in the eons of cosmic development by which nature completes itself or actualizes its ultimate end. As chaos had an actual beginning, and the beginning was by the first creative word, so the formative process of nature attains to completion, not solely by the power of a law which chaos bears in itself, nor solely by the agency of God immanent in natural development, but by a different law which comes into action when by another creative word man is

¹"The average capacity of the Caucasian skull is 91-92 centimeters; that of the African skull, 85 centimeters; that of the Australian skull 75-79 centimeters. But the average capacity of the gorilla skull is 29 to near 35 centimeters; that of the chimpanzee, 26 centimeters; that of the orang, 25 centimeters.

"The absolute difference of man from the ape consists in the greater number and irregularity of the convolutions of the cerebral hemispheres, which are also much larger compared with the cerebellum, and completely cover the latter; the entire brain being at least double the size proportionately of that of the gorilla. It is also stated that two muscles exist in man which have not yet been found in any ape, *extensor primi internodii pollicis* and *peroneus tertius*, belonging to the thumb and foot respectively (the first one found by Dr. Chapman, R. Sch.). There are also points in the origin of certain muscles which are peculiar to man, but Huxley adds that all the apparently distinctive peculiarities of the muscles of the ape are to be met with, occasionally, as varieties in man. On the other hand, the relative differences of the skulls of the gorilla and man are, as Huxley states, '*immense*.'" MS. of Prof. Richard C. Schiedt.

constituted. God completes nature by bringing into existence a personal being as its complement and head, who is other than impersonal nature.

Every sub-human kingdom, every individual and every thing is in one respect complete, but in another respect incomplete.

Each is complete, complete in its relation to itself. The plant was a plant, the animal was an animal, before man appeared. What the lower orders of nature relative to themselves were in the beginning, that these orders still are, considered under this view. The creatures that precede man, as Delitzsch remarks, were not in need of him. Each existence, whether a kingdom or only a single member of it, is a unity or monad, a circumscribed whole, that actualizes a distinct type, a type which no other thing actualizes.

Each is incomplete; for every existence, whether a kingdom or only one part of it, is as to its peculiar type and its relative position the bearer and organ of an idea broader and higher than itself, or than it in its own cycle can fulfil. That broader, that higher idea, every creature, whether living or lifeless, in its measure adumbrates, anticipates and prophesies; each sub-human kingdom, and every class of created things, looks beyond itself for its complement. In each there is a purpose active which fails of realization. Then man steps upon the scene, and he answers the universal call sounding forth from the depths beneath. That higher idea struggling on through the ages his constitution actualizes; and he actualizes the idea in its fulness.

A new creation, man exists after a type of being which is distinctively his own; but the type peculiar to his con-

stitution is the archetype of all sub-human kingdoms; of chaos, of crystallization, of material formations and of every plant or animal organism. The actual world begins with man, begins with God's idea respecting humanity, and the world reaches its conclusion when at length this divine idea becomes a reality. The purpose of God fulfilled by the creation of human personality, when considered under one view, begins the economy of the natural world, and when considered under another view completes this economy.

4. But the human constitution does not complete the economy of nature unless man completes himself. Objectively considered, when God creates man after His own image, thus fulfilling the prophecies of sub-human kingdoms, the world-process attains to its completion; but the objective completion is not the final realization of the divine idea. This completion must itself be complemented by man's personal activity. It behooves him to consummate himself, to fulfil the law of personality by living his life in free, conscious fellowship with God. Thereby he accomplishes the divine will concerning himself. When by normal spiritual activity man completes personality, he fulfils the idea embodied in his constitution; and when by living in fellowship with God he fulfils the end of his existence, man in reality completes the economy of nature. Then all sub-human kingdoms stand and move in their normal relationship to one another and to God.

Not the human constitution as fashioned by the creative word is the completion of the divine world-idea, but man's constitution as developed into ideal personality and fulfilled by his will, active in free self-determination according to the absolute will of God.

§ 189.

In this sense man, the completion of the economy of nature, objectively its climax, and by the force of ideal personality its head, is the organ through which the divine idea of the world gains expression. Of the cosmic order of things he is the prophet, the priest, the king.

1. Man is the prophet of the natural world. Being the goal of all formative processes from chaos onward through the succession of kingdoms, the end of creation at length matures in him as in ripe fruitage. Maturing in his physico-ethical constitution, the divine idea of the world becomes the object of his consciousness. When he rightly knows himself in his twofold relation, on the one side to sub-human kingdoms and on the other to God, man learns to know the divine meaning of the world, a meaning which he may declare by living the ideal life of human personality, and may proclaim in speech.

2. Man is the priest. Invested with freedom as well as possessing intelligence, he, if true to his prerogatives and his trust, determines his personal life conformably to the divine will, which on the one hand addresses him from without and on the other is immanent in his being. He gives himself an offering to God, his Father in heaven.

Being internally and organically connected with lower kingdoms as their head, man in offering himself to God brings with himself also the entire creation as a sacrifice of thanksgiving and praise—a truth shining forth in the one hundred and forty-eighth Psalm, and prophetically described in the twenty-first chapter of Revelation.

Reacting upon the lower creation, man by virtue of his

godlikeness becomes the organ of divine benediction. In him, through the normal action of personality, the favor of God descends on the work of His hands. Harmony and peace prevail in all the realms of creation, inasmuch as, holding himself and being held in ideal communion with God, he holds the economy of nature in normal relations to himself. The ideal order of the world is actualized in natural and ethical goodness. Contrast a country transformed by a typical Christian civilization with any territory inhabited by savages.

3. Man is the king of the world. His headship when viewed both in its vital and ethical relations to lower kingdoms, implies authority and controlling power. Seated on the throne, might and right meet in man. The dignity of his position operates in two ways, objectively and subjectively.

Objectively: the creative word active in accord with the teleological law of the cosmos from chaos onward, constitutes man the head and crown. He is endowed with the requisite authority and power to hold the lower kingdoms in their ideal relation to himself and to God, and thus to maintain the predestinated harmony of the world.

Subjectively: man's regal dignity must be asserted and realized in the sphere of his personal life. He rules as king over the world not merely by the force of natural law, but by the positive assertion of moral law. When faithful to his supreme trust, when true to his mission as the companion of God, he by the normal activity of his self-conscious will so influences and governs sub-human kingdoms that in him and through him they accomplish the ultimate end of their creation.¹ If he fails, they

¹ "And the Lord God took the man, and put him into the garden of Eden to dress it and keep it." Gen. ii. 15.

fail. If he does not subdue the earth, he is himself subdued.¹

The connection between the two terms, man and nature, is reciprocal. Each complements the other. The ideal development of nature anticipates and becomes final in man. In turn, the ideal activity of man conditions the ideal status of nature. As bodily health conditions mental health, so a sound mind conditions the normal action of the body. In like manner, as man's personal existence depends on sub-human kingdoms, so does the normal attitude of sub-human kingdoms in their relation to man and to one another depend on man, on his ideal attitude relative to God and to nature.

4. The kingly, the priestly and the prophetic functions of the Adamic race suppose and stand in this one central truth, namely, that the race is freely active according to the divine will immanent in the laws of its two-fold constitution; for then the race fulfils its mission in relation to the lower world and to God.

Connected organically with the kingdoms of nature, and standing forth as their prophet, priest and king, yet generically different from sub-human kingdoms; sharing kinship with the essence of God and being the most perfect manifestation of divine life, yet generically different from God;—man according to his divine idea occupies an intermediate place between nature and absolute Spirit, a position where the Divine and the cosmic, Creator and creature, the supernatural and the natural, meet. The opposition between spirit and nature is resolved into concrete unity in ideal manhood. Possible divergency, possible contradiction and disorganization, are according to the wisdom of the

¹Gen i. 28.

divine plan superseded, when man asserts his high prerogatives and is faithful to his mission as the prophet, priest and king of the universe.

§ 190.

The divine idea of man as now unfolded furnishes the basis for an *a priori* judgment respecting the claims of adverse theories advanced by the Darwinian and the pantheistic hypotheses. The one emphasizes exclusively the cosmic side of the human constitution, its organic connection with the processes of nature; the other emphasizes exclusively its divine side, its essential kinship with the life of God. Each ignores a factor in the divine idea of man which is as essential to its integrity as that on which either lays exclusive stress. Both assert a fundamental element of truth which sound Christological anthropology must include; yet each is an error, because each asserts truth in a way that violates the integrity of the divine plan of the world, and thus falsifies nature and man and God.

1. The evolutionary theory brought to the front in modern times by La Marck, Goethe, especially Darwin, is not a new hypothesis, being only a new name for a new phase of the myth so common among pagan nations that men originally sprang from the earth, their mother. The primitive inhabitants of Attica were by the Greeks styled *Autochthones*—the spontaneous production of their soil. The Greek word *λᾱας*, means two things: a stone and a people. Of this double meaning of *λᾱας* the English language, as well as the German, preserves a relic in the words *layman* and *laity*, words applied to men when contradistinguished from a professional class, applied more com-

monly to church members in distinction from office-bearers.¹ Dawson pronounces

"The evolutionist doctrine one of the strangest phenomena of humanity. It existed in the oldest philosophy and poetry, in connection with the crudest and most uncritical attempts of the human mind to grasp the system of nature; but that in our day a system destitute of any shadow of proof, and supported merely by vague analogies and figures of speech, should be accepted as a philosophy, is surpassingly strange."²

The kernel of an old pagan myth has been revived in the sphere of metaphysical thought, and asserts a claim to confidence on the basis of fact and scientific research.

All life, all organizations, man included, are according to the Darwinian theory developed from protoplasm by a process of evolution, conditioned on natural selection. The organic is evolved from the inorganic; animal life from inanimate life; man from the animal. Protoplasm is the beginning, man is the accidental end, the final outcome of a mechanical process which has been going on in nature through countless ages.

Evolution has certain gaps or breaks which have not been filled out. The first which may be noticed is between dead and living matter. A second is that which separates vegetable and animal life. The former deoxidizes and accumulates, the latter oxidizes and expends.

¹ According to another myth, Deucalion and his wife Pyrrha, after the flood, were by Jupiter commanded to fling stones behind them, and so replenish the earth. "Those which Deucalion cast became men, those thrown by Pyrrha women; and from this circumstance, say the Greeks, came the name for *people*, λαός from λίθος, a stone." Apollodorus, i, vii, 2. Quoted by Anthon.

² The Story of the Earth and Man, by Sir G. W. Dawson, LL. D., F. R. S., F. G. S., ch. xiv.

"A third is that between any species of animal or plant and any other species. It was this gap, and this only, which Darwin undertook to fill up by his great work on the origin of species, but, notwithstanding the immense amount of material expended, it yawns as wide as ever, since it must be admitted that no case has been ascertained in which an individual of one species has transgressed the limits between it and other species. However extensive the varieties produced by artificial breeding, the essential characters of the species remain, and even its minor characters may be reproduced, while the barriers established in nature between species by the laws of their reproduction seem to be absolute."¹

To this statement by so eminent a naturalist as Dr. Dawson may be added the assertion of one of the foremost scientists of England, Prof. Huxley, that there is between man and those beasts which stand nearest to him in anatomy, a difference so wide that it cannot be measured, an "enormous gulf," a "divergence immeasurable," and "practically infinite."²

The theory has in it an element of truth. Man was not abruptly called into existence. He is, according to Scripture, the child of nature—a being who, under one view, as we have seen, has come into existence by the force of a divine formative law continuously active in the bosom of the unconscious world, an implicit reference to which we have in the words of the Psalmist:

My bones were not hid from Thee,
I who was made in secret,
Curiously wrought in the depths of the earth.
As an embryo have Thine eyes seen me;
And in Thy book were they all written;
Days which were sketched out,
And for it one among them³

Slowly fashioned by the mysterious power of this divine

¹Dawson on *Earth and Man*, p. 156.

²See *Primeval Man*, by the Duke of Argyle, p. 50.

³Ps. cxxxix. 15, 16.

law working from a lower into the higher realm, from a less complex into the more complex organization, man developing under the plastic touch of God's hand eventually actualized in himself a nature which is animate and organic, cosmic and earthly. This truth Christian anthropology, ruled by a one-sided supra-naturalistic doctrine of creation has at times ignored, thus provoking a legitimate reaction in the sphere of natural science, a reaction however that discarding the Christian idea of God as Creator has assumed a false naturalistic form.

Whilst it is true that man comes forth from primary forms of organization, being made 'of the dust of the ground,' and is ever like a tree rooted in nature, it is false to assume that nature evolves into man, or that protoplasm either by natural selection or by an intrinsic potency produces any species of existence generically other and higher than itself. Most of all is it unscriptural and illogical to assume that the vital principle is evolved from lifeless substance, or that personality, which fundamentally is ethical, is evolved from impersonal organism. The truth of these propositions is conceded by one of the foremost exponents of the theory of evolution. Huxley says:

"Cosmic evolution is incompetent to furnish any better reason why what we call good is preferable to what we call evil than we had before.
* * All the understanding in the world will neither increase nor diminish the force of the intuition that this is beautiful and that is ugly.
* * Social progress means a checking of the cosmic process at every step, and the substitution for it of another which may be called the ethical process. * * The practice of what we call goodness or virtue involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence."

Of the same import is the following:

"The struggle for existence, which has done such admirable work in

cosmic nature must, it appears, be equally beneficent in the ethical sphere. Yet, if that which I have insisted upon is true; if the cosmic process has no sort of relation to moral ends; if the imitation of it by man is inconsistent with the first principles of ethics; what becomes of this surprising theory?"¹

The chief error of the Darwinian theory is that whilst professing to dismiss metaphysics, it proceeds on a metaphysical principle, an hypothesis that is neither logically tenable nor supported by facts. The logical order of thought is inverted. Beginning with the lower kingdom it passes from the lower to the higher, assuming that the higher may be known from the lower. Darwinian evolution reasons from the natural to the ethical, from individuality to personality. Starting with and proceeding from protoplasm as the matrix of thought, it endeavors to know and account for man. It proposes to end its enquiries into nature at the point where sound anthropological and cosmic thought has to begin.

Anthropological science has to begin where the cosmos itself begins, namely, in the divine world-idea. So long as the universal idea is not discerned, or if discerned is not firmly held, it is logically impossible to understand either man or nature, or the reciprocal connection which nature and man sustain to each other. That divine idea, the energy working in all mechanical motion and organic processes, is realized in man, the organic head of the cosmos, formed after the image of God. If we reason from the higher to the lower, from the divine as manifested in the person of Jesus to the human, from the personal to the impersonal, from the organic to the chaotic, we may see in lower formations the types of the higher, and in the

¹ *Evolution and Ethics*, by Thomas H. Huxley, F. R. S.

entire economy of nature a grand typification of the Adamic race.

We may see also the ideal ground, the final cause, of this universal typification. Man, the ideal man, is the archetype of the world, and of its manifold formative processes developing themselves during the ages. As he is both the archetype and the final goal of creating activity, the archetype and goal of a process ever rising from the less complex to the more complex according to the teleological law immanent in the natural economy, all forms of matter and all forms of organized life are, each in its measure, on the one hand a reflection of the universal divine idea, and on the other a type of the ultimate reality, the actual man, whom in the fulness of time God forms of the dust of the ground and into whose nostrils He breathes the breath of life.

2. The pantheistic theory of man is in one respect directly opposite. Beginning with God and passing from God to man, pantheism seeks to determine the idea of humanity in the light of the Divine. Pantheism proceeds on the valid assumption that there is an internal connection and an affinity between man and God. So far forth, pantheism conforms to the logical order of thought, and it asserts fundamental truth.

But its doctrine of God is radically defective; as a consequence also the doctrine of man. Denying the personality of God, and proceeding on an hypothesis which the reason of 'the natural man' suggests respecting God's being and relations, pantheism fails to recognize the *essential* difference between God and man, between the infinite Creator and the finite creature, and allows the law of the finite to rule theological thought with paramount force.

This method of pantheistic thought does not transmute the finite into the infinite, nature into spirit, and thus issue in acosmism; but it merges the infinite into the finite, loses the Creator in the creature, and thus issues in atheism. Pantheism exchanges the intuition of the Divine for the idea of the universal world-soul.¹ The logical consequence is that man comes to be merely the completion of the natural world. He is the apex of a pyramid whose base is matter and chaos. In his person the world-spirit

¹ We have Plato's doctrine of the world-soul in Timaeus. Timaeus is represented as saying: "Let me tell you why the Creator of the world generated this universe. He was good, and he desired that all things should be as like himself as possible. * * God desired that all things should be good and nothing bad as far as this could be accomplished. * * Now he who is the best neither creates nor ever has created anything but the fairest. * * * For these reasons He put intelligence in soul, and soul in body, and framed the universe to be the best and fairest work in the order of nature. And therefore, using the language of probability, we may say that the world became a living soul and truly rational through the providence of God. * * He made the world in the form of a globe, the most perfect and the most like itself of all figures. * * And He Himself provided His nutriment to Himself through His own decay, and all that He did or suffered was done in Himself and by Himself. For the Creator conceived that a being who was self-sufficient would be far more excellent than one that lacked anything. He assigned to him the motion appropriate to his spherical form."

"Such was the whole scheme of the eternal God about the god that was to be, to whom He for all these reasons gave a body, smooth, even, and in every direction equidistant from its center, entire and perfect, and formed out of perfect bodies. And in the center He put the soul, which He diffused through the whole, and also spread over all the body round about; and He made one solitary and only heaven, a circle moving in a circle, having such excellence as to be able to hold converse with itself, and needing no other friendship or acquaintance. Having these purposes in view, He created the world to be a blessed god." Timaeus, §§ 30-34, Jowett's Plato, Vol. II., pp. 524-527.

divests itself of the swaddling bands of blind nature and rises into the sunlight of intelligence and will.

Pantheism begins by putting emphasis on the divine element instead of the cosmic element of mankind; but such emphasis is apparent rather than real. As it confounds Deity with the immanent teleological law of the world, the doctrine respecting man is for substance the same as the doctrine of materialistic evolution. The divine factor of the human constitution, the kinship of man with the absolute Personality, is eliminated, and the cosmic law becomes the exclusive and all-controlling factor in anthropology. Not the wisdom and love of God, but blind necessities developing in the economy of nature determine man's constitution. In the endeavor to identify Deity with mankind, that which is distinctive of human personality is lost in the cosmic process.

3. If proceeding from the Christ-idea as the point of observation we maintain that the divine factor and the cosmic factor are vitally conjoined in man, regarded not only as the ripe fruit of nature, but also when compared with sub-human kingdoms as a new creation, we may develop an anthropology which holds the truth that underlies both theories, pantheism and evolution, and escapes the one-sidedness and confusion which involve both in fatal error.

CHAPTER II.

THE PRIMEVAL MAN.

§ 191.

The idea of man presented in the preceding chapter is objective and fundamental, embracing what the first Adam was in his primeval condition, but especially what in process of time he was predestinated to become. In Eden, as created, he was much more potentially than he was actually. In order that he might become in reality what he was in possibility, not only was physical and social development necessary, but also an ethico-religious process, a process that depended on two things: the spontaneous action of the physical and social laws of human nature, and the self-conscious determinations of his will. Of this social and ethico-religious process the primeval man, man as he actually stood when fashioned by the creative word, was the normal beginning.

If anthropological thought be governed by the objective idea of manhood, realized and consummated by the personal history and glorification of the Son of Man, and if we regard the first man as only the beginning, but the normal beginning, of human history, we may be able to determine the moral and spiritual status of Adam before he fell by transgression.

§ 192.

Adam in his primeval state was *man*, in the true and full sense of the term. As contrasted with all lower kingdoms he was in fact the new creation, the divine-cosmic mystery, who stood forth the image of God, in whom the entire antecedent formative process, advancing from chaos upward to the animal, became relatively complete.

1. Adam was endowed with all those qualities and gifts, all those capacities and prerogatives, that enter into the divine idea of humanity. He was a new genus, a generic constitution, realized under the form of an individual; and this individual was a personal being. If not a person, definitely self-conscious and exercising positive freedom, we have to affirm at least that his nature was personal; all his instincts and impulses were distinctive of personality in its sub-conscious process of normal development.

The primeval man was an organic unity, not a single thing, nor a composition of two or more elements, but a unity embracing different factors as its complemental organs. Of the members of this organic unity we distinguish three as fundamental, namely, spirit, soul, body. Each is normal; each exists in normal relations to the others; each also is active in harmony with the unity and the ultimate purpose of manhood.

2. The soul under one view is the central principle, its life and activity being intermediate between spirit and body, on the one hand presupposing indissoluble union with the body, and on the other implying indissoluble union with the spirit. The soul conditions the character and the legitimate activity of the body; in turn the normal

state and development of the body condition the healthy growth and action of the soul. Vitally one with spirit, the soul conditions the ideal action of the spirit, and the ideal action of the spirit conditions the normal functions of the soul. In its relation to itself and to the body the soul presupposes and demands the presence and constant ideal action of the spirit.

The soul is the nobler and richer life; it animates, shapes and directs the bodily organization, subordinating its powers and functions to rational and ethical ends; yet the soul cannot prevail as man's nobler life, except in so far as it is internally one with the body and normally active through its organs. Corporeal life is the natural basis of psychic life. "It is not true," Newman Smyth remarks,¹ "that we are ever conscious of soul *and* body, but of soul *in* body, and body in relation to soul."

3. The human body is the finite and material organization which the soul inhabits and inspires.² The body is grown in and with nature, being interlinked with its whole earthly environment. Light, air, water, fruits and the animal kingdom are conditions of bodily life, of growth and well-being. The properties of nature and the organs of the body are complementary parts of one system; nature is constantly conditioning the body, and the functions of the body are constantly conditioning the ministrations of nature.

The body is to be studied under a twofold aspect, as

¹ *Old Faiths in New Light*, p. 326.

² "The continuity between molecular processes and the phenomena of consciousness is the rock on which materialism must inevitably split whenever it pretends to be a complete philosophy of the human mind."
—Tyndall.

visible form and invisible type, as an exterior material structure and as an interior law.

The body as interior and invisible : it is fashioned from within by the type of its existence, a type inseparable from the soul ; and it is constructed by the force of a law grounded in the unity of man's tripartite constitution. Says the poet Spencer :

"For of the soul the body form doth take,
For soul is form, and doth the body make."

By the action of this law the bodily type is developed and realized, and it maintains its identity through all the changes of normal human history.

The body as exterior and visible : in the process of constructing and sustaining the body according to the laws of human life, man appropriates the substances of all the kingdoms of nature ; but in appropriating these substances he transforms them into the material of his own bodily organization.

A twofold process is continually in progress. There is a constant building up of the body by the appropriation and integration of the products of nature, and a constant consumption and disintegration of bodily materials. There is perpetual waste and perpetual productivity, a constant reproduction, the type meanwhile ever maintaining itself and realizing its hidden fulness. The invisible type is the unchanging principle which imparts truth and reality to the body, whilst the exterior visible form is like the rainbow changing moment by moment. Apparently real, the exterior structure is an ever vanishing factor.

4. The spirit is the noblest principle of the human constitution. By virtue of its spontaneous action man is di-

rectly connected with God ; he becomes an ethico-religious being. In the possession of spirit man rises into kinship with God. God and man, infinite Spirit and finite spirit, live in and for each other, God communicating of His fullness to man, man drawing essential nourishment from God.

The human spirit presupposes the human soul, from which the spirit is inseparable. As the somatic life is the basis of the psychic life, so is the psychic life the basis of the pneumatic life. Through the body man is inwrought with all the kingdoms of nature; so by the spirit man is in positive sympathy with God, and is ever living in communion with Him. Impartation from the realm of the Divine is as necessary to his normal existence as light and air, food and drink from the kingdoms of nature.

Whilst soul and body condition human spirit, the spirit in turn completes soul and body. By virtue of the spirituality of man's being, the unique relationship of personality to God, the human constitution becomes distinctively human. The soul by vital union with spirit comes to be truly a human soul in contradistinction from every animal soul; and the body, in contradistinction from every other order of corporeal organization, becomes a human body by a perpetual benediction from vital conjunction through the soul with spirit.

5. This doctrine respecting man as the unity of body, soul and spirit will not call for any essential modification if we accept a dichotomy in place of a trichotomy, allowing only that man consists of soul and body. The living kinship and sympathy of man with God remain undeniable; for this truth is both taught by the word of God and supported by universal experience. Then, however, we

shall have to ascribe to soul a twofold connection and a twofold function, a vital connection with the body and through the body with nature, at the same time a vital connection directly with God and with the world of spirits. We shall then also have to predicate of the soul two opposite functions, the one distinctively psychic, the other distinctively pneumatic. Under one aspect soul would be the animating principle of the lower life rooted in nature; under the other aspect soul would be the organ of the higher life derived from and grounded in God.

If we hold a complete doctrine of the primeval man, the difference between the trichotomic and dichotomic construction will not be important. The doctrine may be truly biblical and metaphysically sound with the one as with the other theory. But the trichotomic construction accords better with biblical psychology, and is a more befitting working theory.

6. The predominant conception respecting man in the history of the Church has been dualistic, body and soul having been regarded, not as an indissoluble unity, but as parts conjoined or brought together by opposite forces. Impulse was given to this conception by the dualism of Plato, which gave rise on the one hand to Gnostic, on the other to Manichean theories. The philosophy of Plato is in this respect in sympathy with the philosophy of Zoroaster. The truth is that all pagan thinking is at bottom dualistic, matter and spirit, body and soul, being viewed not only as different, but also uncongenial, even repellent. And this pagan idea had a powerful influence, in some respects a controlling influence, in shaping the anthropological doctrine of the Church, a doctrine which dishonored the holy state of matrimony, and has prompted

the false and unnatural ascetic practices of the Greek Church and the Roman Church throughout the centuries.

Spinoza constitutes an epoch in the history of thought concerning man. Dissatisfied with the dualistic tendencies of history, especially with the doctrine of a concursus advocated by Cartesius, he postulated unity in all spheres of existence. Overlooking the essential difference between God and man, between the material and the spiritual, his philosophy was drawn into the serious error of Pantheism. Affirming that there is but one substance, matter and spirit, thought and extension, soul and body became the "attributes" of the same monad. Nevertheless by emphasizing the oneness of mind and body, Spinoza gave impulse to a unifying current of thought. Under different forms the theory propounded by him has held its place in philosophy. It shows its influence in Leibnitz, Kant (first edition of the *Critique of Pure Reason*), Schelling, Hegel and Fries, not to name others. No less truly has its influence been felt in Christian anthropology. Hoeffding, as the result of his psychological enquiries, grasps the unity of man and expresses it definitely, though with an inclination toward a pantheistic conception. He says:

"Both the *parallelism* and the *proportionality* between the activity of consciousness and central activity point to an *identity* at bottom. The difference which remains in spite of the points of agreement compels us to suppose that one and the same principle has found its expression in a double form. We have no right to take mind and body for two beings or substances in reciprocal interaction. We are, on the contrary, impelled to conceive the *material interaction* between the elements composing the brain and nervous system as an *outer form of the inner ideal unity of consciousness*.

"The same type prevails from the simplest to the highest forms. Far as the ideal world of thoughts and feelings appears exalted above the

series of single, momentary sensations, it is yet the same principle which prevails in both.

"Concerning the inner relation between mind and matter, we teach nothing; we suppose only the *one* being works in both. * * * The same power which lives, expands, and takes form in the outer world of the material, also discloses itself in its inner world as thinking, feeling and willing. In asking after the inner connection between the physical and mental worlds, we stand at the limit of our knowledge."¹

If man be an indissoluble unity, it is unphilosophical to hold that the body is mortal, the soul immortal. The whole man is in one respect mortal, he dies; and in another respect the whole man is immortal, he lives. Death is an epoch of transition from the earthly to the post-earthly realm.

7. These three, body, soul and spirit, are one organism, all alike having their ground and potentiality in the divine idea of man.

The body is not an accidental member, neither a hindrance nor a limitation to freedom. Instead, it is the condition and the organ of freedom. Much less is the body a prison house, or essentially an evil, to be abused and destroyed, as Manichean dualism teaches.² Like the soul, the body is an essential factor of man's unique constitution; without it he would no more be truly human than if he had no soul. In his apostate condition the principal hindrance to recovery is not the strength of bodily appetites, nor the fact that matter enters into his bodily organization, but the weakness and perverseness of the

¹ Outlines of Psychology, 64-67.

² According to the Manichean doctrine evil is a substance, and has its seat in matter instead of free will. As a consequence the redemption of the Adamic race, as including body and soul, becomes an impossibility.

spirit. Justin says that the 'body is the house of the soul, and the soul the house of the spirit.'

Nor is the spirit hypothetical. Spirit is not a supernatural gift, without which human nature might be really human. It is not to be supposed that man at first consisted only of body and soul, using the word soul exclusively in its lower sense and assuming that it was the divine purpose to superadd the spirit whenever man should become fitted for or worthy of its reception. The spirit, on the contrary, is a necessity. If we use the expression 'human nature' to denote man's constitution as differing on the one hand from the animal and on the other from God, we have to assert that the spirit is a constituent of that 'nature' as really as the body. Neither is supernatural. We may not hold, with Dr. Bushnell, that 'nature' as applied to humanity means only "the created realm of being or substance which has an acting, a going on or process from within itself, under and by its own laws; a system under the law of cause and effect."² The contrary he pronounces supernatural. "That is supernatural," as he defines it, "whatever it be that is either not in the chain of natural cause and effect, or what acts on the chain of cause and effect, in nature, from without the chain."³ It follows that the volitional principle of personality is not natural, but supernatural. "The very idea of our personality is that of a being not under the law of cause and effect, a being supernatural."⁴ On this hypothesis we do not get beyond the dualism inherited from Neo-Platonism. Instead anthropology must assert the organic unity of man-

¹ Justin on the Resurrection, § 10.

² *Nature and the Supernatural*, by Horace Bushnell, p. 36.

³ *Ibid.*, p. 37.

⁴ *Ibid.*, p. 43.

hood, soul and body, or the spiritual principle and corporeity, being each an integral factor.

If we deny 'spirit' of the primeval man, his constitution is degraded and falsified; we get a caricature. Biblical anthropology must hold that man as formed by the Divine Hand is at one and the same time somatic, psychic, pneumatic, each factor being with equal necessity a predicate of the one indivisible whole.

Adam was in this true, full sense *man*. As no essential member of his constitution was wanting, he realized the divine idea in its integrity, but not on the final plane of perfection.

8. In Adam these essential parts were one; and they were active in their ideal character. The functions of body, soul and spirit began to develop in normal equipoise. As there was no defect of nature, so there was no disproportion, no actual disorder, and no bent or predisposing cause slumbering in his nature toward any physical or moral disorder.

Actualizing the divine idea on the first plane of human history, Adam stood also in normal *relations*, on the one side to God, and on the other to lower kingdoms. His attitude in both directions corresponded to the divine will, and fulfilled it; we may say, fulfilled the divine will perfectly, if we limit the application of fulfilment to the beginning of his development, implying that, like a perfect seed, this beginning was designed to grow and bear fruit in a kind and degree of perfection to be realized on a nobler plane of existence.

As he was the head of all the lower kingdoms, so he was their lord. He had dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all

the earth, and over every creeping thing that creepeth upon the earth.¹ This dominion included actual superiority over all the elements². So long as he was true to himself, to his royal headship, he was superior to all natural powers, sun and moon, fire and water, holding them in harmony with himself and in subjection to his righteous will. How much such dominion implies may be learned from the dominion which Jesus possessed and exercised over the winds and the waves, over diseases, demons and death.

In his relation to God Adam was His free and intelligent subject. God's will was his law; and this law was his choice. Adam, however, was much more than a subject and a servant. His activity toward God was not merely obedience, but filial obedience. Adam is called the 'son of God.'³ Though the child of nature, yet as quickened by the inbreathing of God he stood where no creature before had stood, on a plane of spontaneous communion of divine love, a communion which as between God and man was paternal, as between man and God was filial.

God is love, man is love. As love expresses God's being, so was love the original law of man's primeval state. God loved Adam, and bestowed on him the richest gifts of love which human nature at its beginning was capable of receiving. In turn Adam by spontaneous re-

¹ Gen. i. 26. Cf. Ps. viii.

² "Auch sie erhalten einen Schöpfungsegen, aber in und mit diesem nicht bloß die Kraft sich zu vermehren und die Erde zu füllen, wie die Thiere, v. 22, sondern auch die Kraft, sich die Erde selbst und alle lebenden Wesen derselben zu unterwerfen, wie ein Herr mit Eigenthumsrecht (Ps. cxv. 16) darüber zu schalten und sie seinen Zwecken dienstbar zu machen." Dillman's Genesis, p. 38.

³ Luke iii. 38.

sponse loved God, yielding Him his will and giving himself up in righteous obedience to His service. Standing in the living communion of love, and rendering spontaneous obedience to the will of his heavenly Father, Adam, the head and lord of nature, was the exalted mediator between the spiritual world and the natural world, through whom divine benediction descended upon the animal, vegetable and mineral kingdoms, whereby the incipient harmony of creative wisdom reigned in and over the natural creation.

§ 193.

Thus constituted under the touch of the creative Hand by development from 'the dust of the ground' and by the inbreathing of 'the breath of life,' thus normally related to God and to cosmos, the condition of the primeval man may be summarily expressed by the scriptural term *good*.

The term 'good' expresses: 1. the unity and wholeness of the constitution of the primeval man; 2. the complete adaptation of his nature and of the actual status of his existence to the ultimate end of his creation.

Of these two things, the second, his adaptation to the realization of his ultimate end, is paramount, and expresses the distinctive quality of original human goodness.

1. The Mosaic record does not directly teach that man was created 'good.' This character is ascribed to the light spoken into existence on the first day. 'Good' is predicated of the work of God wrought on the third, fourth and fifth days of creation, as also on the work of the first part of the sixth day. The formation of the dry land and the seas; the growth of grass, herbs and trees; the coming forth of

the lights in the firmament of the heaven to divide the day from the night; the creation of every living creature in the waters, and every winged fowl after its kind, cattle and creeping thing and beast of the earth after its kind;—are all in a direct way pronounced good; but man formed at the close of the sixth day is not so pronounced. When the creative work is finished the term 'good' is applied to all parts of it collectively: and God saw everything that He had made, "and, behold, it was very good."¹ Man being included in the expression: 'everything that He had made,' we have here an application of the term by the record, but only in an indirect way. It is deserving, however, of special notice that in refraining from the use of the term 'good,' applied to man, the record assigns to him marked distinction and prominence by describing him as the being made in God's image (*tselem*). He is singled out from among all other creatures, and instead of being called 'good' like the light, the seas, plants, heavenly bodies, and animals, it is said of him that he is created *in the image of God*. Not good, but god-like.

Nevertheless since the word is used by the Heidelberg Catechism, and has become current in Protestant theology to describe the integrity of Adam in Eden, I shall not depart from common usage; but in adopting the word 'good' I shall use it in a broad and intensive sense, especially as including the meaning of the word 'image.'

2. As regards the first meaning of the word, 'good' denotes that the constitution of man was whole or perfect. Goodness, so understood, is tantamount to the assertion that Adam was truly and emphatically *man*. No factor of the divine idea was wanting. All the higher no less

¹ Gen. i. 31.

than all the lower properties of humanity were, in his original state, really parts of his constitution.

This conception, that Adam was *man* in the true sense of the word, involves the denial of the Roman theory. Drawing the line dualistically between natural and spiritual qualities, the anthropology of a majority of medieval scholastics distinguishes between the *donum secundum naturam* and the *donum superadditum gratiæ*, many holding that both kinds of gifts were conferred, whilst others taught that the bestowment of the spiritual gift of righteousness depended upon obedience to the divine will, upon the moral worthiness which God designed that man should acquire by his works. The noblest qualities of the divine idea of humanity were wanting in the natural state of the primeval man. Says the Catechism of the Council of Trent:

"His soul He created to His own image, gifted him with free will; and tempered all his motions and appetites, so as to subject them, at all times, to the dictate of reason. He then added the invaluable gift of original righteousness, and next gave him dominion over all other animals."¹

Thomas Aquinas distinguished between the purely human and the divine which is added, only in the abstract. Prior to the fall man had never been in the condition of the *dona naturalia*, but from the moment of his creation had possessed the *donum superadditum*. The dualism remains, but the absence of *justitia originalis* before the fall is not asserted.²

¹ Cat. Rom., Art. I., p. 30.

² "Unde manifestum est quod et illa prima subjectio, qua ratio Deo subdebatur, non erat solum secundum naturam, sed secundum supernaturale donum gratiæ." Summa Theo., Pars I., Qu. XCV., Art. I. "Vel

As God made man, *secundum naturam*, he was a defective being; and essentially defective, inasmuch as just that endowment was wanting by the possession of which the human constitution becomes in reality *human*, and is broadly distinguished from all non-human creatures. If the word *man* be used in the proper sense, it cannot on the Roman theory be applied to Adam, for he was not positively man; he did not really exist in the image of God. His life was somatic and psychic, but not pneumatic.

This conception is unphilosophical. It assumes that man is a composition instead of an organic unity, ignoring the truth that the creation of a part of his being necessarily presupposes the whole. The notion of the absence of an essential part destroys the reality of manhood.

Nor is it valid to sever the supernatural from the natural constituents of man. All the properties of humanity may be pronounced to be either natural or supernatural. Natural, because the whole man belongs to the natural economy of the world, the finite order of things, in contradistinction from the uncreated realm of divine existence. Supernatural, because, if we reflect on man in his internal and organic connection with the world, having the ground of his existence in God alone, he is higher and nobler than nature; and if we reflect on him in his immediate connection with God, living by His quickening breath in communion with God, man is god-like. The idea pervading the entire economy of nature, embodied under its most

posset dici quod etsi homo fuerit in gratia, non tamen habuit ex creatione naturæ quod posset proficere per meritum, sed ex superadditione gratiæ." Ibid. Comp. Bellarmine, Tom. IV., De Gratia primi hom., ch. 2, prop. 4, who says "that the integrity in which the first man was formed, and without which after his fall all men are born, was not his natural condition, but a supernatural endowment."

perfect character in humanity, is the divine idea. Whilst we affirm the essential connection of man with God as well as his organic connection with the cosmos, and distinguish the one relation from the other, we cannot separate the supernatural from the natural, as if the presence of either does not presuppose the reality of the other.

The idea respecting Jesus, the Son of Man, given by the Christian creed, requires Christology to affirm, as its necessary presupposition, that man was in reality *man*. Adam actualized the divine idea of incipient manhood in its integrity.

There is, however, an important element of truth underlying the Roman theory, a truth which the older Protestant theology commonly overlooked. A kind of positive perfection in righteousness and holiness was predicated of the primeval man, which did not accord with sound Christian reason nor with the history of revelation.

The Edenic. state did not fulfil human destiny.¹ Eden, though when compared with lower kingdoms the noblest plane of existence, was nevertheless only the beginning of human life; a beginning that looked forward to a change, a transfiguration, which, had Adam been faithful, would have been wrought in man's history; a change, analogous to the new creation of humanity in the Person of Jesus; a transfiguration, analogous to, but not the same as, that which was accomplished in Jesus when He ascended from earth into heaven.

¹ "We are to remember the twofold danger, on the one hand of putting man so high that no progress is conceivable, on the other hand of putting him so low that he could not fall."—Strong's Systematic Theology, p. 261.

§ 194.

The integrity of the constitution of Adam implies that in his primeval state he was adapted to the fulfilment of the end of his creation.

The divine purpose embodied in his constitution Adam was able not only to assert, but also to develop. He was both free from the taint of moral evil, and positively qualified, by the free determination of his will, to attain to that higher state of ethico-religious perfection to which he was predestinated.

1. Adam as constituted by the creative word was sinless. No perverse moral or spiritual force, no abnormal tendency, was either active in his soul or in his body, or latent in the hidden recesses of his being; no contra-ideal possibility which, when the apposite occasion might occur, would of itself spring into contra-ideal reality. Instead it must be held that all his faculties, all his slumbering tendencies, whether spiritual or intellectual or corporeal, were in equipoise. The body was not a clog to the soul.

Nor may we assume a possible disturbance of this equipoise by the normal activity of these manifold and complex powers. If it be said that the sensuous nature took precedence in the development of life, and thus personality, in becoming self-conscious and free, would by this subordinate relation to sense fail to realize ideal independence and freedom, the reply is twofold: 1. That the sensuous nature, active in its ideal relation to personality is just what human personality presupposes and requires as the condition for the development and perfection of freedom; and 2. That so long as man occupied his normal status, the influence of his material organization on spirit could be only

good, for moral evil does not spring from sensuousness, but from the false action of spirit.¹ When the sensuous nature works to the prejudice of spirit, it is because spirit, failing to be true to God and to itself, has exerted a debasing influence on the sensuous nature. So long as the normal influence of sense on the will prevailed, this influence of sensuous life served only to confirm the original equipoise of body and soul.

In other words, the original constitution of Adam implies that he began his personal history in a state of innocence. He had done no wrong act. He had formed no unlawful purpose. He had conceived no false thought. He had felt no impure feeling. Impulses of feeling there were, but no impurity. Spontaneity of thought and of will there was, but no contra-ideal motive or direction. There was moral activity, but no violation of law. Considered under these negative aspects, the moral and spiritual condition of his life was whole or perfect. The feeling of self-condemnation was foreign to his consciousness.

2. The equipoise of his complex powers and the innocence of his character, or the total absence of sin and guilt, presuppose a positive spiritual ground for this physical and moral status of purity.

With the inception of his trichotomic existence Adam began to be active, active in the complex powers of body, soul and spirit. No other assumption is admissible. That

¹ Of Augustin, Schaff says: "He has triumphantly demonstrated for all time that evil is not a corporeal thing, nor in any way substantial, but a product of the free will of the creature, a perversion of substance in itself good, a corruption of the nature created by God."—*Church History*, Vol. III., p. 1013.

Adam was formed in the image of God, that he had dominion over all the earth, that he gave names to all cattle, and to the fowl of the air, and to every beast of the field,¹ yet was only negatively righteous, is obviously self-contradictory. He was active, consciously active, and exercised discriminating judgment in his primeval state. This activity was good; and so far forth he was in process of forming a character that was positively righteous.

3. Being spontaneously active in all the powers of his constitution, he was active also in all his relations. As his position relative to God and to nature was normal, his activity in these relations was normal also. The economy of nature was under him, its laws and forces, at least as affecting personality, being subject to his control. In his relation to himself, within the sphere of his personal life, there was order and symmetry answerable to the divine idea, so far as this may be predicated of his incipient history. The corporeal was subordinate to the rational, the rational to the moral, the moral to the spiritual, and the whole man was subject to God, the law and ultimate end of normal human activity.

Being active normally in his relations to God, to himself and to nature, Adam may be said to have been righteous and holy. Righteous he was inasmuch as he was predisposed to assert the powers and functions of body, soul and spirit according to the divine law. Holy he was inasmuch as, living in the communion of love with God, his life was set apart to God and spontaneously active for Him.² Holiness conditioned righteousness. By virtue of

¹ Gen. ii. 19.

² Ebrard says: "In der That setzt auch die Stelle Eph. iv. 24 (der κατὰ ἄνθρωπος σεὶ κτισθεὶς κατὰ τὸν θεόν und zwar ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς

the personal inter-communion of God with man, of man with God, Adam asserted himself, asserted his faculties, in harmony with the divine will. Positive holiness, spontaneous self-consecration to God, conditions right activity in all other relations.

We have to hold accordingly that Adam was "very good" both objectively and subjectively. Created in the image of God, he began to fulfil this divine imageship. He began to realize the divine intention in a righteous and holy life, free from the poison of moral evil. In process of fulfilling by his ethical activity the end of creation he began to manifest forth the glory of God in the capacity of prophet, priest and king of the world.

§ 195.

The exalted position of Adam, his universal dominion, his innocence and the incipient righteousness of his life, centre in this divine imageship. Every peculiar endowment, corporeal as well as spiritual, contributes to his fitness for his exalted vocation. But every endowment, each in its measure, is a qualification because inwardly related

ἀληθείας) voraus, dasz unter dem "nach Gott"—"nach Gottes Bild" geschaffen sein nicht blosz Bestimmung zur Heiligkeit, sondern wirklicher guter sittlicher Zustand zu denken sei."—Christliche Dogmatik, I., 267.

Many of the most authoritative exegetes recognize the implied reference of Eph. iv. 24 to Gen. i. 27, and concur in the exposition given by Ebrard. Meyer says: *κατὰ θεόν*, according to God, i. e., *ad exemplum Dei*, "according to the model of God" (Gal. iv. 28). Thereby the creation of the new man is placed upon a parallel with that of our first parents (Gen. i. 27), who were created after God's image (*κατ' εἰκόνα τοῦ κτίσαντος*, Col. iii. 10); they, too, until through Adam sin came into existence, were as sinless *ἐν δικαιοσύνῃ καὶ δούλῳ τῇς ἀληθείας*.

to the imageship of God, the distinctive principle of man's constitution.¹

No definition can be exhaustive, since the divine image has infinite as well as finite relations. Yet it is important to institute an inquiry into its nature for the purpose of unfolding a conception, though but partial, of its import.

Divine imageship distinguishes the life of human personality. Sustaining infinite as well as finite relations, personality in God's image could at first obtain only in its germinating period. For the full manifestation of itself it requires ideal development on earth and a state of existence transcending time. In Edenic history we may discern at most 'the blade' of ideal personality, not 'the ear,' much less 'the full corn in the ear.'

There are no better terms by which to express this distinctive principle than those furnished by Scripture, *image* and *likeness*, which Christian anthropology has commonly employed. These two terms are not synonymous; they name the same reality under two aspects, and may therefore be used interchangeably. But these two aspects are really distinct, and imply an important difference, recognized by Irenæus and emphasized especially by Clement and Origen.

The distinction to be made between 'image' (*tselem*) and 'likeness' (*demuth*) turns on the important difference between *being* and *character*. Image is applicable to human being. It names the kind of existence which by the creative word Adam became. Used with scientific exactness, 'image' excludes the conception of man as he

¹ Dillman says: "The writer of Genesis could pronounce man to be the image of God and god-like, for no other reason than that, as to his spiritual endowments, his power of thought, his self-consciousness, his freedom of will, his capacity for the Eternal, the True and the Good, he was

may become by his own activity. 'Likeness' is applicable to character. It names the human constitution as it is to be developed, fashioned and perfected by man himself, that is, as it is to be formed by the normal exercise of will and intelligence. "The idea of *tselem*," Delitsch says, "is more rigid, that of *demuth* more fluctuating, and so to speak more spiritual; in the former the notion of the original image, in the latter that of the ideal predominates."

The image of God conditions the possibility of god-likeness, and is in order to it; god-likeness presupposes the divine image, and it comes into existence in consequence of the ideal growth of divine imageship.

§ 196.

Man images God, Imageship embraces his moral and spiritual integrity. Like God, the primeval man was righteous.

But the conception of the ethical and spiritual does not exhaust the idea. The divine image is commensurate with the profoundest depths and the entire breadth of human nature.

The essence of human being images the essence of divine being. Essence includes qualities. As human nature images the essence of God so it also images God's fundamental and derivative properties.

1. God is personal Spirit; so is man. Man is embodied personal spirit. God as Spirit is Life, the absolute spiritual organism. Man images divine life. He is a living spirit. He lives his life quickened by God; and the life quickened in him he lives by the ideal exercise of his will.

made partaker of the divine nature and divine powers. By virtue of these god-like fundamental endowments man transcended all other earthly beings, and was qualified to be their lord."—On Genesis, p. 36.

¹ Comm. on Gen., p. 99.

God is the absolute Light. That absolute light man reflects, being self-conscious, self-manifesting, self-illuminating. As the light of truth shines forth from God in His works, especially in human personality, the chief work of His hand, so the light of divine truth shines forth from man in his normal life, his deeds and words.¹

God is Love. Righteous love is the essence of God. So also is righteous love the essence of man. It is the principle and law of ideal manhood. As God the Father in the Person of His Son communicates of His fullness to man, so is it the deepest impulse of man responsively to give himself up to God. As God made man to be His companion, so man finds his only satisfying complement in God. Each is active for the other; for God made man after Himself as his pattern.

2. Between God and the ideal man there is no difference but that which obtains between Creator and creature, between absolute Being and relative being, between the Infinite and the finite.

This difference, however, is not absolutely exclusive. Though a creature, man is endowed with originative power. He images God as Creator. But the difference is essential. Man creates no new force, no new material, no objective principle. The creative energy with which he is endowed originates new ideas; and he utilizes existing forces, materials and principles, in the process of actualizing new ideas in new forms of reality. Yet art

¹ "His own luminous image God impressed as with a seal, even the greatest, on man made in His likeness, that he might be ruler and lord over all things, and that all things might serve him. Wherefore God judges man to be wholly His, and His own image."—Clem. of Alex., *Fragments*, XIII., 9.

brings objects into existence which are neither the creation of God nor the production of nature. "Only the productions of liberty," Kant says, "that is, of a volition which founds its actions upon reason, ought properly to be called art." God constitutes a real world; man forms an ideal world. The ideal is the reflex of the real; but it may differ as to contents, especially as to form. Man's autonomic agency even conditions the perfect growth of nature. "The Lord God took the man, and put him into the garden of Eden to dress it and to keep it."¹ Without the transforming agency of 'the man,' 'the garden of Eden' would not have been Eden. "Without man nature runs wild."

3. God-like as to his essence, man is god-like also as to his metaphysical qualities.

Man has part in God's *aseity*. God is absolutely self-existent; man has relative self-existence. He has moulding force upon the structure of his body; he imparts tone and order to the complex social economy; he originates, develops and perfects civilization. By virtue of intrinsic energies he forms for himself his own home, his own physical and moral world, a new domain other than mere nature in which he lives. The mountains and streams, the fertile soil and mineral resources of Pennsylvania are the gift of God; but the State of Pennsylvania with her developed coal and iron, her cultivated farms, her manifold manufactures, her villages, towns and cities, her schools and colleges, her theological seminaries and churches, her government, Christian civilization and social atmosphere, are the product of man's creative will. The gifts of God in nature without man would leave this territory a wilder-

¹ Gen. ii. 15.

ness; but under the touch of his hand the wilderness is changed into a garden.¹

Above all, man originates and develops his ethical character and his own religious communion. True, God is the author and upholder of the moral order of the world; but this moral order presupposes and demands man's self-determined action. Completing God's order by the responsive action of his will, man conditions and imparts character to his communion with God; and in this self-determined, self-formed communion he realizes his freedom, he meets the demands of conscience, he fulfils the purposes of his corporeal life, of the social economy and of every stage of civilization.

4. Man reflects the omnipotence and omniscience of God. Divine power is commensurate with the divine will. What God wills to do, He does; no more, no less. In this respect human power images divine power. Man's might is commensurate with man's will. If the self-determinations of his will be normal, if active according to the law of his ethical being, he is able to do whatever he chooses. Regarding the forces centering in himself as head and crown of the cosmic economy, regarding all objects in their ideal relation to his headship, his will is a

¹ "An illustration of the power of man to complete even the work of nature is found in the fact that nearly all fruits and vegetables, together with the domestic animals, never attain their highest perfection except under man's guidance and control. The finest domestic animals are not simply the product of nature; they are the result of the direction of natural forces by the intelligence of man. Neither natural selection nor environment ever produced the high-bred intelligent dog and horse and sheep and cattle or fruits and flowers of civilization. Human intelligence utilizing natural forces produced them. Let alone, the race-horse soon degenerates to a wild mustang."—Rev. R. L. Gerhart, A. M.

controlling power. Occupying his ideal attitude, he can hold the entire animal kingdom in subjection to himself, command the winds and the waves, and the most potent agencies of the physical world. No foe can touch him, unless he wills to be touched.¹

5. Respecting knowledge the same principle governs a correct judgment. God's knowledge is commensurate with God's essence, with His will, with all His relations to His triune being and to the world. He is in the absolute sense self-objective. Of like order is man's knowledge. Whilst fulfilling the law of his primeval life, his knowledge was potentially commensurate with his nature, with his will, with his normal relations to God and to sub-human kingdoms. A relative personality, man is relatively self-objective. In the degree that he realizes the idea of his existence he knows himself in God; and in the degree that he knows himself in God he may know all things. The entire range of the universe, the moving worlds above him, the innumerable creatures beneath his feet, are within the horizon of his vision, and may be taken up by his intelligence. Nature to his eye is transparent; and to his adoring faith God Himself manifests His being and His will. Capable he is of beholding God face to face, and of knowing himself even as also he has been known.²

¹ "All the facts bearing on the past of our race, on the development of civilization, favor the conception that man came on the theatre of earth in the plenitude of his powers,—not in his lowest but in his highest type."—*Truths and Untruths of Evolution*, by Drury.

² 1 Cor. xiii. 12. Not that nature is transparent to the eye of man as he is now existing, but to the eye of his spirit, the intrinsic possibilities of human spirit, which became a reality in the humanity of Jesus. Says

§ 197.

Of this exalted dignity of mankind as incipiently realized by the primeval man there is evidence in the actual superiority of man to nature, in the dominant tendency of pagan philosophy, but especially in the incarnate Son.

1. The wickedness, the degradation and the miseries of our race seem to put the notion of man's divine imageship to shame. And it must at once be conceded that if actual history were the only interpreter of Genesis, the interpretation I have given of the divine image would have little or nothing to stand upon.

Yet what does man's inventive genius mean? What mean the successful endeavors to make water and fire and lightning, not to speak of ten thousand other natural forces, his docile servants? "All the things of which the world is composed, and which it produces from itself," as Lactantius remarks, "are adapted to the use of man."¹ Is there not stirring his soul an irrepressible impulse to subject the entire realm of nature to his will? Does he not drag into light her mightiest hidden forces, and compel them to do his bidding?

As regards knowledge, what mean the discoveries and the results of natural science? Does not the eye of mind penetrate the secrets of the earth? What mean the revelations of microscopic studies? Is mind limited by time and space? Does not mind survey the stupendous dome

Tertullian: "The Creator, when looking on Christ His Word, who was to become man, said, Let us make man in our own image."—Against Marcion, Bk. V., ch. VIII.

¹ On the Anger of God, ch. XIII.

of the natural heavens? Measure the distance and movements of the planets? Seek to bring the boundless universe within the horizon of common intelligence? Mounting upward on eagle wing, dismissing the sublime worlds of time and space, does not mind look in upon other, higher, nobler realms, unseen timeless realms, and solemnly speculate concerning the Existence which is absolute? Whatever may be the estimate of the relative value of the knowledge of nature, or of the knowledge which man gains of his own body and mind, or of God, these phenomena indicate a desire and a capacity for knowledge that is illimitable.

2. With these phenomena must be connected the deeply rooted tendency to identify himself with God, a tendency that asserts its force both in mysticism and dialectic thought. The most common feature of pagan religion and of pagan philosophy is the disposition to resolve humanity into deity. All ages bear witness to this characteristic mark of religious feeling and philosophic thought. A profound law of human life seems to work toward the annihilation of the sense of difference between God and man, between Creator and creature. Whence comes such a monstrous perversion? The answer is given in the fact which revelation brings to light. The dominant tendency to identify himself with God can be accounted for only on the ground of essential affinity. Man feels profoundly his divine kinship. God-like life is stirring in feeling and in thought; but corrupted by moral evil, enveloped in darkness, he fails to see the generic difference between the personal Creator and the personal creature, and mistakes himself for God.

3. The satisfying evidence for the truth of the interpre-

tation I have given of man's divine imageship appeals to us from the Person of Jesus Christ.

If the teaching of Genesis were supported only by the actual career of the primeval man in Eden, or only by the complex phenomena seen in the history of our fallen race, we should scarcely be justified in putting human nature on so lofty a plane. But there is an interpretation of Genesis afforded by the personal history of the ideal Man which presents anthropology with an indisputable warrant to ascribe to man such an exalted rank. Jesus enthroned at God's right hand, Jesus living in the bosom of the uncreated glory, Jesus clothed with all authority in heaven and on earth,—this Jesus is *Man*, the last Adam, who as to His human nature is identical with the nature of the first Adam. This man, the Son of Mary, who realizes the divine idea of manhood in His state of glorification, sheds light back upon the divine imageship of the first man before his apostasy. Irenæus says:

"In times long past it was *said* that man was created after the image of God, but it was not [actually] *shown*; for the Word was as yet invisible, after whose image man was created. Wherefore also he did easily lose the similitude. When, however, the Word of God became flesh, He confirmed both these: for He both showed forth the image truly, since He became Himself what was His image; and He re-established the similitude after a sure manner, by assimilating man to the invisible Father through means of the visible Word."¹

If we rightly estimate the exaltation of human nature in the Person of the Son of Man, and if from His enthronement we reason back to the intrinsic possibilities of human personality as originally constituted, we may see that the divine imageship of the primeval man is the necessary

¹ Against Heresies, XVI., 2.

presupposition. Logical thought might constrain us to assume that Adam was god-like even if the fact were not taught by the scriptural record.

§ 198.

The idea of divine imageship involves a question respecting location. Anthropology has put the question: In what part of the human constitution is the image of God to be found? The best answer that can be given is that *human personality is god-like*; god-likeness bears the central relation of personality to all members and faculties of the human organism.

1. Is the divine image located in the soul or in the body? If in the soul, is its seat in the emotional or intellectual or moral nature? Answers have been various. Some have suggested a gross anthropomorphism, supposing that God bears a resemblance to the human body. Spirit, as Tertullian maintained, "has a bodily substance of its own kind, in its own form."¹ Reacting to the opposite extreme, others have denied all resemblance between the being of man and the being of God, and concede only a likeness to God of the human spirit. Others go still one step further, and deny altogether the divine imageship of man's constitution, allowing only that man was god-like in respect of moral character. The righteousness of Adam was like the righteousness of God.

¹ After quoting the words of Paul, Who, being in the form of God, thought it not robbery to be equal with God, Tertullian passes on to say: "In what form of God? Of course he means in some form, not in none. For who will deny that God is a body, although 'God is a Spirit?' For spirit has a bodily substance of its own kind, in its own form."—Against Praxeas, ch. VII. Cf. Tert. de Resurr. Carn., ch. XVII. "By Tertullian, *spirit* and *soul* were considered identical."

2. These opinions Christological anthropology has to pronounce defective. Defective they are, because they grow out of a fundamental misapprehension of human nature. They assume that the divine image is not a predicate of man as man, but that it may have its seat in one part of his constitution to the exclusion of another part. So one-sided a presupposition renders the question itself invalid. If man were an aggregation of things, there might be room for the question; but inasmuch as he is an organic unity, including the body no less really than the spirit, the question respecting the seat of the divine image is excluded.

3. Scripture predicates the divine image of *man*, not of any one part of his constitution in contra-distinction from another part. It is predicated neither of the body nor of the soul; neither of the reason nor of the will; it is predicated of Adam. Divine imageship is commensurate with the divine idea. It is the idea as partially realized by the primeval man that is god-like. As he is an organic unity, so is also the divine image; and the central point of the unity is personality, which is related to and embraces spirit, soul and body. Here we must find the centre of divine imageship. As all parts and faculties of his constitution are immediately connected with the *ego*, from which every faculty receives direction, and every form of activity receives character, so divine imageship also is related. It centers and reveals itself in personality, in that life-point in which body and soul are one, in which feeling, reason and will are one; but, like personality, divine imageship comprehends every constituent and every capacity of man's being, his corporeal no less than his spiritual endowments, each in a form answerable to its

place and function. The doctrine respecting Adam cannot be valid if we exclude any essential part of his constitution; so neither can the doctrine respecting the divine image be valid if it be narrower than the idea respecting himself. Being an organic whole, it may be said that Adam could not have been created in the image of God at all, if this image had not been commensurate with the divine idea of man.

It is consequently to be regarded as an error to seek for the seat of the divine image. The endeavor involves a fallacy; for if man be an organism, centering in personality, then of personality the divine image is to be predicated. And as we cannot speak of the location of personality, so we cannot speak of the location of the divine image. Since the whole man is personal, the body no less than the soul, the former the necessary physical basis and organ of the latter, man in his totality exists in the divine image; but imageship has its centre in personality, in the *ego*, just as the human constitution is human by its normal relationship to personality. Whenever in thought we divorce the body from its normal vital connection with the *ego*, we cannot consistently speak of the body as the organ of personality; and if we could not speak of the body as in this sense personal, neither could we speak of the body as participating conformably to its function in the divine image. But then also we lose the imageship of the soul; for the human soul presupposes the human body, and the soul is personal only as being the constituent of humanity in its integrity.

4. Like personal human life, the divine image in which God formed Adam existed only in germ and anticipated a history of normal growth. In reality divine imageship

began to exist only in the degree that the divine idea of human life was realized. The development of imageship to the point of perfection anticipates the ideal development and the ideal perfection of manhood. The highest approximate realization on earth of man's divine imageship was seen in the personal history of Jesus of Nazareth.

CHAPTER III.

THE PROBATION.

§ 199.

Though the being of the primeval man in Eden was godlike, though the spontaneous motions of his personal life were normal and the action of his will righteous, yet he was not by creation at the goal of existence for which he was predestinated, nor had his ethico-spiritual character become in the final sense perfect. Whether he would attain to the goal of his creation, whether his noble constitution would become a perfectly righteous character, depended on uninterrupted obedience to the law of God; and until by his free activity this problem was solved, he was in the state of probation.

I. As God formed man's constitution he was whole and so far forth perfect. He was qualified to fulfil his exalted mission. Moreover, the incipient spontaneous action of his personal life was right and good.

But as constituted and spontaneously active according to God's law man has only set his foot on the threshold of genuine humanity. The ultimate end of his exist-

ence lies in the distance; and in order that he may gain his end it is needful that he be faithful to his vocation, moving onward steadily toward the goal. As to his essence good, it is also essential that he unfold and actualize the intrinsic goodness of his being by a life of obedience to God. Standing as he did in the communion of love, it was equally necessary that by the inflexible action of his will he abide in this communion, and abide in opposition to temptations that might assail him from the kingdom of darkness.

2. The obligation of perfecting himself in order that in process of time he may fulfill his mission, is not an arbitrary requirement, is not externally imposed by the will of God; but the obligation arises from man's unique constitution. The obligation is indeed ultimately referable to the divine will, but to the divine will as immanent and active in human nature. Adam is a person, and his personality is god-like; therefore it is necessary, it lies in the genius of created personality, that Adam by the exercise of his own moral powers make himself what in the end God designs him to become. Pure innocence does not suffice. Though subject to the divine law, he is also, like God, a law unto himself. Just this is one essential characteristic of human personality, that it is self-active and self-determining, therefore in a relative sense self-constructive, independently of nature and of God. According to the divine idea of the world, man is required not only to develop his ethico-spiritual existence, but in developing it also to form and fashion his character, and thus under one view to create himself. He is bound to make himself what God designed him to be. Personality is obliged to become the complete realization of its germi-

nal beginning, a reality which as constituted by God it is not and cannot be.¹

This moral necessity implies a period of probation. Inasmuch as ultimate perfection depends on man's own self-determination, the consummation may become actual or it may not. Relative or creaturely freedom in the incipient period of its history, though positive, includes the possibility of contrary choice, and by consequence the possibility but not the necessity of failure.

That personality may develop into actual freedom it must possess the true and the good; and personality can come into this possession only by the voluntary act of choosing the true and the good. Truth becomes the possession of personality by the free self-appropriation of the truth; and voluntary activity, because self-determined, implies the ideal possibility of not choosing the good. Hence to man in the beginning of his history we have to ascribe a probationary state, even when contemplating him exclusively in his original relation to God and to himself. There is a kind of probation which is independent of an assault from the kingdom of darkness, and may be compared with the moral status of angels prior to their fall.²

¹ "Durch das Bewusstsein des Gegensatzes des Guten hindurch soll er sich fortentwickeln zur freien Selbstbestimmung für den Gehorsam gegen Gott oder für das Gute."—Dillman on Gen. iii. 1.

² Institutes, Vol. I., § 168.

§ 200.

With the ideal possibility of not affirming and not appropriating the divine good, is connected the antagonism of the kingdom of falsehood outside of man; and his probation assumes the character of a conflict with the spiritual foe, a record of which we have in the third chapter of Genesis.

1. Coexistent with the kingdom of good, of order, of physical and moral life completing itself in Adam, is the kingdom of evil, of disorder and of spiritual death under the headship of Satan. As from the history of Messianic revelation we know that Satan antagonizes God and God's authority, so from the same history we know also that he antagonizes man, God's personal representative and vicerent. Hence with the moral necessity of perfecting himself after the likeness of God by the free action of his will, is connected another necessity: that of maintaining his integrity and fulfilling his mission in direct opposition to the assaults of the contrary spiritual kingdom.

2. Genesis represents this probation under the assault of evil by the symbol of a tree. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."¹ God's will relative to this tree is revealed in the form of a categorical prohibition: *Thou shalt not eat of it*. The prohibition is directed against the false spiritual kingdom which the tree symbolizes; this kingdom confronts the eye and the mind of the primeval family as an ob-

¹ Gen. ii. 16, 17.

jective reality. It is an evil power, a death-producing power. Several particulars merit attention.

The death-producing power is represented under the form of a natural object, a beautiful tree, which addresses the whole personality, the will, the intelligence, the bodily senses. Sin is not a shadow, not a fancy, not a notion; moral evil exists in concrete form; and the form is that of an organized Power, addressing Adam and Eve from without.

The tree is beautiful, pleasing to the eye; and the fruit seems to be good for food. In approaching the sinless man and woman the tempter conceals the poison of evil under the guise of a good adapted to their normal wants and moral instincts. Instead of being repellent and dreadful, evil is genial and friendly. In such garb sin always approaches his victim. "When the tempter first comes to the soul," says Matheson, "he comes not in his own dress; he comes in the dress of virtue. So far from appearing as the solicitor to evil, he professes to be the ally of what is good and true."¹

Objectively there is direct antagonism between the kingdom of evil and man's nature, his mission and blessedness, hence God's will is prohibitive; and the prohibition declares the antagonism between this tree, symbolizing a world hostile to good, and man's life, between the will of the tempter and man's freedom. The prohibition is categorical: "Thou shalt not eat of it," because the tree stands for the spiritual foe of man and of God.

So related symbolically to the kingdom of spiritual evil, the tree becomes the sacrament of iniquity and death. To eat of it is a wrong of twofold force: the renunciation of

¹ *Moments on The Mount*, p. 125.

the communion of love with God, and an entrance into the fellowship of hatred to the good with Satan. To eat will be to take into man's spirit and assimilate to personality the poison of falsehood; thus he will introduce into himself the law of iniquity and death. "In the day that thou eatest thereof thou shalt surely die."

3. This tree accordingly is the tree of knowledge of good and evil. The prohibition draws the line for man, within which the good develops, beyond which the evil begins, so serving to awaken the perception of the difference between good and evil, and render possible his free self-determination for the good. Only by means of the divine prohibition can the tree work that for man for which it is set in the garden, that is, become the condition of the formation of ethical character. Such condition the tree may become in two ways.

If man honor the prohibition, he with clear consciousness decides for the good, for obedience to God, against the evil. He will learn to know the good by the conscious appropriation and positive fulfilment of the good, and will rise into nobler fellowship with God; thereby he becomes qualified to know evil as the contrary opposite of God's will.

If man fail to honor the prohibition, he with clear consciousness decides for the evil, for disobedience toward God, against the good. By false self-reference he sets himself against God, falls away from divine peace and forfeits the right of access to the tree of life.

In both cases he learns to know good and evil by his personal act, but under opposite forms. In the former, he knows good by consciously asserting and becoming the good; the evil, by self-determined triumph over it. In

the latter, he knows evil by the acceptance of a foreign law and a foreign dominion; and knows the good by his alienation from God and the perversion of personality.¹

So long as Adam lived in the communion of love with God he knew by experience only the good. The evil by experience he could not know. The absence of experimental knowledge of evil does not, however, warrant the inference that in his sinless state he had, or could have, no perception of evil, by virtue of the divine word. The kingdom of moral evil is truly known in the light of the absolute Good.

4. The prohibition, *Thou shalt not eat of it*, challenges man's moral integrity, and his confidence in God. To outward appearance the fruit is good, and to eat of it agrees with the fitness of things. But he was not to be governed by the outward appearances of nature, nor to be deluded by the foreign kingdom approaching him in the pleasing guise of sympathy and friendship. He is bound to exercise faith in God's word, trusting that order of divine communion in which he by creation has been set.

So related on the one side to the kingdom of evil and on the other to man in his primeval innocence, the tree becomes the temptation. Through the bodily senses it addresses the human spirit. Whilst God, addressing man's faith by His word, requires obedience to original law and fidelity to His revealed will, the tempter by the fruit of the tree is soliciting man to eat of it, and by this act to repose confidence in a power which is antagonizing the divine will.

As symbolically represented in Genesis, the probation answers both to man's innocence and man's dignity. The

¹ Cf. Dillman on Genesis, p. 52.

probation was suitable to and commensurate with the totality of his complex constitution. Adam was in reality subject to trial. Actually addressed from without by moral evil, he was qualified to resist the temptation by self-determined continuance in the original communion of love with God.

This pictorial narrative may have taken coloring from legends so common among Asiatic nations. The notion of a golden age, of a seductive foreign influence, and a decadence of mankind, is the common inheritance of all the more civilized peoples. But between Genesis and the legendary lore of paganism there is throughout an essential difference. Standing upon the firm foundation of revealed religion, the writer utters not only sentiments or phantasies, but imparts the certain knowledge of spiritual facts which address faith and authenticate themselves to faith. Whilst the record gives us truths in parabolic form, the matter in chief is not the external events of the representation, but the profound ethical and religious thought embodied in the narrative.¹

§ 201.

Such real probation of the primeval man was necessary. This moral necessity includes a threefold relation, the relation of Adam to God, to himself and to the kingdom of moral evil. In order to attain to his ideal position in these fundamental relations it was needful to meet evil and reject evil by the choice of the good.

1. It cannot be said that it pleased God to appoint a moral test, implying that if God in His sovereign pleasure

¹ Cf. Dillman on Genesis, p. 49.

had so chosen, the ordeal might have been waived. Nor can it be said that since God is infinite in wisdom and power, He could have devised a scheme for the world whereby the personality of man might have developed into perfection without a probation. Given the divine idea of the world, of a world becoming complete in man as its organic head, and we have in this idea an ethical law which requires that man perfect himself and fulfil his mission, as lord over nature, by the free activity of his own will. Moreover, given the fact of a kingdom of moral evil, a kingdom antagonistic to God and to man, and we have the necessity that man stand firm in the love of God against this antagonizing power, and by persistent self-assertion according to the will of God rise above and triumph over it.

2. In order to develop his personal life, to acquire ideal moral strength, and thus to become perfect in God, it is not enough that man do the truth spontaneously. The obligation of moral perfection requires also that he choose the truth. Consciously and freely he has to choose truth by recognizing and rejecting falsehood.

Since Adam is the fountain of human history, and under the necessity of rising superior to and overcoming the kingdom of moral evil, it is needful that the tempter challenge his sinless personality, to the end that by a voluntary act he may determine himself against the suggestions of the tempter. The challenge had to be felt, discerned and rejected. Only by such voluntary act could personality be victorious over the assaults of the foreign kingdom, and become actually strong in divine righteousness.

3. But the rejection of moral evil is possible only by virtue of a self-determination for the good. Though when

under temptation the denial of the evil is involved in the choice of the good, yet it is the positive act of personality, the loving choice of the good, asserting itself conformably to the law of personality, that renders negative action, the rejection of evil, possible. Confronted by the challenge coming to him from the kingdom of falsehood, man was required to see truth as the direct contradictory of falsehood, to see in God the absolute law of freedom, and to choose God to be law for his will and his life. Thereby the absolute Good would acquire controlling force in the sphere of consciousness and freedom; man's nature would be lifted up out of the status of spontaneous goodness into the complementary status of self-determined holiness, firmly embracing God's will as the absolute contradictory of Satan, and denying Satan's will as the contradictory opposite of God. Then by the action of his will living in the kingdom of truth, and the truth having possession of his personality, the kingdom of falsehood would be overcome and man would hold it under foot.¹ To this throne of ethical dignity the head of the race could have ascended only by passing after an ideal manner through the probationary period.

4. Probation was a moral necessity for Adam during one period of his history, the period of spontaneous goodness and incipient self-determination. If by the normal process of self-fashioning and ethical self-elevation in the communion of divine love he had under all forms of

¹ "Es gibt ein Wollen der göttlichen Gabe der Liebe mit der Möglichkeit des Nichtwollens derselben. Erst durch Ausscheidung dieser falschen Möglichkeit kann die bewusste Liebe und der entschiedene Wille des Guten als solchen gesetzt werden."—Dorner, Glaubenslehre, I., p. 519.

temptation persisted in fidelity to God, probation according to God's purpose would have been resolved into the positive victory of actual holiness. The truth possessing him, and he possessing the truth, Adam would have attained to the state of confirmation in obedience, and his righteous life would no longer have been accessible to the wiles of the tempter.

5. The probation of Adam touches the objects, the persons and things with which he was organically connected.

As the primeval man he was the head of a race, the progenitor of innumerable descendants who according to the law of race were to be begotten after his likeness, deriving their nature, their life, their objective ethical status and objective relations to the world from him. By virtue of this organic headship the probation of Adam was the probation of *man*, not of the members of his posterity as individuals, but of the constitution of the race which every individual inherits.

His probation was also connected with the status of the natural world. Lower kingdoms look up to man and anticipate him, but they anticipate him as occupying his ideal place and asserting his royal authority. The earth with all its elemental forces, with its herbs and trees, its insects and animals, demands his dominion over its manifold powers, that these powers may themselves exist and work after their ideal type of order and harmony. The subordination of impersonal things to personality, the reciprocal interdependence among sub-human kingdoms according to the divine scheme, especially the prevalence of the true relation between man and the lower kingdoms, depended on human personality, on the maintenance and perfection of man on his throne as the head and lord of

creation. "All nature stands, as a matter of fact," Delitzsch remarks, "in the closest relation to man, who is, in virtue of his personality, which is at once spiritual and material, the link between it and God." If man had asserted and developed his original integrity, had victoriously resisted temptation to evil, the disorganizing forces of moral darkness could not by any other avenue have entered into human personality, nor into the kingdoms subjected to his behest.

6. Of the relation which the probation of Adam bore to the angelic world Christian anthropology cannot speak explicitly. That there was an intimate connection between the integrity of man and the blessedness of holy angels, and that angels had an interest in the development and perfection of man's original life, revelation does not justify us in entertaining doubts. On this question the general tenor of the New Testament is unequivocal. But of the nature of this intimate connection we cannot speak with any definiteness; nor may we attempt to determine to what extent the higher perfection of holy angels was involved in the first man's fidelity to God.

But what we do know respecting the scope and grandeur of redemption requires that anthropology recognize the fact of a positive relation between the momentous issues of Adam under trial and the objective life of angels. As we have before seen, this relation comes clearly to view in the ultimate glory of the Mediator; for the things in the heavens and the things upon the earth are in the fulness of the times to be summed up in Christ, the Son of Man.¹ If from the teaching of Christ and His apostles we reason back to Eden, we are warranted in affirming that the pro-

¹ Eph. i. 10; iii. 9, 10.

bation of Adam had meaning for the transcendent world of personal spirits as really as for the impersonal world of nature. The perfection of harmony between the supernatural and the natural turns on the ideal autonomy of man, on his faith in God, on his perfect obedience to the divine law.

CHAPTER IV.

THE FALL.

§ 202.

The probation of Adam was the probation of the human race, of that organic constitution of which he was the ideal beginning; and the issues of his probation involve the race no less than his individual person. If he had triumphantly passed the ordeal, like Jesus in the wilderness and in Gethsemane, firmly resisting the solicitations of the evil one by continuous self-reference to God, not only would the individual person of the first Adam have risen into the life of confirmation in righteousness, but in his person he would also have advanced his constitution, the whole nature of the race as realized in his individuality, into the same state of righteous life. Humanity as such would, by resistance of temptation, in his person have triumphed over the adversary, and would thereby have been raised, objectively, into a higher status of positive moral perfection. *Persona consummat naturam.*

The same organic law is operative in Adam's apostasy. His fall was the fall of an individual, but no less really

the fall of his nature, the generic constitution in which the individual person stood, of the nature in the personality; for the nature was personal, and the person was one with the nature. Adamic humanity fell when the individual Adam fell. Hence in considering the fall of the primeval man we are dealing with a calamity which affects not one person only, nor one family only, but affects the Adamic race.

§ 203.

The account of the fall given in Genesis, like that of the probation, is pictorial. This mystery and the magnitude of its consequences are presented under the form of an external transaction, every part of which symbolizes profound moral significance for the whole nature of the first man and of his posterity.

1. The account in Genesis¹ is in one respect to be taken according to the letter. It is a becoming mode of representing an historical fact of spiritual import; and into its import we may get an insight by accepting the symbolical representation as valid. The picture answers to the reality. But in forming our judgment of the reality we may not be limited by the superficial meaning of the letter, or the outward form of the symbols. There is a depth and breadth of truth in the record which the letter indicates, but does not adequately express.

Nor can an interpretation commensurate with the implicit truth of the record be given, if we reflect exclusively on the record. Interpretation in the service of Christian anthropology must be guided by that fuller manifestation of man's sinfulness as contrasted with his original good-

¹ Gen. iii. 1-8.

ness, which Christianity has brought into the light. As from the dignity and exaltation of Jesus we may learn the grandeur of the divine idea respecting man, so by reflection on the abyss of humiliation and suffering into which it was necessary for the Redeemer to descend we may learn the magnitude of the calamity which Genesis depicts. Such interpretation does no violence to the primitive record; it only uncovers the wickedness of the catastrophe which otherwise is partially hidden.

2. The fall is an ethical process of decadence, including several distinct stages. Gradually the tempter gains access to man's personal life. Gradually man asserts a false independence of God; and in the degree that he relinquishes confidence in the wisdom of the divine prohibition he surrenders himself to the control of his adversary.¹

The serpent² addresses the woman by putting the question: "Yea, hath God said, Ye shall not eat of any tree of the garden?" The words are a "half-interrogatory, half-

¹ Gen. iii. 1-8.

² "The serpent was preëminently adapted to represent an earthly power of seduction with a mysterious background. And this mysterious background is, as revelation in its onward course discloses, the evil which before the fall of man had already invaded the world of spirits. The ancient Persian tradition is that which has remained most faithful to the original meaning of the scriptural tradition. The serpent (*Dahāka*) is the first creature by means of whom *Ahriman* destroys the first created land of *Ormuzd*."

"If the biblical account had placed in the stead of this serpent, the serpent of natural history as a symbol of sensuality and the charms of sense, it would have imparted a moral shallowness to the national legends, while in truth the scriptural reproduction of such national popular legends has stripped them of their mythological tinsel, and reduced them to the germ of the genuine and simple state of the case."

—Delitzsch, *Com. on Gen. i.*, 151.

exclamatory expression of astonishment;¹ the aim of which is to awaken mistrust of God. He approaches that member of the primeval family who is the more accessible to the spiritual world. God's authority is not directly assailed, nor is His love impugned; but a question is raised respecting the divine will, by which the prohibition to eat of the tree of the knowledge of good and evil is distinctly brought to the consciousness of the woman, in order to awaken the sense of needless restraint put upon her liberty of action.

Instead of instantly repelling the insinuation, the woman gives it a place in her mind, so far at least as to make reply to it: "Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The reply lays stress on three things: the permission to eat of the fruit of the trees of the garden; the prohibition to eat of the fruit of the tree which is in the midst of the garden; and the consequence of transgression, "lest ye die." By the assertion of these three things against the tempter's cunning she seems to make a firm stand for truth and right; but in responding to his insinuation, though she repeats the words of the prohibition, she has opened her heart to the poisoning influence of the tempter. Having led the woman to reflect on the prohibition as something contrary to her freedom and independence, he has awakened a measure of sympathy with himself, and thus has brought about incipient divergence from the line of ideal rectitude. The reply kept her in contact with the tempter's mind, and that contact was abnormal moral action. Fidelity to God is incom-

¹ Cf. Gen. xviii. 13; 1 Sam. xxii. 7.

patible with the least parley with temptation. Ideal allegiance dictates instinctive resistance to the first approach of evil.

This point gained, the tempter is emboldened directly to impugn the truth and love of God. The serpent said: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." In two ways the tempter assails the divine honor: 1. he directly contradicts God by denying that Adam and Eve will surely die, if they eat; and 2. he accuses God of falsehood. God knows that if they eat their eyes will be opened. Instead of dying, they shall live a nobler life. God is a deceiver, an enemy instead of a friend.

The woman is silent. She does not reassert God's prohibitory will, nor does she resent the aspersion of God's truth. Why? She has come under the perverting influence of communion with the wicked one. "The serpent beguiled Eve in his craftiness."¹ Instead of being governed by unfaltering confidence in God, she begins to doubt; she allows herself to be deceived by confidence in the tempter. Turning from God, the Author of life and peace, she yields to the anti-God, the principle of sin and death; and in yielding to the anti-God she falls under the power of false confidence in nature. Subjection to the natural world follows from abnormal self-assertion.

So the record plainly teaches. "And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat."

¹ 2 Cor. ii. 3.

The motive of the woman is threefold. 1. The tree was good for food. She was moved by the anticipation of the pleasures of sense. The lust of the flesh awoke. 2. The tree was a delight to the eyes. A false estimate of the beautiful divorced from righteousness influenced her will. She was led captive by the lust of the eyes. 3. The tree was to be desired to make one wise. Accepting the word of the tempter, the woman saw in the fruit of the tree the symbol of wisdom. Consenting to his suggestion, her judgment was darkened. Doubting the truth of God she by disobedience sought to ascend the scale of wisdom, as if it were folly by doing right to stand firm in her fidelity. She was blinded by the pride of life.

The apostle John sums up the action and deep meaning of satanic deception in these words: "All that is in the world, the lust of the flesh, and the lust of the eyes, and the vain glory of life, is not of the Father, but is of the world."¹

3. When lust under this threefold form had been conceived in the spirit of the woman, she became the bearer of a false moral principle, which when full grown became manifest by the birth of sin, the act of outward transgression. "She took of the fruit thereof, and did eat." The actual eating was the outcome of the spiritual decadence which began in the endeavor to be faithful to God by engaging in an argument with the tempter against his cunning suggestion. The conception and birth of the first sin shows that moral evil begins and works according to laws of human life, as the Epistle of James teaches: "Each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth

¹ 1 Jno. ii. 16.

sin: And the sin, when it is full grown, bringeth forth death."¹ "Lust is the mother of sin, and death its progeny."

As the woman was one with the man, bone of his bones and flesh of his flesh, the process of spiritual decadence in the personal life of the one was a process going forward at the same time in the personal life of the other; and the consummation of apostasy included the voluntary act of man and wife. "She gave also unto her husband with her, and he did eat." The historical order of transgression, beginning with the woman, passes from the woman to the man; but the record implies that through the consecutive steps of moral perversion the will of the man coincided with the will of the woman; and when the process of decadence came to the point of consummation the completing act, like the coincidence of the will, became the act of two in one. "The lord of the world and his helpmate fall through a tree; their natural environment, which they were to keep and to rule, entangles them, and thus become their and its own ruin." The transgression was the apostasy of mankind under the twofold fundamental form of existence.

4. The immediate effect of disobedience upon the primeval family was twofold. 1. The sense of having fallen from a higher to a lower plane; the eyes of them both were opened, and they knew that they were naked. 2. Resort to some method of self-protection; "they sewed fig leaves together, and made themselves aprons." Self-assertion against God by accepting foreign authority awakened the sense of self-insufficiency in the presence of nature and of themselves.

¹ Jas. i. 14, 15.

In relation to God the immediate effect of disobedience was a sense of contrariety, and the impulse of aversion. Instead of choosing the Creator, sin chooses the creature as the chief good. It is a condemning conscience that begets dread of divine presence. "Conscience never sits on the mercy-seat."¹

5. This symbolical representation of man's apostasy is dignified, philosophical, comprehensive. Dignified: for it is consistent with monotheism, and the moral order of the world. Philosophical: for it exhibits profound insight into sin as alienation and guilt, and into the false psychological process consequent upon violated personality. Comprehensive: for it embraces the relation which sin bears to Satan as its source, to God, the absolute law of right, and to man as formed for righteous fellowship with God.

§ 204.

The fall from primeval innocence and righteousness declares the anti-human nature of the law of sin, a law which is reasserted in every new act of transgression.

The fall may be viewed under a threefold aspect. It was a *failure*, a *loss* and a positive *wrong*. Wrong-doing, loss, failure express three aspects of one contra-ideal fact.

1. The word *failure* denotes the negative issue of probation. Adam was designed for a throne of dignity, strength and dominion which he did not ascend.

He did not assert his prerogatives. He did not advance upon his primeval condition. He did not fulfil nor develop the purpose of his creation. His ideal destiny, dependent on the normal action of autonomy, was not

¹ "Independent," January, 1889.

actualized. He was predestinated to a plane of positive freedom and of superior strength of righteousness to which he did not rise. Nor did he acquire that complete command over nature which by fellowship with God it was designed he should possess.

These forms of essential dignity and ethico-spiritual perfectness Adam had not, as fashioned by the creative word; but it lay in the divine idea of human personality that by fidelity to his trust and by obedience to the communion of love he should grow from a perfect seed grain to perfect fruitage, from ethical childhood to ethical manhood.

There is a sense therefore in which it may be said that man did not come into possession of that maturity of righteousness which in the beginning he had not, and could not have. He forfeited that might of personality and that nobleness of character which would have been the moral consequence and the reward of triumph over temptation.

This view of failure recognizes the element of truth which underlies the Roman doctrine respecting the *dona supernaturalia*.

2. Transgression incurred the *loss* of those noble gifts with which Adam was in fact endowed.

The loss may be regarded as twofold. Adam ceased to be in the normal state of existence; those distinctive qualities peculiar to his personal constitution by virtue of the creative act were no longer active after an ideal manner. Besides, he lost that measure of positive righteousness which as the consequence of the spontaneous activity of his ethico-spiritual life conformably to the divine will he had acquired.

This twofold loss carried with it the forfeiture of the original position of superiority to nature. He was no longer able to wield the sceptre of authority which God had put in his hand as lord of the world. Ceasing to appropriate the benediction of God to himself, he ceased to be the needful benediction for sub-human kingdoms.

Though inconceivably great, the loss incurred by sinning was nevertheless not absolute; only relative. Though fallen, man continued to be *man*. Sin did not either diabolize nor dehumanize his nature. He did not become *truncus et lapis*, as the theology of the Reformation claimed. The words of the Synod of Dort¹ need qualification, when it teaches that men by nature are "incapable of any saving good," "neither able nor willing to return to God, or to reform the depravity of their nature."² And we may rightfully question the scripturalness of the Heidelberg Catechism when it teaches that by nature we are "so far depraved that we are wholly unapt to any good."³

The fundamental law of man's constitution persisted, demanding a communion of love with God. The renunciation of divine authority by accepting Satan's will poisoned his being, but did not transmute his being into

¹ Lutheran confessions also need qualification. The Formula of Concord denies "that man's nature and essence are not utterly corrupt;" denies "that there is something of good still remaining in man, even in spiritual things, to wit, goodness, capacity, aptitude, ability, industry, or the powers by which in spiritual things he has strength to undertake, effect, or coeffect somewhat of good."—Formula of Concord, Art. I., VI. The divine aspirations of paganism, the parable of the prodigal son, and Paul's discourse on Mars' Hill, not to name other places, call for a less rigid interpretation of human sinfulness.

² Canons, III., 3.

³ Heid. Cm. 8.

an existence of another kind. The ideal state of the divine image in its incipient stage of growth he lost, but the divine image itself he did not lose. Itself distorted and falsified in its action, it nevertheless continues to live; for the divine image distinguishes man's being no less than his ethical character.

So also as to the loss of primeval righteousness; though in one respect total, for all the faculties and all functions were touched by moral poison, yet the loss of righteousness was only relative. His will no longer determined its action by the law of God, yet will continued to be the human will. Personality retained the power of self-determination and of self-construction. Divine truth, the content of freedom, was wanting, but not absolutely the perception of its supreme worth, nor the power of choice. The form and subjective conditions of freedom remain.

Of man's relation to the natural world the same distinction is to be predicated. His positive authority and his actual dominion over the lower kingdoms disappeared, but not absolutely. Constitutionally he is still superior to animals and plants, superior to oceans and continents. Some sense of his intrinsic supremacy he still has; and he is able, in a measure at least, to assert his supremacy, as the arts of civilization clearly demonstrate. Winds and waves, light and electricity, have all been commanded to work for him, harnessed under the yoke of his mighty will.

3. The fall, however, is much more than failure and loss. The transgression of the divine will was a positive *wrong*, involving an ethical falsification of man in all his relations, a falsification partaking of the genius of that lie of which Satan is the originator. Man lapses to a low

moral and physical plane. Here his existence becomes a caricature of the divine idea. The character he develops dishonors the divine purpose.

Transgression was a wrong done directly toward God. Wrong touches God's heart.² A perfect communion of love between God and man was the ideal of his creation. Sin is a wilful violation of this communion. Sin not only contravenes the divine will, but it even invades the divine life. God is love. The violation of love is a wrong committed directly against God's essential nature. The fall incurred by wrong-doing of necessity provokes God's displeasure and condemnation, and thus puts God and man in false relationship; false, because His favor and benediction, not condemnation and wrath, actualize His own eternal idea concerning man and the world.

Transgression was no less also a wrong committed by man against himself. Wisdom says: "He that sinneth against me wrongeth his own soul."¹ Man, formed after God as his pattern, is fashioned for the love of truth and for the perfection of righteousness. When he became disobedient he dishonored the order of his ethical life. As the prohibitory injunction answered to the deepest demands of personality, he by transgressing the command in the very act violated God's will as embodied in his own constitution. Adam by a personal act took into the very substance of his being, and as a consequence into the bosom of personality, an anti-human spirit, a false ethical principle, a principle that antagonizes the original order of human life, that darkens his understanding, that weakens, obscures, even debases his moral perceptions. There is a sense in which we may say that in accepting the

¹ Prov. viii. 36.

² Gen. vi. 6.

will of Satan as his law of action man became the child of "the Devil," as our Lord charges upon the unbelieving Jews.¹ In the degree that the divine image was distorted by the lie of Satan, man was changed into a character reflecting Satan's image.

This principle is universal. In every created thing of life, conformity to its law of existence is health and well-being. The violation of its law is pain and death. No living thing, being what it is, can attempt to be that which is contrary to the essential law of its existence without superinducing destruction. The possibility of death lies in the sanctity of life.²

Being the head and lord of the world, Adam by unfaithfulness to God and to himself transgressed God's law as embodied in nature; for the divine will immanent in creation binds all kingdoms into one system. The life-communion of love with God was the ground both of man's personal dignity and of his dominion over the lower world. So long as he lived in God after a normal manner Adam was truly *man*, whether active spontaneously or by conscious volition. Being himself truly, he was superior to nature and exercised controlling authority over all things. When this life-communion was disturbed and impaired, when the divine idea of his existence was falsified, he forfeited this controlling authority. In transgressing the fundamental law of his own constitution he transgressed the deepest laws of nature; for since nature and man are a unity, bound into one by a common plan and a common purpose, natural laws and natural relations are inwoven with him as their dynamic centre. By trans-

¹ Jno. viii. 44.

² MS. R. Leighton Gerhart, A. M.

gression he came to occupy a false attitude in his relation to nature, and nature came to occupy a false attitude in its relation to him. The fall carried disorganization into the lower kingdoms; and God's purpose was seemingly frustrated throughout the entire domain of creation.

Some scientists have been objecting to the biblical representation of the world, especially to the curse pronounced upon "the ground" for Adam's sake.¹ It cannot be otherwise, if science will ignore ethical reality and Christological truth, or refuse to accept any generalization but what may be suggested by current external phenomena, all of which Christianity must regard as defective manifestations of the original structure of the world. Baldwin utters profound truth when he says:

"There is moral and esthetic reality no less than logical and sensational reality; and there is the same reason for believing in one that there is in another, for both rest upon the fact that our mental nature demands certain kinds of satisfaction, and we find it possible to get them. Sensational reality will not satisfy our logical demands, for nature is often refractory and illogical. Neither will logic satisfy our moral and esthetic demands, for the logically true is often immoral and hideous. It is well, therefore, to write large the truth that logical consistency is not the whole of reality, and that the revolt of the heart against fact is often as legitimate a measure of the true in this shifting universe as is the cold denial given by rational conviction to the vagaries of casual feeling."²

Modern science has gone largely on the assumption that inference from material phenomena is the measure of the stature of man. It has been overlooking the truth that the ethical and esthetic are just as real as the material; and that inasmuch as the ethical is essential in

¹ Gen. iii. 17, 18.

² *Feeling and Will*, by Prof. James M. Baldwin, p. 168.

manhood the science of material facts must be brought for final adjudication to the bar of the ethical. What is more, the world's grasp of the ethical has always been in advance of its understanding of the physical. Even to-day we know more of spirit than of matter.¹

As man is the epitome of the world, the relation of the soul to the body may be taken as the mirror of man's relation to nature. Deposed personality disturbs and misdirects the bodily powers. When we maintain, according to Scripture, that the ground is cursed for man's sake, we in principle do no more than science does when according to experience it admits that the false action of the soul carries a disturbance of the normal action of the body. The normal action of moral life conditions the normal action of physical life.

4. The self-determined violation of divine law as realized in man's moral and physical constitution, in the economy of nature and in the original communion of love between God and man, is the pivot on which human apostasy turns, and from which all grades of misery get their sting.²

The fall is wilful disobedience; and wilful disobedience is as to its essence a positive wrong, a wrong committed by man against God and against himself. Disobedience renounces the ideal center and the normal order of human life, choosing instead a contra-ideal center and an abnormal order. Renouncing the concrete right realized by the communion of love with God, disobedience chooses the concrete wrong realized in the fellowship of bondage with Satan. The failure to rise to the high level of authority and righteousness to which Adam was predesti-

¹ MS. of R. Leighton Gerhart, A. M.

² 1 Cor. xv. 56.

nated, and the loss of the prerogatives with which in fact he was clothed, these forms of apostasy are the consequences of wilful disobedience.

Beyond the wilfulness of disobedience we cannot go for an explanation of apostasy; and for the sufficient reason that back of the will there is no principle of man's wrongdoing. Of moral evil the possibility lay in personality; no more than this. That the possibility in man became reality, is referable to his own act, an act predicable of human freedom. "A sin is an evil which," to use the words of Coleridge, "has its ground or origin in the agent, and not in the compulsion of circumstances."¹ As such it neither requires nor is capable of further account.² If the fact of apostasy by the commission of sin were referable to a principle other than human will, the calamity would be man's fate, not his fault; his abnormal condition and conduct would make him an object only of compassion, but could not entail condemnation. So Augustine teaches with much force:

"If the question be asked, What was the efficient cause of the evil will? there is none. For what is it which makes the will bad when it is the will which makes the action bad? And consequently the bad will is the cause of the bad action, but nothing is the efficient cause of the bad will. * * * I ask what made the *first* evil will bad? For that is not the first which was itself corrupted by an evil will, but that is first which was made evil by no other will. * * * When the will abandons what is above itself, and turns to what is lower, it becomes evil, not because that is evil to which it turns, but because the turning itself is wicked. Therefore it is not an inferior thing which has made the will evil, but it is itself which has become so by wickedly desiring an inferior thing."³

The primeval man did not transgress because through

¹ Aids to Reflection, p. 160.

² Cf. Dillman on Genesis, p. 53.

³ De Civ. Dei., xii., 6.

weakness or inexperience he failed to transcend original innocence and spontaneous goodness, or because of such failure he lost the moral superiority with which he had been endowed; but his failure and loss are negative aspects of voluntary transgression. It was the false volition of free agency that by its fatal touch disorganized and prostrated human nature.¹ A wrong volition realized by the wrong deed imparts the character of falsehood to all other aspects and relations of sin. Sin is not a misfortune, but moral wrong. Sin is referable to personality, the dynamic centre of human life. Misfortune and misery prevail because personality has become guilty.

CHAPTER V.

CONSEQUENCES OF THE FALL.

§ 205.

The fall is a catastrophe covering the human constitution relatively to God, to nature and to the world. In the person of Adam human nature sinks into a condition wherein all relations contravene the divine idea. In his relation to God man is under condemnation; he is suffering the curse of sin. In his relation to himself he is morally and religiously deformed and vitiated. As regards nature he is subject to its disintegrating forces. As

¹ "Die böse Richtung aber, welche solche menschliche Handlung erst zur Sünde macht, ist des Menschen Schuld; und wenn Gott auch dieser Richtung nicht fremd bleibt, so thut er das aus einer ganz anderen Intention, nämlich er bezweckt Gutes auch da, wo die Menschen Böses bezwecken."¹—Dogmatik von Eduard Böhl, p. 137.

regards Satan, he is held under bondage to a dominion foreign to his nature and to his teleology. All perverse relations centre in personality, falsified and degraded by wilful disobedience.

The false relation between God and man is reciprocal. Man's false attitude toward God implies and includes a false attitude toward himself; the false attitude toward himself implies and includes a false attitude toward God; for God and man are the two terms of an indissoluble relationship, whether the actual relationship be ideal or contra-ideal. Hence we cannot successfully study one term without direct reference to the other.

§ 206.

The wilful disobedience of Adam incurs guilt. Guilt is God's judgment of condemnation on the wrong-doer, uttering itself in the self condemnation of the conscience.

This twofold condemnation involves a debasement of human nature. Man is arrayed against himself, his powers being perverted by the foreign principle of sin.

The feeling of guilt is judicial pain; and judicial pain answers to divine displeasure.

1. It has been said that guilt is liability to punishment. Though correct, this opinion is not adequate. Liability to punishment is itself a penal state. Guilt is the condition of the transgressor in his relation to moral law. This proposition expresses one aspect only. Guilt is also the condemnation pronounced by God upon the wrong-doer. These two things are correlative: the divine sentence and the human sentence, God condemning the transgressor for the wrong done, and the transgressor condemning himself. Since God is absolutely righteous He cannot but

condemn the violation of right; and since man is fashioned in soul and body for a perfectly righteous life he cannot but condemn himself for the violation of the right.

In consequence of transgression God and man have become terms of a contra-ideal judgment. Man was formed that he might rightly know God, heartily love Him, and live with Him in blessedness.¹ His ethical organization demands, and fits him for, judicial harmony with moral law. On the other hand, God formed man good, for obedience to law, to the end that God might approve man, be at peace with man, and take delight in the communion of righteous love with him.

Disobedience reverses the divine order. Contrary to the purpose of the creative word, disobedience turns the divine judgment of approval into the judgment of disapproval. Contrary to the intrinsic requirements of the moral organization of the personal creature, disobedience turns self-approval into self-condemnation, inward peace into judicial discord. Sin sets the sinner by the same act and in the same instant against God and against himself. For this twofold wrong God holds the transgressor accountable. Whilst His righteous judgment passes the sentence of condemnation upon him, he feels and instinctively acknowledges the sentence to be righteous. For as God holds the transgressor, so the transgressor holds himself, responsible for the wrong done by him. The sentence falls, not on intellect, not on feeling, but directly on his will; and the sentence expresses its force immediately in the remorse of personality.

2. God's condemnation of wrong is not a matter of sovereign choice. It springs from His righteousness.

¹ Heid. Cat., 6.

The absolute Good, He cannot but set Himself against the bad. Being the absolute Right, He of inward necessity withdraws His approval from the wrong-doer. We may not assume that it is only the good pleasure of God to hold the sinner accountable, much less that were God so disposed He might wink at wrong-doing. Guilt is of the very nature of transgression. The sense of guilt is begotten by the violation of the fundamental law of personal life. Self-condemnation being the utterance of God's judgment, it is a dynamic element of wickedness. Of the conscience Cicero says: *Deus regnans in nobis*.

The transgression of Adam generated in the very act a self-condemnatory attitude. Personality awoke to the perception of wrong committed by itself upon itself. The law of right having been wilfully violated, man vindicated the right in his own soul. Feeling the wrong done and adjudging himself the transgressor, he executed upon himself God's sentence of condemnation.

Not only does the transgressor hold himself accountable to the authority of law, but he wills the penalty which transgression begets.

3. This self-condemnatory attitude of the transgressor includes suffering; the suffering is judicial. Judicial pain is the penalty of sin. Sin and self-condemnation, self-condemnation and penalty, involve each other. As guilt is inseparable from wrong-doing, so penalty is inseparable from guilt. Penalty is the moral misery which transgression inflicts on the transgressor. Personality by doing wrong becomes its own relentless tormenter.

Penalty prevails coëxtensively with moral evil. The principle of sin, like poison in the blood, affects the entire man, causing perverse action of every faculty of the

soul, and sooner or later the disorganization of all the functions of the body. Suffering is the fast companion of sin. It is as profound as personality, and tingles through every nerve of personal life. Says Byron:

"There is no future pang
Can deal that justice on the self-condemned,
He deals on his own soul."

With God there is mercy in Christ for the wrong-doer no less than condemnation, but with the awakened conscience of the wrong-doer there is for himself only merciless remorse.

Inasmuch as sin produces sin, as sin becomes a sinful habit, an ever active voluntary transgression of God's will and a thorough falsification of the divine communion of love, the torment of penal suffering, unless man be regenerated and pardoned, will be as enduring as man. Even more than this may be rightfully asserted. The torment of the penalty increases with the progress of sin in human history. Our knowledge of the moral order of the world shuts us up to the recognition of these terrible issues.

4. Corresponding to the guilt of man is the wrath of God. The one is correlative to the other. Divine wrath is the necessary manifestaion of righteous love in its relation to the transgressor. It expresses the feeling of God's infinite displeasure toward the wrong which personality has chosen to commit against God. Wrath also expresses the divine sense of the ethically false attitude toward God which the wrong-doer is now occupying and is voluntarily perpetuating.

God and man are the two terms of a living ethical relationship. God is the archetype and the perpetual ground of manhood. Man according to the divine idea is the

image and the revelation of God. The fall did not abrogate this ethical relationship, nor does the unceasing commission of sin destroy its reality; but the character under which through sin the indissoluble connection of man's being with God has come to prevail, is directly contrary to the immanent law of this connection.

In the original communion man's obedience to God presupposes the positive love of God to man, and God's love toward man implies and demands the obedience of man to God. When the normal character of the original communion is invaded and broken up by man's transgression, the vital reciprocity between God and man continues, but it is falsified. Man's guilt presupposes God's wrath, and God's wrath implies man's guilt. Neither could be without the other. If man had not done wrong there could be no divine displeasure; if God did not condemn wrong, man would have no sense of condemnation; if He did not absolutely love the Good and the Right, He would not be averse to the bad nor condemn the wrong.

Moreover, as God's positive love to man manifests itself in man's positive love toward God, so does the righteous judgment of God against wrong-doing manifest itself in the condemnation uttered by the conscience; and as God's righteousness reveals itself in the blessedness of human righteousness, so does God's wrath reveal itself in man's penal sufferings for transgression. The self-condemnation and the sufferings of the transgressor declare God's wrath. If there were no love of God to man, there could be no love of man to God; for God is continuously the condition of normal manhood. If there were no divine holiness, there would be no human holiness. The same reciprocity obtains in the sphere of retributive righteous-

ness. If there were no necessary judgment of God against sin, there would be no condemnation of sin by the sinner; and if there were no divine wrath, there could be no penal suffering. Or, as Lactantius expresses it: "If God is not angry with the impious and the unrighteous, it is clear that He does not love the pious and the righteous."¹

5. Divine wrath is accordingly the permanent attitude of God toward the wrong-doer. Guilt continues so long as the sinful status and the sinful action of the personal creature continue; and wrath is as enduring as the guilt of sin; rather may we say, guilt and the sense of guilt continue in the history of the wrong-doer because God's wrath is abiding,² in other words, because the infinite aversion of holiness to sin is eternal. The relation between human guilt and divine wrath is unchangeable, like the relation between man's righteousness and God's blessing. Not until the commission of sin and the prevalence of guilt cease in the history of the transgressor, can divine displeasure abate and the positive love of God manifest itself toward him under an exclusively normal character.

6. The poison of sin taken voluntarily by Adam into his personal being, introduced thorough disorder. His constitution was shattered. Renouncing God, the fundamental law of his existence, and appropriating an anti-human principle, discord and contrariety take the place in his nature of unity and harmony. His impulses and faculties, physical and psychological, as well as ethical and spiritual, rise up and stand arrayed each against all.

Bellum omnium contra omnes.

According to the fundamental law of manhood, the

¹ Lactantius, *De ira Dei*, 5.

² Jno. iii. 36.

only true centre of human life is God. This fundamental law sin contravenes. Man fallen seeks to make *himself* the law of his will and conduct. So far as his volition can effect it he is self-centered, instead of being centered in God. Hence comes unceasingly a war within. As the original law binding man to God has not been abolished, but is still asserting itself in the mysterious depths of the human constitution (for the moral order of the world stands as firmly as the physical order), there is in personality a thoroughgoing antagonism between the inalienable forces of man's ideal status and the abnormal powers of his actual status, an antagonism that is keenly felt and known, yet is aggravated by the continuous false activity of personality. The testimony of the pagan to the fact of this moral contradiction is definite. *Video meliora proboque, deteriora sequor*.¹ Man is ever willing the internal warfare, dissatisfaction with which he is ever experiencing.

Moral disorder pervades the entire man. Sin has penetrated to the core of selfhood. There it has a permanent lodgment. From the central point, from the heart of man, sin is active in all the radii of life, degrading instincts and aptitudes, misdirecting every faculty, impairing all functions, and perverting feelings, thoughts and volitions.

We have to distinguish between depravity and absolute sinfulness. Total his depravity is, because the virus of the fall penetrates the entire man; but sin has not become man's substance nor his fundamental law. The substance of his being is good, because really human; but human being is vitiated. The transgressor is still living

¹ Ovid, *Metamorph.* VII. l. 20, 21.

in the divine image, but the divine image asserts itself under a false character, some of its manifestations in paganism being even monstrous. Whilst every form of personal life is poisoned by moral evil, personality itself remains. Whilst the war within is virulent, the spiritual qualities and divine aptitudes of personality, as distinguished from impersonal kingdoms, have not been destroyed; and just because not destroyed, the internal contradiction is persistent, and judicial sufferings are intense.

§ 207.

The wrath of God is vindictive of righteousness, not vindictive. God has no pleasure in the evils that come upon the transgressor.¹ Instead, the pains and miseries of condemnation are so disposed under the merciful government of God that they may issue in recovery, the ultimate aim of God's judgments being not the utter ruin of the sinner but his deliverance from sin. There is a redemptive element in divine wrath; for wrath is none other than God's judicial displeasure with the wrong done by the wrong-doer, and the sense of this displeasure in the experience of the transgressor is one condition of his return to God.

Of repentance there are two classes of conditions: the one is God's goodness, the gifts of His providence;² the other is the sorrow, misery and curse of sin. Both are necessary. Could humanity have come to a just sense of guilt if there had been no manifestation of divine condemnation, either in providence or in the conscience? And if man did not know the bitterness of transgression, would

¹ Ezek. xxxiii. 11; xviii. 32.

² Rom. ii. 4; Acts xiv. 17; xvii. 27.

he turn in penitence and faith to God, yearning for sympathy and deliverance? If there had been no manifestation of God's love for fallen man in anger toward his sinfulness and his sins, could redemptive grace have taken effect? Could redemption have rescued the transgressor from the moral and spiritual ruin of his sinfulness, if the transgressor had no sense of his ruin and did not turn to God in faith and prayer? To be saved the transgressor must awake to the knowledge of his transgression and of its judicial consequences. Rightly interpreted, we may see the blessing of divine mercy even in the terrors of the divine curse. Hence it comes, as Augustine remarks, that "even souls in their very sins strive after nothing else but some kind of likeness of God."¹

To gain a complete scriptural view of God's relation to our fallen race it is not enough to recognize the element of divine mercy active in His unchangeable condemnation of sinfulness. Theology should lay stress also on the positive grace that follows the transgressor amid the ruin of transgression. The parable of the lost sheep teaches not only God's infinite sympathy with man in his apostate condition, but no less also the direct seeking of His interposing grace after the recovery of man from his apostasy. It is not scriptural to hold with the older theologies that by transgression man, though sinful and debased, has forfeited all claims to God's favor; for divine imageship is not extinct, nor has the original design of the creation of the race been abandoned.² The language of Dr. Hodge is questionable: "The natural man may possess *natural* affections, but his heart is *dead* toward God."³ It is more

¹ De Trin., xi, 5.

² Cf. § 209, 4.

³ Outlines of Theology, p. 340.

scriptural to teach with Fairbairn that "the salvation of the sinner was a moral necessity to the Godhead."¹

§ 208.

The wrath of God involves the curse. The curse is His wrath in the form of reality; and reality means the actual ills of sinful human life, which embody and express God's judgment of condemnation. The curse is the bitter fruit which sin according to its own law is ever producing.

God's curse appears in the history of transgression in two ways, mediately and immediately. The difference is only relative.

1. The curse may be called mediate because God's judgment against sin comes through the perverse action of the laws of human life. His judgment operates in the soul and body of the transgressor, and in the social organism. It appears in bodily diseases, in insanity, in pauperism, in family discords, in social animosities, in the feuds of tribes and nations, in the devastations of war, and, as the bitterest fruit of all the ills of sinful history, in death.

Also through nature transgressors experience the reality of God's wrath. The curse shows itself in the destroying power of storms, earthquakes and inundations, in the extremes of cold and heat. As man and nature are members of the same system, nature, "the whole animate and inanimate creation as distinguished from man," as Bengel correctly interprets *τῆς κτίσεως* in Rom. viii. 19, shares with man the necessary consequences of transgression. There is self-consistent ethical philosophy in the words of Genesis. Unto Adam the Lord God said: "Cursed is the ground for thy sake; in toil shalt thou eat of it all the

¹ Christ in Modern Theology, p. 477.

days of thy life; thorns also and thistles shall it bring forth to thee. * * In the sweat of thy face shalt thou eat bread, till thou return unto the ground."¹ The natural elements without rise up and join with hostile forces within to embitter the existence of the guilty, of the transgressor who is ever choosing to live contrary to the law of personality and to the moral order of the world.

2. There is also a judgment of God against sin which the sinner realizes immediately. Of God's wrath there is a direct expression by spoken and written words, as in Deut. xxvii. 26, and Gal. iii. 10, and in the punitive dispensations of Providence visited upon individuals and nations. Moreover, God by His Spirit speaks to every transgressor with irresistible power, constraining him to feel His displeasure in the remorseful pangs of conscience. It is written: "Cursed is every one which continueth not in all things that are written in the book of the law to do them."

Such words of condemnation may seem severe, even terrific, if not incompatible with God's goodness; but it must be remembered, that divine goodness in all its dealings is righteous and just, and that words of condemnation merely express in speech the appalling judgments of God upon transgression which are daily enacted before our eyes in the course of nature. Sin is an infinite evil. Says Schiller in *Wallenstein*:

"Das eben ist der Fluch der boesen That
Dass sie, forzeugend, immer Boeses muss gebaeren."

All forms of misery are referable to satanic causality, not to the originative action of the divine will; but as sin

¹ Gen. iii. 17-19.

violates the law of right in all realms, personal and impersonal, the ills of sin bear a judicial character. Being unchangeably true to Himself and to the moral order of the world, God affirms His will and maintains the moral order with immutable authority. The ills of sin are to be regarded as realizing the judgment of retributive righteousness against the wickedness of sin. "The face of the Lord is against them that do evil."¹ Says Seneca: "The greatest punishment of sin is having sinned. Evil actions are avenged by conscience. Nothing equals the torments which it causes, for its blows fall heavily and unceasingly."² These real forms of manifold misery which a sinful world is experiencing declare the attitude of God toward continuous wilful disobedience.

3. God's wrath and God's curse sustain the same relation to guiltiness.

The guilt of man and the curse of God are correlative, like human transgression and divine displeasure. The curse which the transgressor bears presupposes guiltiness, and the guilt consequent upon wilful disobedience generates the curse. If there were no guilt, there could be no curse; and if God were incapable of inflicting a curse, if it were contrary to Love to visit condemnation in real forms upon the transgressor, there would be no guilt, no condemnation on the part of God, no self-condemnation on the part of man; even the notion of sin and guilt would not prevail among men; for by the supposition there would be no moral order and therefore also no blessing.

4. God's curse manifested by the antagonistic forces of nature implies that, in consequence of the fall, man and

¹ 1 Pet. iii. 12.

² Sen. Epistola, xcvi. Prima et maxima peccantium poena est peccasse.

nature reciprocally occupy a false attitude. Man was formed to have dominion over all lower kingdoms, but these kingdoms now hold him subject to their disintegrating forces. Says Delitzsch:

"Man having fallen from communion with God, the world of nature became like him, its appointed head, subject to vanity, and needed as he did redemption and restoration to recover its lost condition and high destination."¹

The false position man occupies is not negative only. Not merely is he wanting in authority and might to hold nature subject to his will. The change in his relative position has a positive ground. The transgressor has chosen to subject himself to nature and to natural laws. Not only is he limited and controlled by natural laws, but he wills this limitation; he seeks to complement his deficiencies from the resources of nature. Insufficient for himself and averse to God, he instinctively turns to the world as towards a satisfying good; he loves the world, embraces it, lives for it, and exalts it above himself as the chief object. Through the perverse action of the will nature thus acquires the mastery over human life, a mastery which appears in science and art, in the social economy, and ultimately in the dissolution of man himself. A keen sense of dissatisfaction with his subjection to the disintegrating forces of natural laws is always felt; the transgressor protests by word and deed against the dominion of the law of dissolution, history in one respect being a continuous conflict for superiority between nature and man. Nevertheless in resisting the disintegrating forces of natural law the transgressor determines his will,

¹ Delitzsch on Gen. i. p. 168. Cf. Rom. viii. 18-24; also Dillman on Gen. iii. 18.

not by divine authority, but by things mundane and earthly, thus on the one hand choosing dependence on the world, and on the other exalting the world above himself. Chafed by the iron chain he struggles to unloose himself, but with every effort he encircles his limbs with a stronger coil.

§ 209.

Back of all these forms of self-contradiction and misery lies the kingdom of darkness. Here we reach the ultimate principle of wilful transgression and its consequences.

1. As the wilful disobedience and the fall of Adam are referable to satanic instigation, so also are all the evils of apostasy which afflict his posterity. The subjection of the race to Satan's dominion is not merely negative. It is not enough to say that the fallen race is no longer superior to the power of Satan. The relation is of a different kind. Sin and guilt, sin and the curse prevail in the history of the world, not only because men choose to turn against God and choose to embrace nature as the chief good, but by virtue also of Satan's continuous instigation. Satan is the principle of ethical self-contradiction, of physical disintegration and of death reigning in all the ages, a principle, however, whose controlling influence is not absolute, but always presupposes the consent of man's will.

There was occasion above to say: fallen man is self-centered. The proposition is true, for he seeks to assert his will as his only law and make himself the end of his life. Yet the proposition needs some qualification.

In the act of asserting his will abnormally the transgressor goes beyond the periphery of his self-hood, and

lays hold of nature as his complement, thus betraying the weakness of self and the insufficiency of his personal resources. But his embrace of nature is only external and superficial. The world seems to become his complement and even his god. In fact, however, it is not the world which is his god. As in the garden of Eden it was the tempter that gained access to the human spirit through the medium of nature, so now it is the tempter who through natural objects and natural laws is ever active in holding the fallen race subject to his evil purposes.

Satan is the 'god of this world.' The relation which he now actually bears to our fallen race comes to view in the threefold natural form in which in the wilderness he approaches the Son of Man. If we study depravity in its ultimate ground, we may not say that either self or the world is the center of wickedness. Selfishness and worldliness are only the guise of a deeper principle of falsification with which the race, blinded by sin, is willing to be deluded. The false center, the principle which conditions worldliness and selfishness, is in reality the prince of the kingdom of darkness, who 'hath blinded the minds of the unbelieving,' who is 'the spirit that now worketh in the sons of disobedience.'¹ In his endeavor to live for himself and to gain possession of the world, 'the natural man' is fulfilling the will of his original adversary.

2. The ultimate principle of moral evil is the original self-perverted personality, whom Christ represents as the father of the lie, and Paul as the god of this world.

God is the ground of truth and order, of harmony, of perfection and blessedness in the domain of creation, the only ground absolutely; so, on the other side, the ground

¹ 2 Cor. iv. 4; Ephes. ii. 2.

of falsehood and corruption, of disorganization, of wickedness and misery is Satan. He is the source, the self-constructed fountain, from which the dark current of perverseness and sinfulness is perpetually flowing.

Neither depravity, nor the curse of God resting upon wickedness, nor the contra-ideal supremacy of nature over the race is, strictly speaking, the principle of human misery. In the last analysis this principle is the false volitional connection existing between man and the head of the fallen world. The life of 'the natural man' is voluntarily subject to a foreign law of action. This law is Satan's will. In consequence of this voluntary subjection the dominion of Satan penetrates into the interior processes of man's being, and extends over his entire history. Transgression and guilt are ever renewed, the penalties of sin and the dissolution of death are perpetually superinduced, with man's consent, by an inspiration from the kingdom of darkness.

3. The voluntary subjection of men to the foreign law of sin expresses but one aspect of Scripture teaching concerning their fallen state. There is another and a different spiritual factor, which is more profound and more significant. God is true to the original law of His creative word. The existence of the race, though sinful, is constantly sustained, spiritual intuitions are unceasingly quickened, and heavenly aspirations are ever nourished, by communications from the bosom of God's life.¹

¹"The existence of conscience is acknowledged throughout Holy Scripture. * * The New Testament has a word of its own, *συνείδησις*. It is described as an eye in man, and as light (Luke xi. 34; Matt. vi. 22), which implies that a faculty of moral vision is inherent in man, and that, according to the degree of his participation in truth, he is able also to

Divine presence and divine action, conformably to the genius of man's kinship with his Maker, are the deeper forces of his being and of his religious history, contrasted with which the influence of the kingdom of darkness, however potent, is ever alien and superficial. This abiding fellowship of God is the possibility of the conflict announced in Gen. iii. 15, an intimation in personality of inevitable redemption by the incarnate Mediator, and the sure basis of the hope of victory.

distinguish and pass judgment on good and evil. No doubt this inner eye may be darkened and obscured, the voice of conscience may be stifled, the moral ideas which are conjoined with conscience may receive a wrong development; but the intruding falsehood is again removable, because in contradiction to man's abiding nature. (Acts xvii. 28; 1 Pet. ii. 25; Eph. ii. 1-3.) The entire Gentile mission of the apostle proceeded on the true assumption that behind the rubbish of corrupt morals and heathen conceptions lay an awakenable, pure conscience in the form of a knowledge of duty and responsibility, of guilt and liability to punishment, to which appeal might be made. * * Better knowledge, slumbering in the background and capable of awakening, is presupposed even in the case of the heathen, nay, a faculty of moral judgment able rightly to reprove wickedness in others."—Dorner's System of Christian Doctrine, § 72, 3.

CHAPTER VI.

THE SINFULNESS OF MANKIND, OR INBORN SIN.

§ 210.

The abnormal condition of the race as a consequence of Adam's transgression suggests a question which the previous chapter recognizes, but has not fully considered. How is it that men from age to age have a perverse moral nature and become sinners? On what principle is this evil of universal experience, this presupposition of Christian redemption, to be understood?

An answer to the question may be introduced by briefly reviewing the import of the different terms by which the condition of the race has been denoted.

The abnormal attitude of the race has been called depravity, natural depravity, sinfulness, inherited sinfulness, original sin, inborn sin. All these terms have a measure of validity; each expresses some one particular aspect of the universal calamity; but some embody a deeper conception than others of the connection between the first transgression and the perverted condition of human nature, and are therefore better adapted to the purposes and needs of anthropology.

Original sin, as used by Augustine and by medieval theology, refers to the wilful deed of Adam and Eve, the first act of disobedience. The first sin conditions all subsequent sinning. As used by Calvinism the term expresses the moral corruption and the condemnation of Adam's posterity as the divinely inflicted penalty incurred by the commission of the first sin. "The guilt of this sin

was imputed, and the same death in sin and corrupted nature conveyed to all their posterity."¹ Or as Hodge states it: "The guilt of Adam's first sin was directly charged to the account of the human race in mass, just as it was charged to himself, and punished in the race by desertion and depravity, just as it was punished in him."²

Depravity fixes attention chiefly on the perverseness of human nature. The term expresses the abnormal character of the 'natural man' in all periods of his history, affirming the fact of a radical predisposition to turn from the highest Good toward all forms of moral evil; but 'depravity' does not necessarily imply that the radical predisposition to turn against God is the only moral characteristic of 'the natural man.'

Sinfulness is in one respect equivalent to depravity. It implies the false moral status of the race in contrast with its true moral status. But sinfulness has more positive force; for it means to say that man in his present abnormal state is disposed wilfully to assert himself against God, against all forms of moral law. It is accordingly a term of deeper and broader significance.

Inherited sinfulness, *Erbsünde*, or *angeborene Sünde*, expresses the additional thought that the sinfulness of the individual is connate, being derived by the child from its parents by birth, in and with the derivation of its individual existence.

Inborn sin is the equivalent of inherited sinfulness, but more expressive of the law of human life by virtue of which sinfulness has become universal. This is the term employed by the Heidelberg Catechism; for its doctrine

¹ Confession of Faith, XLVIII.

² Outlines of Theology, p. 358.

both of the fall and of redemption is predominantly organic.¹ 'Inborn sin' expresses the fact that every person, by virtue of descent from a sinful parentage, has a nature predisposing him in his relation to God and to his fellow-men to will and to do wrong. The law of sin is an alien principle immanent in the human constitution, active in and with the law of generation. This term by implication sets aside the doctrine of an external imputation of the penalty of Adam's sin to his posterity.

§ 211.

To find an answer to the question: How is it that from age to age all men have a depraved nature and are subject to the penalty of sin? we must, in opposition to Pelagianism,² emphasize the solidarity of the

¹ Heid. Cat., Q. 10.

² Dr. Schaff gives us a lucid and comprehensive, yet compact statement, concerning Pelagius and Pelagian anthropology in his Church History. Cf. Vol. III., § 146, from which I quote several passages: "The Latin church, under the influence of Augustine, advanced to the system of a *divine monergism*, which gives God all the glory, and makes freedom itself a result of grace; while Pelagianism, on the contrary, represented the principle of a *human monergism*, which ascribes the chief merit of conversion to man, and reduces grace to a mere external auxiliary. * * Pelagius starts from the natural man, and works up, by his own exertions, to righteousness and holiness. Augustine despairs of the moral sufficiency of man, and derives the new life and all power for good from the creative grace of God. To the former Christ is merely a teacher and example, and grace an external auxiliary to the development of the native powers of man; to the latter He is also Priest and King, and grace a creative principle, which begets, nourishes, and consummates a new life. The one loves to admire the dignity and strength of man; the other loses itself in adoration of the glory and omnipotence of God. Pelagianism begins with self-exaltation and ends with the sense of self-deception and impotency. Augustinianism casts man first into the dust

Adamic race. Mankind is an organism. Individuals are not independent units, accidentally associated; all are members of one vital constitution developed from the same stock, realizing the same physical and ethical type and informed by the same law of life.

The vitiated nature of the primeval family becomes the nature of their posterity by the law of human generation, and this vitiated nature realizes itself in the members of the race by the spontaneous action of personality.

1. Adam in Eden was not merely a man among men, he and they possessing the same human nature. Adam was the only man.

The first man and woman were not only individual persons; they were husband and wife. They were the original matrimonial pair, and this pair was mankind in embryo. By the law of creation the whole of the family constitution was embodied in the primeval family. The original matrimonial union was the mysterious germ of all other men and women and of every subsequent family organization.

In the primeval family the divine idea of mankind became a reality on the first plane of its existence; and in this organic constitution were enveloped all the possibilities, corporeal and psychological, whether intellectual or ethical or religious, which have wrought themselves out and become manifest in the actual history of the world.

Inasmuch as the probation of the primeval family was the probation of the Adamic race, the temptation to trans-

of humiliation and despair, in order to lift him on the wings of grace to supernatural strength. The former starts with the proposition: *Intellectus praeceedit fidem*; the latter with the opposite maxim: *Fides praeceedit intellectum*."

gress the divine will was a temptation addressing the entire race potentially embodied in the primeval family. In this first human pair the Adamic race stood confronted by the tempter; not the individual members of their posterity, but the constitution of the race. The same order of personal existence which was individualized in the union of the first human pair is individualized in every human family. So far forth the first man and all other men are identical. The same in kind, his posterity differs from him only in the form of individuation. There is but one humanity, the essential characteristics of all nations, families and individuals being the same. In the animal kingdom there are different species; but in the human kingdom all races and nations are the same species.

2. If we accept the organic solidarity of the Adamic race, it follows that the transgression and the consequent fall of the primeval family was the fall of mankind. The whole of humanity was active in the ethical decadence and in the overt act of wilful disobedience.

Human nature and human personality are a unity. Personality presupposes and embraces the ethico-spiritual nature in which personality stands, and the ethico-spiritual nature asserts itself in the volitions of personality. It was not the union of two natureless persons that committed the first transgression, but it was the personal constitution, the totality of which was embodied in the first human pair, that voluntarily accepted a foreign will as law and thereby asserted itself against God. If the primeval family had stood firm in the original communion of love with God, the ethico-spiritual constitution which the primeval family individualized would by its steadfast volition of the right also have stood firm in the original

communion of love. The fidelity of Adam to God and his triumph over the tempter would have been the fidelity and triumph of mankind individualized in his person.

Reasoning from the same general premises anthropology is fully warranted in asserting also that the apostasy of Adam was the apostasy of the *race* latent in his personal constitution. It cannot be said that the individual members of his posterity transgressed the will of God by the first transgression, for as individual members they had no existence; but the generic type of life which individualizes itself in all the members of his posterity is the same type of life that was individualized in the head of the race. As the transgression of the first pair was a transgression committed by mankind, so the fall of the first pair consequent upon transgression was the fall, not of isolated individuals, nor of human persons divorced from human nature, but the fall of human nature itself which was active in the personal act of transgression.

In the domain of organized life, the genus and the individual are *one*. The two things are to be distinguished; but the genus is absolutely inseparable from the individual, and the individual is absolutely inseparable from the genus. The individual person exists as such only by the force of a law by virtue of which the genus and the individual person are a concrete reality.

The laws of thought and the laws of speech answer to this truth. Reason deals with the universal, not with the particular by itself, but with the universal in the particular. Human speech has no words for single things, and cannot invent such words. All words denote universal concepts; they name a class, proper names only excepted; but even proper names become common names. Nominal-

ism contradicts itself by the very words it uses to maintain itself. When philosophy affirms the objective reality only of single objects, denying the objective reality of the universal, it has no way to vindicate its affirmation or denial but by the use of universal terms, thus in spite of its theory declaring that human reason necessarily postulates, not the particular, but the universal in the particular.

The logic of human speech supports, and harmonizes with, the Christian doctrine that the *race* was active in the first transgression of the first man, and that therefore the nature of the race became vitiated by the false action of the will of the first person.

3. The nature of the primeval family becomes the nature of their posterity.

Respecting human generation three theories have been current: preëxistence, traducianism and creatianism. Each not only distinguishes the soul from the body, but each also implies that soul and body are separate parts of man.

The theory of preëxistence was taught by Origen. The soul of man has had an existence in some previous state of being before it is joined to the body. "The soul of a man," he says, "was not formed along with his body, but is proved to have been implanted strictly from without."¹ Some expressions of Clement imply that he held the same opinion, as when he asserts that "the soul is introduced, and previous to it the ruling faculty, by which we reason, not produced in procreation."²

The theory of traducianism is referable to Tertullian. Though separate and separable, soul and body are propagated at the same time. These are his words: "Is the substance of both body and soul formed together at one

¹ De Prin. I, VII, 4.

² Stromata, VI, XVI.

and the same time? Or does one of them precede the other in natural formation? We maintain that both are conceived and formed and perfected simultaneously, as well as born together; and that not a moment's interval occurs in their conception, so that a prior place can be assigned to either."¹

The doctrine of creatianism maintains that only the body is propagated by human generation, but that the soul is the creation of God and is united to the body either at the moment of conception or afterwards. On this point Augustine and Gregory the Great, the most influential teachers of their age, expressed themselves with reserve. But Jerome taught: "God is daily making souls; He, with whom to will is to do, and who never ceases to be a Creator. * * Among those secret recesses of the body the hand of God is always working, and there is the same Creator of body and soul."²

Of these theories the first concerning preëxistence did not gain a firm foothold. It was early repudiated by leading theologians. In our time it has been revived by the Rev. Dr. Edward Beecher. Traducianism and creatianism have perpetuated themselves through the entire history of the Church, each contending for the mastery over the other. Dorner recognizes an element of truth in all.

The solution of the problem concerning the origin of individual souls has been proceeding on the assumption that body and soul are not merely differentiated members of manhood, but that they are separate and separable parts, which somehow are conjoined to make the man.

Concerning the procreation of the body of the individual

¹ De Anima, XXVII. Cf. De Resurr. Carnis, XIV.

² Against John of Jerusalem, § 22.

child there has been no question. That is assumed. The body is begotten. But when and how is the soul formed? has been the point at issue. Evidently the presumption underlying these endeavors to solve the problem of human generation has been dualistic. The inheritance of Platonism has been passing down from one generation to another through all the ages. To this inherited dualism I have to take exception. Is man a combination? Does he consist of two opposing substances, spirit and matter, held in juxtaposition by some power? Christological anthropology will have to make answer in the negative.

Man is a vital unity. Body and soul are indeed not the same. They are distinct, but inseparable, each being essential to the truth of the other. A body not insouled by a human soul would not be a human body; and a soul not embodied would not be a human soul.¹ Each complements the other. Both with equal necessity enter into the divine idea of man. The procreation of the body implies that the body is insouled; otherwise it would not be a human body. It is humanity that by the immanent presence and blessing of God perpetuates humanity in the integrity of its threefold, or twofold, constitution. Says the anti-dualistic record: "And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it."²

¹ "The besouled body is the goal of one world-age, as the embodied soul may be the beginning of the power of the world to come. And, if we begin with this fundamental assumption that the soul in its very make, or elementary nature, needs some body for its own birth into conscious existence, and that body needs some soul for its own highest organization, then we are already, at the start, beyond the old dualism of Descartes and Leibnitz."—*Old Faiths in New Light*, Smyth, p. 328.

² Gen. i 28.

This blessing consisted, among other gifts, in the endowment of the first matrimonial union with the power to be fruitful and multiply. The union of one man and one woman is the completed humanity; and complete humanity reproduces itself in an endless succession of human individuals, each normal child being an organism in which body and soul, or body, soul and spirit, are essentially members, members potentially from the instant of conception, members in reality in the degree that the new individual passes normally through the consecutive epochs of development. Marriage is no more than the necessary condition of the self-maintenance and individualization of the race.

This idea presupposes the abiding creative presence and action of God, in virtue of which an infant inherits and embodies the whole nature of mankind in a unique individuality. The formula of benediction given in Genesis i. 28, unites the elements of truth in creatianism and traducianism. As Martensen expresses it: "Every human individual is a product of the natural activity of the species; but this mysterious natural activity constitutes the means for individualizing the activity of the Creator."¹

4. As human nature has been vitiated by transgression, the vitiated nature passes from one generation to another by the operation of the law of human life; and it is realized in the members of the race, though in different degrees of actual wickedness in different ages and different nationalities. The law of the solidarity of mankind by the force of which the nature of the parents becomes the nature of the child, is a matter of universal observation and experience, and is now commonly vindicated by natural

¹ Dogmatics, p. 141.

science.¹ There are differentiating forces, human and divine, which account for the endless variety of individuals, each peculiar to itself; but all peculiarities presuppose and certify the identity of human nature in every individual. As the national type and the family type pass from parent to child by the law of heredity, so does the ethical type of the primeval family pass to their posterity by the same law of heredity. That ethical type became abnormal by wilful disobedience; and that abnormal type which predisposes personality to choose and to do wrong passes, like the human type, from parent to child. The infant is begotten with a nature which, taken in this sense, is fallen; and it is subject to the curse of death by virtue of the fact that by the law of race-solidarity it has the nature of the primeval family, which by accepting the

¹ "That individuals originate new individuals of their species; that the fecundated germs, if the necessary conditions are present, develop themselves out of the first germ and egg-cell in continually progressive and distinct differentiations, each after its kind, into the full-grown condition, so that individuals endowed with a soul and intellectual life are also developed out of such beginnings;—these are facts which are continually repeated before our eyes, and men of science have not yet reached the end in pursuing the actual in these processes into its finest ramifications. But how is it that individuals *must* transmit themselves—that the seeds and eggs *must* have this force of germination and development—they have not yet been able to explain, and will never be able to do so. The word "inheritance," which is to solve the problem, is only a name for the fact which we observe, and for the regularity of its repetition; but for this fact of inheritance itself, we seek in vain a physical explanation: we are referred to a *metaphysical* cause. Thus, not only the *first* origin of life on earth is an enigma to us, but organic life itself, in its whole existence and course, is a process which, at every step, and in every place of its course, remains to us in its last causes physically unexplained, and refers us to metaphysical causes."—Theories of Darwin, by Rudolph Schmid, p. 352.

foreign will of the tempter took into itself the death-bearing poison of sin. Infants are the concrete individuation of mankind as mankind has become by the self-determined act of the progenitors of the race.

It is human *nature* that became sinful by the wrong volition of the first family, and it is human nature that continues in the state of sinfulness. Sinfulness and guilt do not attach, as Pelagius held, to the abstract volition of wrong done by Adam, nor to his person divorced from the human constitution by virtue of which he was a person. That dualistic presumption would contradict the divine idea of man. There was no volition divorced from or independent of ethical life; there was no such person in existence as did not individuate and personalize the wholeness of the human constitution. The sinfulness and guilt consequent upon transgression attach both to the constitution and the individual person of Adam; not to his constitution abstracted from the individual person, but to the concrete unity, to the being whose constitution centers in personality.

In the primeval family *mankind* was by the creative word formed in the image of God; in this family, in the mystical unity of the first man and the first woman, mankind was on probation; in the unity of this family mankind was approached by the tempter, mankind voluntarily transgressed the will of God, and forfeited the communion of righteous love; active in this family mankind accepted the will of the tempter and took into the core of existence the vitiating force of the original wickedness of Satan. Therefore we have to predicate of the Adamic race a nature whose endowments are vitiated, a nature subject to condemnation.

5. Death is both the natural consequence and the penalty of transgression: the natural consequence, for sin is the violation of the fundamental laws and relations of human life; the penalty of transgression, inasmuch as it is God's judgment of condemnation upon wrong-doing. Says Cremer: "In order to the clear perception and understanding of the Scriptural, and especially of the New Testament use of this word, *θάνατος*, we must hold fast by the fact that death as the punishment pronounced by God upon sin (Gen. ii. 17) has a *punitive* significance. * * Death is a very comprehensive term, denoting all the *punitive consequences of sin*, Rom. v. 12, 14, 17, 21; vi. 16; Jas. v. 20."¹

All men are born subject to death because the humanity which they individualize became subject to death in the primeval family. The penalty of transgression comes upon all because the first family and their posterity are as to nature the same; they share the whole of the same humanity; therefore all stand in the same contra-ideal relation to God and to all original laws. The penalty of sin does not come upon the race from generation to generation because God chooses to impute the guilt of the first transgression to all men, or on the basis of a *quasi* connection

¹ Lexicon of New Testament Greek, p. 283.—Commenting on Gen. iii. 17-19, Dillman says: "Das Sterben ist hier als aus dem irdischen Ursprung des Menschen von selbst folgend vorausgesetzt. * * Gleichwohl ist dieses Sterben müssen, das hier als naturgemäss für ihn erscheint, eine Strafe, weil das Wort ii. 17 als Gotteswort keine müssige Drohung sein kann. Denn obwohl von Natur sterblich war der Mensch doch von Gott zu dauerndem Leben bestimmt, sonst wäre er nicht in den Garten mit dem Baum des Lebens versetzt worden; durch seine Sünde hat er die Erreichung dieses Zieles unmöglich gemacht und ist dem Sterbenmüssen anheimgefallen."

between all men and the first transgression; the penalty comes upon all because all in reality, as to their nature, sustain the same false relation to God. In other words, God does not treat all men as if all had committed the sin of the primeval family, implying that all did not in any sense commit the sin; but God regards and treats all men according to the sin which the human race, individualized in the primeval family, individualized in themselves, did in fact commit. He deals with all agreeably to the wrong attitude which they in reality occupy, an attitude which 'the natural man' is ever affirming and voluntarily perpetuating.

§ 212.

How can the individual infant be justly subject to condemnation? Personal guilt implies personal transgression. Though by birth inheriting a depraved nature, the infant has not in infancy violated divine law, either in act or word, either in thought or conscious purpose. Can it nevertheless be subject to the curse of sin? This question it is difficult to answer satisfactorily to Christian reason. We may approach a correct answer by recognizing the unity and solidarity of the race.

1. As to the fact itself that infants in their infancy are subject to the curse of death and to all the disintegrating forces which issue in death, there is no room for question. Daily observation and experience, no less than revelation, are ever setting the dark reality before our eyes. Before it has consciously committed any overt act of transgression the infant is subject to the direful maladies that afflict the actual transgressor. It suffers all the ills which its parents may suffer. The only ill to be excepted is remorse, or the

pain of self-condemnation for wilful disobedience. The distressful fact confronts us, however it may be interpreted.

One of two things must necessarily be conceded : either death with all the ills of infancy is rooted in and is a part of human nature as God originally formed it, or the universal phenomenon of death is referable to some direful cause which fatally touches every member of the race without exception. If we accept the first alternative we invade the divine goodness and righteousness; we resolve God into a monster of cruelty. It becomes impossible to vindicate His love or wisdom or justice. If we accept the second alternative, to which we are shut up alike by revelation and by every moral sentiment, we have to pronounce death contra-ideal. The cause can be none other than a vicious principle to which, because active contrary to divine law, contrary to the moral order of mankind, God affixes the seal of condemnation.

2. As we distinguish between mankind as a whole and the individual person, so we have to distinguish between God's condemnation resting upon sinful mankind as a whole, and the condemnation consequent upon wilful transgression committed by the individual. Because human nature is sinful, there is universal guiltiness; and because there is personal transgression there is personal guilt.

In his Epistle to the Romans Paul draws a parallel between Christ and Adam.¹ The relation of the Adamic race to the person of Adam is analogous to the relation which the community of Christian believers bears to Jesus Christ. Believers and Christ are one life, like the vine and its branches. Being His members they are partakers

¹ Rom. v.

of His righteousness; so all men in their natural condition, being members of the Adamic race, are partakers of the sinfulness which vitiates the nature of the race. "For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous."¹ The force of the parallel depends on the principle that the Adamic race sinned in Adam, and by sinning in Adam the race in him became subject to death; as the apostle expresses the principle in verse twelve: "Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." This analogy furnishes a key to the difficult problem.

Through one man sin did not enter into the individual person only of the one man, but sin entered into the *world* (εἰς τὸν κόσμον εἰσῆλθεν), into the moral and social economy which has been developed from the primeval family. Alford says that the reference here is to sin as a power ruling over mankind, a principle in us, and a state in which we are involved. Penalty follows sin. The penalty of death which came through sin did not come upon one man only, but death through sin entered into the world, into the entire social economy of which all men are members. So Bengel: "*Into this world*, denoting the human race. *Entered*: Began to exist in the world." The penalty of death through sin is universal inasmuch as all men are members of the same social economy which became subject to death in the one man. This evidently is the teaching of the apostle; and it is sustained at every point both by sound reason and by the phenomena of experience.

¹ Rom. v. 19.

Agreeably to this organic view the nature common to all men is sinful; "I am by nature prone to hate God and my neighbor;"¹ and because mankind in this sense is sinful, mankind is under condemnation. Every infant, since it is conceived and born according to the law and in the bosom of this universal vitiated humanity, shares the condemnation of vitiated humanity. The infant begins its individual life subject to the penal consequences working in fallen humanity actualized in its individual existence. Inasmuch as the universal moral life realized in its individuality is vitiated, and since as a consequence it sustains a wrong relation to the divine will, the infant from the first hour of its existence bears in some of its forms the divine displeasure resting upon the depraved nature of the Adamic race. It suffers the judicial consequences of a vitiated human nature before this vitiated nature has wrought itself out in personal acts of transgression. For in death, according to the uniform teaching of the New Testament, "are concentrated," as Cremer remarks, "all the evils that spring from sin." Thus understood, it may be said that the infant suffers what we may call the general condemnation of the Adamic race.

3. The doctrine concerning the universal condemnation of the Adamic race in consequence of wilful transgression, is not a doctrine peculiar to Christian revelation. However abhorrent the doctrine may be to some minds, especially when definitely stated in its judicial aspect, it nevertheless stands, not as a doctrine only, but as a fact of universal experience. Pains and miseries of body and mind, sicknesses and diseases, agonies and death, are the common inheritance of little children no less than of their

¹ Heid. Cat., Q 5.

parents. However philosophy may interpret it, the repulsive reality remains; and the religious instincts of all peoples, whether civilized nations or the most degraded savage tribes, ascribe the horrible reality to the displeasure of the gods. The consensus of the entire pagan world is in sympathy with Scripture teaching.

Strictly speaking, universal condemnation is not a distinctive doctrine of Christianity. It is the doctrine of the world concerning the moral and judicial status of the world, a doctrine which antedates Messianic revelation. Christianity only recognizes its validity, removes the errors and defects attaching to it in pagan consciousness, and perfects the knowledge of the terrible reality which the doctrine represents. Universal condemnation is only the presupposition of Christian redemption. Redemption deals with it as an abnormal, contra-ideal, undivine reality, which it is its aim to destroy, root and branch. For condemnation man is responsible, Christianity only for complete emancipation from its bondage.

§ 213.

Though under condemnation as the heir of a sinful humanity, the infant is nevertheless as an individual not guilty. Of the infant relative to the law of God we have to predicate a twofold ethical status: under one aspect condemnation, under another aspect innocence. But the innocence of the individual infant is purely negative, not positive.

1. The new-born child is not to be pronounced personally guilty. A personal being, it is nevertheless not a self-conscious person. Personality slumbering in the depths of its nature is only potential. As the will has not been developed into voluntary action, the infant is incapable of

moral agency. It does not commit any act, either morally good or morally bad. Hence when we think of it simply as an individual, not as in reality a person, but only as in process of becoming a self-conscious person, the newborn child is innocent. Since it has done no wrong in thought, word or deed, it cannot suffer the penalty of transgression.

But as the infant with the inheritance of humanity inherits its vitiated condition, and as this vitiated condition and the infant, though distinguishable, are one, the penalties of wrong operating in sinful human life pervade the individual history of the infant. Penalties are not active in its individual history for wrong done by itself; but penalties operate in the development of infant life inasmuch as the infant is the concrete individuation of the depraved nature of the Adamic race. In one respect therefore it is innocent, for by no personal act has it transgressed the law of God; but in another respect it is under condemnation, being an heir to the penalties inseparable from its vitiated personal constitution.

This law is universal. The penalties of the vices of a father are borne by his innocent children. Our late civil war inflicted untold sufferings on thousands of little ones who were in no sense responsible for its horrors, sufferings whose consequences in many instances attend them through life. By the moral constitution of mankind the iniquity of the fathers is visited upon the children, upon the third and upon the fourth generation of them that hate God.

In the history of the human kingdom we have always to distinguish the abnormal condition of the race as a whole from the condition of the individual, the one being

the false ethical status in relation to moral law common to all men, the other a state of personal innocence or a state of personal guilt. Personal innocence attends the absence of conscious volition, whilst personal guilt is consequent upon wilful transgression. There is, on the one hand, a universal false moral habit, on the other a self-determined wrong volition of the developed individual; two things that are to be clearly distinguished, but are inseparable in the history of Adamic personality.

2. The innocence of the individual infant is purely negative. All that we may express by the word, consistently with the teaching of Scripture, is that the infant has not consciously by desire or purpose or act violated the communion of divine love. Innocence does not express the thought that the personal constitution of the infant is ideal, pure, righteous; nor that the spontaneous impulses of its ethical and spiritual being are exclusively directed toward moral goodness. Therefore we may not imply that in the pre-conscious period of human existence individual life answers to the divine idea of man.

Experience no less than Scripture teaches directly the opposite. Though the entrance of moral poison by wilful transgression has not diabolized the Adamic race; though the deepest and strongest instincts of human nature reach out amid the darkness toward God, and so far forth are good, yet the dynamic consequences of the fall are as profound as the mystery of our ethico-spiritual being. Satanic poison has so thoroughly penetrated the human constitution, its dynamic forces to such a degree vitiate the sub-conscious germinal beginnings of personal development, that the religious instincts and the spontaneous impulses of infant life become active under forms contrary

to truth and righteousness. So soon as the pre-conscious moral and religious tendencies rise from the recesses of nature into the early dawn of consciousness, they are seen to be discolored by a vicious principle,¹ a principle which, if not superseded or restrained by Christianity, has controlling influence on the formation of character. The incipient swelling of the seed of personality shows it to be of divine planting, yet contra-ideal. The motions of the will betray hostility to the authority of God asserted in the conscience. The degree of hostility varies greatly in the history of children; yet it is a fact of universal experience that in the plastic period of individual life, in the organic transition from the unconscious natural state to the conscious stage of personal existence, the child, if his growing character be judged by the Christian standard, is both subject and averse to divine law, and, though recognizing the valid claims of the Good, is predisposed to yield himself to the false impulses of evil.² And this predisposition toward the wrong is coincident with the first motions of the human spirit in the form of conscious volition. Moreover under forms of selfishness and worldliness the child persists in turning against the Good, in turning toward the bad; and unless subdued by moral discipline he

¹ Jer. iii. 25; Eph. ii. 3.

² "To theology neither nature nor time is ultimate; on the contrary, it has to judge both in the light of the divine ideal. And so it finds in nature, as embodied in man, forces that work for evil—in man, as history shows him, tendencies that create crime and wrong; and these are to it agencies or energies that contend against God, sinful and factors of sin. Theology were the blindest of all sciences if it did not see that evil was something more and mightier than the habits and acts of persons, besetting the will even before it was awake with potent beguilements."—*Christ in Modern Theology*, by Fairbairn, p. 459.

persists with growing determination in the degree that the power of determination itself grows. So general and entire is this perverseness of personal agency, that there is not an instant in the life of the child when (unless born of the Spirit) he loves God with all his heart and loves his neighbor as himself.

3. This statement respecting the depravity of infancy and childhood contemplates personality exclusively as it unfolds itself according to the law of life in 'the natural man.' Within the pale of the Christian Church children are under the restraining and fostering powers of divine grace, no less than under the law of sin. Early childhood manifests phenomena of moral goodness coincident with phenomena of sinfulness. Even outside of the Church in Christian countries the operation of the law of sin in children is more or less modified or checked by Christian civilization, Christian schools and the preaching of the Gospel. Yet notwithstanding the counteracting influence of Christian teaching and Christian civilization, the heart of 'the natural man,' in so far as it asserts its own predisposition, reveals the fact that its first motions are averse to God's supreme authority.

4. The perverse personal activity of the child is attended by the sense of self-condemnation.

When the child prefers or chooses the wrong he also at the same time feels the choice to be wrong; and the sense of self-condemnation pertains to sin under its negative and positive aspects.

The child fails to *choose* the good when he ought to choose it, and he willingly fails. The child fails to *do* the good which he ought, and he feels that he did not choose to do it.

Moreover, the child chooses to do the thing which he ought not to choose; he actually does the thing which he knows he ought not to do; and he feels, more or less keenly, that he chooses the wrong, that he actually does the wrong.

This feeling is the sense of guilt, of self-disapproval, which is coeval with the dawn of personal consciousness. The feeling of self-disapproval in many instances seems even to antedate the dawn of self-consciousness. Memory may not recollect the moment when for the first time the sense of guilt awoke; for spontaneously self-condemnation becomes a moral habit of 'the natural man;' each moment of self-disapproval appears as one of a continuous series. With every act of the condemning conscience is connected the sense of antecedent moral deficiency or of positive wrong-doing.

The sense of self-condemnation, or at least the sense of deficiency, pervades all the moral experiences of 'the natural man.' There is not an instant in the course of his entire history when his personal life, in all its thoughts and feelings, words and deeds, stands approved before the bar of his own conscience. Instead, self-disapproval becomes the dark habit of his soul which cleaves to him as a part of his own personality.

The sense of guilt is distinct and keen in the degree that moral life is developed. Among bad men who from youth have been inured to vice and crime, or among those pagan nations who are most degraded and besotted, the conscience may be seared 'as with a hot iron,'¹ the sense

¹ 1 Tim. iv. 2. Cf. Eph. iv. 19. "Who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness." Not feeling the punishment of conscience, they gave themselves up to

of guilt being only faint or confused or entirely wanting. But where the best order of pagan civilization prevails the sense of moral deficiency is distinctly felt in early childhood, and it grows with the effort to attain to a high ideal of moral worthiness and religious consecration.

5. The self-condemnatory habit of the conscience reveals the unseen actual relation of the personality of the child to the righteous authority of God. The voice of disapproval coming from within is the immediate utterance of God's displeasure, the primary form of His judgment against the false attitude of the Adamic race toward the divine law.

The profound moral disorder of the soul is the possibility of the diseases and sufferings of the body. Inward condemnation and outward suffering are two forms of the operation of the one law of moral evil.

The spontaneous sense of wrong and bodily diseases spring directly from the abnormal judicial relation of the personal creature to the personal Creator. All disorders, physical and moral, express the dynamic forces of moral evil. The race being averse to God's absolute authority, it is by this aversion active against the fundamental laws of human life.

vice and wickedness. Eadie says: "Self-abandonment to deeper sin is the Divine judicial penalty of sin."

CHAPTER VII.

NATURE OF SIN.

§ 214.

In discussing wilful transgression and its consequences, whether natural or judicial, it has been necessary to assume a scriptural conception of sin, and here and there definitely bring its nature to view, especially in our studies on the fall and on human guilt. These studies prepare the way and form the basis for a fuller and more direct inquiry into the principle of sin, not of sin in fallen angels, but of sin as active in the personality and character of man.

According to the teaching of Scripture and the decisions of conscience, sin is referable to the voluntary act of created personality. Holding the results of previous inquiries, a correct doctrine of sin will have to recognize and appropriate the truth of the following particular propositions:—

1. Man is the creation of God, made in His image, after His likeness.

2. As made in God's image, only the true and the good entered into the human constitution. Moral evil and physical evil were not elements of original manhood, either actually or potentially.

3. Moral evil under all its forms is directly contradictory to God's eternal will, and to His creative will as actualized in the physical and moral order of the world.

4. Sin and all moral evil is *ἀνομία*, lawlessness, not the absence nor the ignorance of law, but self-determined ac-

tivity of the personal creature regardless of moral law, and contrary to God.

Any theory or doctrine concerning human sin incompatible with these fundamental ideas is defective. If we assume either that man's being is not a godlike creation, or that as originally fashioned his constitution had in it some contra-ideal element or impulse, or that moral evil belongs to the divine idea of the world, or that sin is merely natural imperfection, a transient condition in the normal order of human history, it will be logically impossible to develop a doctrine concerning sin that will be consistent either with the word of God or the intuitions of conscience.

§ 215.

The primary element of a sound doctrine concerning the nature of sin is that man voluntarily asserts himself in opposition to the authority of God.

Governed by this fundamental idea, Christian anthropology cannot accept the following theories: that sin is only a negation, or a privation of the good; that sin is an unavoidable limitation of personality, arising from a law of humanity by which unconscious and unfree nature conditions the development of the *ego*; that sin is the preponderance of the senses and of corporeity over spirit, or the consequence of the process of human growth in which the bodily life takes the lead of moral life; that sin is the condition of positive moral perfection.

1. The sin of man may be studied under three aspects: in his relation to God, in relation to himself, and in his relation to nature with which by his bodily organization he is inwoven. A complete conception will embrace the false

action of the will, not in one relation only, but in all these essential relations.

It may be said that sin is voluntary subjection to the control of the bodily senses and through them to the claims of nature.

A deeper view affirms that sin is selfishness. Man chooses himself as the chief end of his will, and he forms the habit of using persons and things for a purpose of which he is himself ultimate.

A still deeper view fixes its eye on man's fundamental ethical relation. The first and great commandment says: Thou shalt love the Lord thy God with all thy heart. We touch the bottom characteristic of sin when we make due account of the fact that 'the natural man' lives a voluntary life, regardless of the 'commandment' on which hang all the law and the prophets.

Accordingly the real attitude of 'the natural man' in his relation to moral law is expressed when we say that he asserts himself contrary to God.

There is no wrong in the act of self-assertion. Self-assertion enters into the moral economy; it is inseparable from the right action of personality; for obedience to law no less than disobedience implies the *self*-determination of the will. Obedience is normal self-assertion; and normal self-assertion is the determination of self according to 'the first commandment,' Thou shalt love the Lord thy God with all thy heart. If self be really active according to this 'first commandment,' self will also be in harmony with its own constitution and with the moral order of the world.

Sin consists not in self-assertion, but in *false* self-assertion; and sinfulness consists, not in the disposition to love

one's self, but in the predisposition to resist God's absolute authority. In turning against God 'the natural man' affirms himself as his first law of action; and so far as he is influenced by the sinful principle he affirms himself antagonistically to God.

This antagonistic attitude toward God is referable either to the vitiated state of personality or to self-determined volition. In one period of personal history or in one class of circumstances sinfulness may predominate over wrong volition; in other circumstances or in another period conscious wrong volition may be more controlling than sinfulness. But the principle of sin is not active by itself either as a sub-conscious predisposition or as conscious volition. Except in earliest infancy, these two things, the wrong volition and the abnormal predisposition are ever united, being factors of the same impaired personal organism.

This idea of sin, taught either explicitly or by implication in the Old and the New Testament, is the test of all theories.

2. The negative theory was maintained by Origen, Augustine, Athanasius and other theologians of their age. Says Origen: "To depart from good is nothing else than to be made bad. For it is certain that to want goodness is to be wicked."¹ According to Augustine moral evil is the turning from the unchangeable good to the changeable good. "Let no one, therefore, look for an efficient cause of the evil will," he says, "for it is not efficient, but deficient, as the will itself is not an effecting of something, but a defect. For defection from that which supremely is to that which has less of being,—this is to begin to have

¹ De Prin., Bk. II., 9, 2.

an evil will."¹ He confounds goodness with being, or with reality; hence sin becomes the want of true being; a privation of the good and the right, a *defectio ab eo quod summe est ad id quod minus est*.

This conception is inadequate. Wrong is not merely the absence of right. Wrong contradicts and violates the right. Moral evil is not merely a privation of the moral good, or of divine righteousness. Evil is the foe of the good. Says Paul: The mind of the flesh is enmity against God.² Sinfulness is not the lack of selfhood, not the absence of a mighty will, much less the privation of the power of self-assertion. Sin is selfhood asserting itself against the fundamental law of selfhood. On Rom. viii. 7 Godet remarks that "the flesh is in its essence hatred of God." Herein lies its positive force. The selfhood of the personal creature ignores God, denies God; and personality in denying God's authority affirms itself as final authority, as its first law, thus enthroning self by dethroning God. Under one aspect anti-God, sin under another aspect is false selfhood; but the pivot on which the actualness of both forms of sin turns is self-determination contrary to divine law.

3. The distinction between sub-conscious human nature and self-conscious personality is valid. The actual freedom of *ego* is the advanced stage of the personalizing process which begins in the unconscious depths of human life. Before the individual can determine himself for God or against God, he has been spontaneously active in the wholeness of his constitution, in the unity of body and soul.

But pre-conscious activity in the wholeness of the hu-

¹ De Civ. Dei, Bk. XII., ch. 7.

² Rom. viii. 7.

man constitution is normal activity. Pre-conscious spontaneous development does not prejudice nor endanger the right moral action of personality. Just the contrary. Sub-conscious impulses and motions of human nature, the physical no less than the spiritual, are in the divine idea of manhood the presupposition of right volition. Right volition of developed personality is possible, inasmuch as developed personality has its ground in the normal moral and physical economy of manhood. Whenever the spontaneous impulses of the child, or the affection of the senses by external objects, exert a perverting influence on godly volition and godly conduct, the reason is not to be found in genuine human nature, not in the fact that blind sensuous development precedes conscious moral action, but in the fact that spontaneous sensuous development of infant life has become contra-natural, an abnormal process which is no less contrary to laws of nature than to the law of conscience.

The scriptural doctrine concerning man leaves no room for the hypothesis that conscious self-assertion involves an issue of a person with his own nature. That hypothesis would be valid only on the presumption that undeveloped human nature, as God fashioned it, is itself under the controlling influence of a foreign law.

4. The theory that moral evil arises from the preponderance in infant life of corporeity over spirit, is another aspect of the hypothesis which has just been considered. It assumes that evil enters man through the lower, not through the higher avenues of his existence, through the body or sensuous feeling, not through the false action of the will. The primeval normal state of manhood embraces the body with all its original appetencies no less

than personality active in the communion of love with God. The perverse influence on righteous conduct of bodily appetencies, in the present state of our race, does not afford the true basis for a legitimate judgment respecting the ideal natural relation between body and soul. The doctrine of an essential conflict between body and soul, between the senses and freedom of will, has arisen from the dualism of Plato and his successors, who postulate a contradiction between spirit and matter.

5. The notion that sin is the necessary condition, the *sine qua non*, of moral perfection, mistakes the present abnormal history of the Adamic race for its ideal history. Evil does not condition the reality of the good, nor sin the reality of holiness; but the good conditions the possibility of the evil, and holiness the possibility of sin.

In order to know truth it is not necessary first to know falsehood. In order to do the right it is not necessary first to do the wrong. The truth we know from the truth; the evil we know from the evil in the light of truth. *Verum est iudex sui et falsi*. Freedom of will and right conduct qualify us to maintain the right in opposition to the wrong.

Yet in our present state where sin has darkened the understanding and predisposes the will to choose the wrong,¹ it is necessary to distinguish right from wrong, truth from falsehood. To know the right fully and clearly we have to know both what right is, and what right is not; and for the reason that both the will and the intelligence are subject to the perverting influence of depravity. To become strong in the practice of right we must stand firm against the wrong; and to acquire definite knowledge of revealed truth we have to know revealed truth in contrast with error.

¹ Eph. iv. 18.

But the existing necessity to know truth in contrast with error, to do the right in opposition to the wrong, affords no ground for the opinion that according to the divine idea of manhood the doing of wrong conditions the doing of right, or that the knowledge of evil conditions the knowledge of the good. The doing of wrong and that knowledge of evil which is derived from participation in evil, produce a contrary effect. Any degree of wrongdoing so far forth weakens the will for the doing of right, and at the same time obscures mental perception. The consequence of any participation in moral evil is a proportionate disqualification for clear insight into the nature of the good.

§ 216.

Sin as prevalent in fallen mankind is to be studied as an abnormal condition of human nature and as wrong conscious volition, or as sinfulness and sinful acts. In these two forms the abnormal life of developed personality is ever active.

Perverse voluntary acts are rooted in vitiated ethical life, and vitiated ethical life conditions voluntary transgression of God's law. Sinfulness anticipates voluntary sinful acts. Voluntary sinful acts presuppose and express sinfulness.

I. Two things enter into the scriptural doctrine of man as sinful and guilty: an abnormal state of personal being, and self-determined violation by the individual of God's moral order.

On the one side we have relative necessity, a state of man's ethical nature, in its relation to God, which is contrary to the divine idea of manhood, but for which the individual as an individual is not responsible. The indi-

vidual is begotten with a depraved manhood, referable to a moral cause other than his own will.

On the other side we have the perverse action of the will of the individual. The individual will is not inclined to do the wrong by God's directing or withholding agency; nor is the will coerced into transgression by the connection of personality with the body or with the natural world. In its perverse choices personality is self-determined. These two things, involuntary sinfulness and voluntary sins, in the abnormal development of personality, are indissoluble. If we ignore either, or if we chiefly emphasize either aspect, the doctrine of sin becomes deficient and erroneous.

2. Sinfulness is primarily a false attitude in relation to God, a status of ethico-spiritual being wherein aversion to God is dominant. Sinfulness does indeed include selfishness; and selfishness may seem to be the primary element. All sinful acts are selfish, and the element of selfishness is more readily discerned by the common understanding than the element of enmity to God; but in reality selfishness is not the profoundest element. The profoundest element of sin is persistent aversion to man's profoundest relationship.

Normal communion with God conditions man's normal relation to himself, conditions his normal relation to nature. On this principle we have to reason respecting false ethical relations. The renunciation of God's absolute authority, in other words, the violation of the communion of love with God, conditions the false attitude of man to himself. Sin is selfishness inasmuch as sin is ungodliness. Enmity to God, to the authority of His righteous love, renders selfishness possible, and imparts to both

selfishness and worldliness their vicious tone. Hatred of God, especially of God as He has revealed Himself in Jesus Christ, constitutes according to Scripture the nerve of sin.

3. Every man who, knowing God, 'refuses to have God in his knowledge,'¹ every man who rejects the saving grace of the Gospel, embraces of his own accord the vitiated moral nature with which he is born. Unfolding this vitiated nature consciously into wrong volitions, he makes his nature as inherited by birth his personal possession. The predisposition to wrong-doing becomes the content of the will, not as the effect of a blind natural process, but by his voluntary act. That which his personal being is without his consent, becomes, with his consent, the habit of his personal history; and in greater or less degree he develops the seed of sinfulness into fruitage.

Besides, at this point we have to recollect that God has not forsaken fallen mankind. He bears witness of Himself, of His existence and His authority, even of 'His everlasting power and divinity,' a witness of Himself to every man which is clear and decided in proportion to man's spiritual susceptibility. When the individual commits sin he chooses the wrong in spite of the felt presence of God's authority in his conscience. No age of the world is to be excepted, and no nation. So Paul teaches: The heathen "quenched the truth, seeing the truth had been revealed to them, and they changed it into a lie."² There is consequently a sense in which it may be said that, though born with a vitiated nature, each individual falls by the choice of his own will. He does wrong with the conscious sense that he is doing wrong. There is a point

¹ Rom. i. 21, 28.

² Rom. i. 19-23. Cf. Godet.

in the growth of personality when the sinfulness of the Adamic race asserts itself in his ethical history, not against his intention, but by an act of wilful disobedience. A development of sinfulness in which personal *nature* only is active, not conscious volition, would not involve the individual in personal guilt.

When a person consciously embraces his vitiated nature, and chooses the aversion to God to which his evil impulses predispose him, he falls under condemnation by virtue of a twofold force: the false ethical state of the nature of the Adamic race, and voluntary acts of transgression.

4. The universal and the particular, sinfulness and sins, these two things are inseparably one in all transgressors. The notion of a sinfulness in developed personality that does not assert itself in wilful acts of transgression is an abstraction. In the history of the 'natural man' such supposed fact has not been known. On the other hand, wilful acts of transgression committed by individual members of the Adamic race, acts which have not their ground in an abnormal ethical life, are a moral impossibility. The wilful act is by personality ever bound up with the vitiated nature; the vitiated nature with wilful disobedience.

The question, whether the individual transgressor is guilty and actually condemned solely on account of inherited sinfulness, raises an unreal issue; it presumes that inherited sinfulness may in the developed personality of the natural man, the man 'that knowing God, refuses to have God in his knowledge,' be disconnected from sinful volitions. Equally inconsequent is the opinion that the transgressor is guilty only for the sins which he commits, but does not share the condemnation resting upon the Adamic

race. By every act of transgression he develops and confirms the false ethical attitude of human nature toward God; and by such development the inherited sinfulness of his nature becomes the possession of his individual person.

Moreover these two things, sinfulness and wilful disobedience, mutually support and strengthen each other. By every act of transgression sinfulness strikes its roots deeper into the human spirit and gains a stronger influence over ethical life; in turn, as a man is brought into more complete 'captivity under the law of sin which is in his members,' overt acts of transgression become more natural and habitual.¹

§ 217.

Righteousness is its own reward. So are sinfulness and sins their own punishment. From sinfulness dynamic and judicial consequences cannot be divorced. Consequences of sin, whether judicial or dynamic, embrace the whole man; and they inhere in the man who dies in his sins, after natural death as during his present natural life.

1. Reward is not connected with obedience, nor penalty with transgression, by the transcendent will of God, active toward the man only from without. Love to God and the obedience to His law springing from love in themselves constitute for man the richest blessing; without this blessing no divine gifts can become a personal good. Says the Psalmist: The judgments of the Lord are true, and righteous altogether. * * In keeping of them there is great reward.² There is a like internal connection between penalty and transgression, between misery and sinfulness.

¹ Rom. vii. 23.

² Ps. xix. 9, 11. Cf. Prov. xxix. 18; Jno. xiii. 17; Jam. i. 25.

Sin, whether viewed as a condition of human nature or as active in volition and conduct, is contrary to God's righteous love. Divine displeasure is a moral necessity. Being a thorough violation of the original laws and fundamental relations of man's being, no less than enmity against divine authority, sin under either aspect lies under God's condemning judgment and at the same time evokes the condemnation of the conscience. By his false ethical attitude toward God and in the very act of choosing the wrong the transgressor is at issue with himself and at issue with God. Hence he carries in his personal life the force of a judicial sentence which in one respect proceeds from God, and in another respect proceeds from himself. And the judicial pain consequent upon wrong-doing, being as profound and all-embracing as sinfulness, becomes the keenest misery of which human personality is capable. Juvenal says: "It is more cruel than the pains of hell to have in one's breast a witness testifying against us day and night."¹

2. The manifold consequences of sin are both natural or dynamic, and judicial.

The consequences are dynamic. They proceed immediately from the reaction of man's own constitution, the laws of which sin is ever violating. As when a vein is severed the blood must flow forth from the body, so when the moral economy of human life is transgressed the ills of transgression are of necessity realized. Sin is a force within which works according to a law of abnormal personality, producing all manner of disorders, physical and social, moral and religious. But the law of personality is in principle good, being none other than the embodied will

¹ Sat., XIII., 196-198. Cf. Seneca, Epist. 97.

of God which by sin is resisted and dishonored. God ever active in man's constitution and in the social economy cannot but witness against wrong, whether inflicted by a person on his body or on his soul. Sin "is so contrary to nature," says Augustine, "that it cannot but damage it. Departure from God would be no vice, unless in a nature whose property it was to abide with God."¹ All miseries are therefore referable under one view to the operation of natural law, being the necessary consequences of the violations of humanity.

The consequences of sin are judicial as well as dynamic. By His word God pronounces the sentence of condemnation on the transgressor; by the dealings of His providence He executes the sentence. The judgment of His word and His providence is at the same time uttered with more or less distinctness by the decisions of the conscience.

The judicial and dynamic miseries of sin are complementary, being two forms in which the one righteous will of God, because its action is both transcendent and immanent, witnesses against sinfulness and against sins.

3. As blessedness cannot be divorced from righteousness, so neither can misery be divorced from sinfulness. These ethical propositions are correlative. If the first be true, the second cannot be false. We are shut up to the logical necessity of teaching that with the sinful personality of the sinner the consequences of sin are inwrought, contemporaneous, coëxtensive. The epoch of natural death cannot abolish human personality; so neither can death annihilate the false attitude of personality toward God. Since like sinfulness, the consequences of sin, dynamic and judicial, inhere in the personality of the trans-

¹ City of God, XI., 17.

gressor, these consequences continue throughout the history of personality, or so long as personality is governed from within by the principle of sinfulness. And in the nature of the case the penalties experienced by the transgressor in his post-earthly state are in kind the same as the penalties experienced upon earth; for as there is one moral Governor of the world so there is but one moral order; and under His moral government no such thing is possible, at any epoch or in any period of human history, as the cessation of penalties whilst the transgressor persists in his sinful activity. Those who die in sin continue to be active sinners hereafter as they are active sinners now; and they suffer the penalty of sins committed in their post-earthly existence no less than the penalty of sins committed in the natural body. Left to himself, the transgressor is utterly impotent to abolish penal sufferings, penal suffering and transgression being but different aspects of the same moral evil.*

§ 218.

Sin begets sin. Self-reproduction of moral evil prevails in the individual, in the family, in the nation, in the race.

1. Sin multiplies itself in the individual. Depraved nature spontaneously active in abnormal instincts and impulses, in impure inclinations and selfish desires, realizes perverseness; and perverseness is ever imparting to impulses, inclinations and desires more and more of a God-antagonizing tone. Evil men and impostors, as St. Paul teaches, shall wax worse and worse, deceiving and being deceived.¹ "God abandons man to the consequence of his

¹ 2 Tim. iii. 13. Cf 2 Thess. ii 11, 12; Rom. i. 24, 25.

own doings," as Dr. Schaff expounds Rom. i. 24, "and thus punishes him. This is a divinely instituted law, in perfect harmony with our personal freedom and moral accountability." The issue of the sinner with himself becomes more fixed, his antagonism to God more malignant. Either the felt presence of God in the soul is repressed with stronger determination, or the living contradiction between the true self and the false self is actualized with increasing force. Both aspects of growing sinfulness may develop together, the issue assuming chiefly at one time the divine, at another time the human form of violence.

The wilful antagonism to God and the antagonism of self against self may go on until the sinner reaches a crisis, a point of relative ripeness in sin, when he becomes 'reprobate concerning the faith,' and reprobate 'unto every good work.'¹ Then the inborn capacity of positive response to God is reduced to the minimum, and the subject of sin may no longer be capable of being saved, though God's sympathy follows him as he plunges into deeper misery. The inborn capacity, we may be justified in holding, is not absolutely extinct; it may live on in sinful personality; but the action of divine imageship in the experience of the sinner is the persistent contradiction of the fundamental law of personal being to personal activity.

2. Sin bears fruit after its kind in the family and in the social economy. Parents and children are bound together, being the members of a moral organism. Parents beget children after their kind. As children inherit their humanity, so they inherit its vitiated condition. The ungodliness and wickedness of parents are reproduced and multiplied in their offspring. The family sows to the

¹ 2 Tim. iii. 8; Titus i. 16.

flesh, and of the flesh the family reaps corruption.¹ For the law of growth and reproduction obtains in the moral order as in the natural order, and in the sphere of the bad no less than in the sphere of the good.

The law of progress of sin in the family is the law of continuous penalties descending from generation to generation, agreeably to the teaching of the second Commandment: "Visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me,"² a principle that is illustrated by universal experience.

3. The same law of self-multiplication reigns in national life. In the earlier stages of the history of the Greeks reverence for the gods and the recognition of moral right had a degree of commanding influence. The same thing may be affirmed of other pagan nations. But as one generation succeeds another the good becomes weaker, the bad becomes stronger.³ Religious rites degenerate. Belief in the gods passes into unbelief or theoretic doubt; the moral nerve of the social economy is enfeebled or paralyzed; manners lose reserve; depravity increases; wickedness, vices and crimes acquire greater ascendancy; and slowly, sometimes rapidly, the nation decays.⁴ The best

¹ Gal. vi. 8.

² Ex. xx. 5.

³ Of pagan nations Athanasius says: "Even in their misdeeds men had not stopped short at any set limits; but gradually pressing forward, have passed on beyond all measure: * * while later on, having turned aside to wrong and exceeding all lawlessness, and stopping at no one evil but devising all manner of new evils in succession, they have become insatiable in sinning. * * As to corruption and wrong, no heed was paid to law, but all crimes were being practiced everywhere; each man vying with his fellows in lawless deeds."—*De Incar.*, ‡ 5.

⁴ Says Max Müller: "If there is one thing which a comparative study

example is furnished by the decline and fall of the Roman Empire as represented by the classic work of Gibbon.

In Christian nations the law of degradation and dissolution is held in check by the conservative and regenerative virtue of Christianity. If the Christian life be vigorous and healthy the unifying and consolidating energy of love to God and love to man will not only hold in check but may also triumph over the disintegrating forces of selfishness and worldliness, and instead of being retrogressive a nation's history may for ages be progressive.

4. The history of sin in a nation is the history of sin in the Adamic race. Humanity as a whole repeats in every succeeding period the wickedness and follies of preceding generations. Sin gains fresh momentum with the birth of every new age. The pagan world becomes worse, as from one century to another sin multiplies sin under manifold forms of transgression. An epoch of pagan reform may for a time modify the phenomena of moral evil, but reform cannot repress the upheavals of iniquity, nor check the flow of its tidal wave. Adamic humanity hides in its bosom no latent power of moral or spiritual recuperation.

5. Pessimism has in it one element of truth. The present actual condition of the race, of nations, of individuals, is evil; the controlling forces of the family and of society in the non-Christian world work from bad to worse. In mankind not touched by Christianity there is no hope, either in science or art or literature or in material progress.

of religions places in the clearest light, it is the inevitable decay to which every religion is exposed. * * Without constant return to its fountain head, every religion, even the most perfect, suffers from its contact with the world, as the purest air suffers from the mere fact of its being breathed."—Chips from a German Workshop, I. Pref., XXIII.

But pessimism is not a sound philosophy of moral and physical evil. Evil expresses but one aspect of the condition of the Adamic race. The fundamental law operative in history is righteousness, not wickedness; the entire economy of human life is designed for and adapted to well-being, not to suffering. Misery is grounded, not in the original constitution of things, which is good, but in violence done to this constitution. The normal action of natural and moral law can issue only in the good.

Miseries exist, miseries multiply, because the moral order of the world is resisted. The 'natural man' wilfully persists in warfare against God, warfare against the economy of the world as ordained and upheld by God's righteous will. Instead of overthrowing God's moral order, the moral order standing firm overthrows its enemies.

What then is this that is written, 'The stone which the builders rejected, the same was made the head of the corner? Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.'

CHAPTER VIII.

ADAMIC DEATH.

§ 219.

The sum of the consequences of the fallen condition and sinful activity of the Adamic race is expressed by the word *death*. Of sin death is the product and the penalty. Like sin death is unnatural, abnormal, false, being contrary to the purpose of man's creation, contrary to the moral economy of original manhood.

1. It is the death of *man* that is challenging inquiry, not the cessation of individual existences of the vegetable and animal kingdoms. The two are different creations, and may not be confounded without prejudice to sound anthropology.

That the plant or the animal lives through a given cycle of time and then passes away, may be according to its original nature. Neither, as Dorner expresses it, can be immortal, for neither has in and for itself absolute worth, but only finite adaptations.¹ The animal is an impersonal organism, from which man differs generically. Though human life includes many vegetal and animal qualities, these qualities are not distinctive of man. The principle of manhood, that in virtue of which man is *man*, is other than his animal history.

Man as to his essence is spirit, self-conscious, self-determining spirit, akin to God. As to the principle of his existence a spiritual being, he lives his life by recip-

¹ Dogmatics, § 38, 2.

rocal communion with absolute Spirit, a communion which is first sub-conscious and spontaneous, then becomes also conscious and voluntary. Whilst receiving nourishment from the fruits of the earth, the conditions on which the efficiency of such nourishment of body and soul depends are the perpetual spiritual communications flowing to man from God and by him spontaneously appropriated. In God, as Paul teaches, we live and move and have our being.¹ Not in ourselves do we live, but in Him. Bengel says: "*In*, expresses the most influential presence arising from the most intimate relationship, so that we cannot feel ourselves without feeling Him." Objectively, this sub-conscious relationship, this hidden bond of connection between divine being and human being, is unchangeable. As contrasted with animal life man has a godlike existence. By virtue of his godlikeness, though debased by sin, he is relatively superior to the kind of decay and dissolution extant in the lower kingdoms of nature.

The body, existing in vital union with spirit in the organism of manhood, shares the intrinsic vitality of divine spirit. If his spiritual condition were normal and ideal his animal nature would be inaccessible to that process of disintegration and dissolution which is normal in the constitution of plants and animals.

2. In the human kingdom death is contra-natural. It contravenes the design and the laws of genuine manhood.

The word *nature* in its application to man has to be used in a twofold sense. The word denotes, first, his original constitution or man as fashioned by the creative Hand; and, secondly, his degraded condition brought

¹ Acts xvii. 28.

about by transgression. It is not fallen humanity, not man as now existing, but man in his original integrity, his nature as God formed it, which sin and death contravene. As Tertullian teaches: "Death happens not by way of natural consequence to man, but owing to a fault and defect which is not itself natural. * * The very law which produces death, simple though it be, is yet violence."¹ The only congenial realm both of soul and body is life. Hence the instinctive abhorrence of death as the sum of all evils, an abhorrence common to all grades of civilization, to which no class of persons become reconciled by familiarity with its repulsive phenomena. When human death is said to be natural, the word can mean only that death is the inevitable consequence of an alien law active universally in the Adamic race.

Death is abnormal. Like sin and all sinful acts, death violates the divine idea of man, violates the teleology of ideal human history.

Death is false. The truth of man's existence implies the unity of physical and mental, of moral and spiritual qualities in personal *life*, a life that advances in vigor as it advances in time. Decay and death give the lie to the profoundest intuitions and the noblest aspirations of personality, turning the individual and the family, the nation and the race, into a mockery.

3. Human death is the curse of human transgression. This is its fundamental characteristic. Transgression and death are in principle one. Sin renounces the essential communion of love between God and man. Since God is the only fountain of normal human life, the renunciation of the communion of divine love invades and neutralizes

¹ Treatise on the Soul, ch. 52.

the virtue of the life-bond between man and God. This wrong done to the life-communion of divine love is the principle of death; nay, if we judge it in the light of Christian truth it is itself death. Says Paul: The mind of the flesh is death.¹ When we say that man ceases to live freely in the fellowship of love with God, we express under one form the same thought which under a different form we express when we say man dies. The ethical life-bond joining finite spirit, possessing derived existence, with uncreated Spirit, the constant Author of human life, being renounced, this alienation from and violation of the fundamental law of ideal manhood becomes the seed of death. The false self-assertion of *ego* against God works corresponding falseness and disorganization of the entire man, in the history of the body as in the history of the soul. Death has gained dominion through sin; and sin enters into manhood, not through the connection of man's body with nature, but through the connection of man's spiritual being with the kingdom of falsehood. As personality is the only organ of righteousness and spiritual life, so it is also the only organ of sin and death. The body is under the law of death inasmuch as the soul is under the law of death. The Adamic *man*,² not the body only, is mortal.

¹ Rom. viii. 6. "Death is here conceived of as present (comp. 1 Tim. v. 6; Eph. ii. 1, 5), not merely as a result, but as a characteristic mark, an immanent definition of the carnal mind."—Philippi quoted by Schaff.

² "I know that the human soul is spiritual, not corporeal, that it is endowed with reason and intelligence, and that it is not of God's essence, but a thing created. It is both mortal and immortal: the first because it is subject to corruption and separable from the life of God in which it is alone blessed, the second because its consciousness must ever continue and form the source of its happiness or woe."—Augustine, Letter to Optatus.

4. Caused by wilful transgression, death is the consequence of sin under a twofold aspect, being both organic and penal.

Being the violation of all original laws of humanity, death is involved in such violation. It follows as a necessary effect according to natural law.

But the original laws of humanity are forms of God's will active in human nature. Sin is the transgression of God's will, whether we regard His will as the utterance of His authority in the Ten Commandments or as embodied in man's constitution; a wrong committed against human nature is a wrong done to God's moral order; hence all the consequences of transgression are penal no less than organic. The displeasure of divine justice cannot but be felt by the transgressor. The condemnation of God, the nemesis of nature, and the remorse of conscience, all meet in the penalty of death. To use the words of Cremer: "In death are concentrated all the evils that spring from sin."

§ 220.

As we contemplate sin so we may also contemplate death under its negative aspect. Death in one view is alienation of man from God, causing a dissolution of body and soul, and so the severance of man's connection with the natural world. But alienation and dissolution are not total nor absolute.

1. The alienation of the being of the transgressor from God, or the cessation of God's upholding presence which death seems to be, is not absolute. Death is not the extinction of human existence, not extinction even as affecting the material particles of the body. Nor is death an

indefinite period of sleep; not a state of unconsciousness continuing until the day of judgment.¹

Though fallen, depraved and guilty, though held in subjection helplessly to the alien law of sin, the transgressor is nevertheless really man; he is living his trichotomic life. Paradoxical as it may seem, it is yet both scriptural and philosophical to assert that the sinful, dying life which the transgressor is living he lives in God. To the Athenian Areopagus St. Paul said: In Him *we* live, and move, and have our being.² The vital bond between sinning personality and God survives the dynamic consequences of sinning. The communion is invaded, perverted, falsified; and as falsified it works all forms of evil; but the vital bond is more profound, more mighty than sin. Otherwise, if the ethical connection were not real, there would be no self-condemnation, no divine judicial displeasure, no miseries of human guilt either here or hereafter. For judicial suffering presupposes personal accountability to moral law, and accountability to law presupposes positive reciprocal connection between the moral Governor of the world and fallen personality.

The unnatural exit from this world, which we call 'natural death,' is just as compatible with the reality of an uninterrupted vital connection of man's personal being

¹ Teachers of Arabia in the third century, who were combated by Origen, taught, some that the human soul perishes with the body, but that at the time of the resurrection they will be renewed together, others that during the intermediate period the soul is in the state of sleep called *Psychopannychy*. Comp. Eusebius, Bk. VI, ch. 37. From the 5th century on, the opinion under both forms was abandoned; A. D. 1240, condemned by the University of Paris.

² Acts xvii. 28.

with God as are the wickedness, disorganization and misery of his earthly history.

2. 'Natural death' involves the dissolution of the soul and the earthly organization of the body, but not an absolute dissolution. The earthly house of the transgressor is perpetually decaying and dissolving, perpetually rebuilding, a double process which is going on day by day from infancy to old age. Seemingly real, the external visible body is an inconstant, ever-changing, shadowy form, truly the most unreal thing in the human constitution. Moment by moment a vanishing factor during man's earthly history, the natural body is moment by moment reproduced; but the power of reproduction gradually becomes less and less. Under the law of sin, active in soul and body, there comes a point of time when reproduction stops; the earthly house falls; and the connection with the present natural world abruptly comes to an end.

But the somatic principle is not extinct; in the human constitution the principle of bodily organization is essential no less than the psychic and pneumatic principle. In commenting on 2 Cor. v. 2-4, Martensen sustains this view: "We are not entirely naked in the intermediate state. We are obliged to conceive of some intermediate kind of corporeity in the realm of the dead."¹ Separated from earthly conditions, the Adamic man passes into the post-earthly state in the wholeness of manhood. Potentially his being there is corporeal as truly as spiritual, but the conditions and the mode of personal existence in the future eon are different, it may be totally different, from the mode of his existence on earth.

¹ Mar. Dgm., 460.

§ 221.

The negative conception of Adamic death is to be complemented by studying death under its positive aspect.

Natural death under one view the end, is under another view the beginning of human existence.

The exit from the earth is an *epoch* in man's sinful history. It may be called a node of the abnormal development of human life, the transition from one status to another status of false existence, from one stage to another stage of sinful activity.

Considered morally and spiritually, the post-earthly condition of the Adamic man is analogous to his condition on earth.

1. Natural death is an article in man's abnormal history; not a ceasing to be, but an epoch of the positive continuity of personal being. Under an outward aspect, as death appears to our bodily senses, it is convulsive and destructive; under its inward aspect, as it appears to the eye of intuitive perception, death is resumptive and constructive. Withdrawn from all earthly connections, man's attributes and powers return as it were into himself, and personality asserts its inalienable prerogatives on a different plane of action. In the very act of transition from the present world to the future world the Adamic man not only exists, but, judging of the epoch in the light of the death of Christ, we are required also to say that he *lives*, lives his fallen life in God. Life in God has not been extinguished by sin, neither can it be extinguished by the bitter fruit of sin; but life in God is by sin falsified, physically and ethically.

To the eye of sense the dying man recedes and falls; but to the eye of spirit he stands and proceeds. In the

act of outward dissolution he is reconstructed, and he reconstructs himself. Reconstructed he is by virtue of an original law of personal being, deeper than consciousness, mightier than sin. His vitiated personal being he reconstructs by asserting his will agreeably to the law of sin.

2. It is scarcely practicable to illustrate Adamic death under its positive aspect by analogies derived from nature. Analogies suggested by the vegetable and animal kingdoms serve rather to represent normal human life and Christian death. Yet we may recognize remote resemblances in some familiar facts of the natural world.

The petals of a blossom wither and fall away, not because the life of the blossom is extinct, but because it has reached an epoch of development when the petals are superseded, and the blossom must live on a superior plane in the young and growing fruit. The silk-worm spins a silken case about its waning body and then dies; but the death of the worm is an epoch in the process of transformation through which the worm passes in becoming the moth-fly. Many other facts of the same class address us from the kingdoms of nature. All serve rather to illustrate the departure of the Christian than the transition of the 'natural man.'

Yet if we firmly hold the revealed truth that the 'natural man' lives his false personal life in God, and that the convulsive throes of natural death are an epoch in the history of existence, an epoch in the development of this false personal life, these analogies will assist rational reflection. We recognize two opposite forces conjoined in the history of a plant or an animal: the one negative, the other positive. Relinquishing one stage of existence under the form of seeming extinction, it in reality resumes the

type of its species and unfolds its life-powers upon an advanced stage of its history. So the 'natural man,' if we judge of his exit only from outward phenomena, only from the disintegration of his earthly remains, seems to pass away and be no more; but if, setting aside the inherited dualism of pagan philosophy, we respect the spiritual perception of all civilized nations, especially if we judge by the light of the resurrection of Jesus Christ, we are authorized and required to believe that as the withered blossom lives in the fruit and the broken egg in the young bird, so the personality of the Adamic man when he quits the earthly tenement survives and persists with all his essential qualities, developing his existence upon a different but really human plane of the future world.

3. The 'natural man' continues to be active in the post-earthly state in conformity to the law of sin. The probability is that in many cases he may be morally active, active against the divine law, in the very article of death. The insensibility and unconsciousness of a dying man may be only unconsciousness and insensibility to the natural world through the medium of the senses. By the earthly body survivors have no direct access to him. But it is not to be inferred that in the moment of transition his spirit is neither conscious nor morally active relatively to God or to himself. Even if in many cases we have to predicate the entire unconsciousness of a dying man, it does not follow that a sub-conscious ethical action of personality in relation to God must be denied. Analogies support the contrary opinion: that in the article of death human personality maintains the type of its acquired character in its relations to the Good and to the bad.

The being of a man perpetuates itself in the unity of

personality. Will, intelligence and feeling obtain hereafter perhaps with intenser vitality and less restraint than in the earthly body, but obtain after a mode of existence as different as the mode of existence of the new-born child is from its mode of existence in the womb.

Considered positively, Adamic death may be compared to Adamic birth. The 'natural man' in the act of organic transition passes out of the womb of time into the world of spirits, where, like a child developing into manhood, he will have a range of activity for evil on a lower plane of degradation than he had in the earthly body.

4. In the post-earthly state 'the natural man' is active against God. The alien law of sin reigns in his personality there as it reigns here; having formed his character in moral evil, he reaps what he has sown;¹ of his own motion he affirms the alien law. If we reason from our knowledge of the nature of moral evil as it develops in the history of men on earth we may go a step further and say: the sinful activity of the transgressor becomes more perverse, more malignant. The sense of divine displeasure provokes the growth of sin; the self-contradiction of the sinner becomes more decisive as the sense of God's displeasure becomes intenser, as the condemnation of the conscience becomes keener. No more in the world to come than in the present world can the wicked ignore God, nor can they cut themselves loose absolutely from vital connection with God.

¹ Says Matheson: "No event of thy life is half so startling, half so awful, half so mysterious as thy life itself. Nothing that happens to thee is so worthy of meditation as thine own being."—*Moments on the Mount*, p. 150. Gal. vi. 7, 8. "The identity of the seed sown and the harvested grain, images the relation of moral conduct in life to the recompense at the judgment."—Meyer.

The growth of sinfulness, the self-multiplication of sins and the consequent penal suffering of the rejecters of Christ, continue through the whole intermediate eon until the close of Messianic history. The second advent will introduce a new epoch of human existence, as in the history of Christ's members so also in the history of Christ's enemies. Upon the final judgment will follow a different status of the kingdom of darkness, called in Scripture 'the second death.'

§ 222.

Accepting the distinction first definitely drawn by Augustine we may recognize four grades of human death: 1. spiritual death; 2. natural death; 3. death during the middle state, the age intermediate between the exit from the natural world and the second advent; and 4. the second death, or death after the final judgment.

1. The self-willed, persistent violation of the communion of love with God by 'the natural man' and the consequent voluntary subjection of his will to the will of Satan, constitute death for the wilful transgressor in its profoundest sense.

The last three stages of death, unless the operation of the law of sin is arrested by the new birth of the Holy Spirit, are the successive periods of development of the initial death. Spiritual death is the root, the ground principle, of all moral disorganization, of all physical disintegration, all alienation from God, all grades of human misery.

2. This doctrine respecting the history of sin and death is warranted by Holy Scripture in its application to the heathen who 'are factious, and obey not the truth, but

obey unrighteousness,' and to men in Christian countries who are the enemies of the righteousness of God manifested by Jesus Christ. For as many as have sinned without law shall also perish without law: and as many as have sinned under law, shall be judged by law; for not the hearers of a law are righteous before God, but the doers of a law shall be accounted righteous.¹

But the doctrine is not warranted by Scripture in its application to all the heathen. God will render to every man according to his works: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life. "In all human conditions there are souls which contemplate the ideal here described, and which, ravished with its beauty, are elevated by it above every earthly ambition and the pursuit of sensual gratifications."²

Wrath and indignation, tribulation and anguish, are visited upon some heathen, not for the reason only that the light of the Gospel has never shone upon them, but for the reason that they "hold down (or hold captive) the truth in unrighteousness."³ God's revelation to the conscience they repress, preventing "it from diffusing itself in the understanding as light, and in the conduct as a holy activity."⁴ Knowing God, they glorified Him not as God, neither gave thanks. Wrath and indignation are visited only upon every soul of man that worketh evil, of the Jew

¹ Rom. ii. 12, 13.

² Godet.

³ Rom. i. 18.

⁴ Godet on Rom. i. 18. "The Apostle proves first that men had the truth (vs. 19 and 20); then that they hindered it, and perverted it (21-23)."—Schaff. "If they did so out of ignorance, they would be excusable; but they do not so out of ignorance, and therefore God's wrath is manifested against them."—Meyer.

first and also of the Greek. Glory and honor and peace come to every man that worketh good, to the Jew first and also to the Greek. When the heathen who have no law do by nature the things of the law, these, having no law, are a law unto themselves. If they obey this law, if by patience in well-doing they seek for glory and honor, they are in a salvable condition in life and in death. Enveloped in the darkness of paganism, they have not come into the actual possession of life and salvation, for there is no name under heaven other than the name of Jesus Christ wherein they must be saved;¹ and faith in Jesus Christ is the only way by which Christ and His benefits may be appropriated. But every man that worketh good, whether Jew or Greek, has the ethical capacity and the spiritual disposition to accept Jesus Christ by faith whenever to him the life and salvation of Christ are manifested.² Or, as Godet expresses it: "The love of goodness will then lead him to embrace Christ, the ideal of goodness. * * The desire of goodness is the acceptance of the gospel by anticipation."

¹ Acts iv. 12.² Rom. ii. 4-16.



BOOK SIXTH.

CHRISTOLOGY: OR DOCTRINE ON JESUS CHRIST.



CHAPTER I.

THE ADVENT.

§ 223.

With the abnormal moral and physical economy of the world is closely connected the central fact of history, the advent of the Christ.

The principle and motive of the advent is not to be found in either term to the exclusion of the other, neither in man alone, nor in God alone; but inasmuch as the Son of God enters the world by becoming man, the principle of the advent is to be found in both terms, in the reciprocal connection between God and man; in each, however, it is to be studied under a twofold aspect.

God sustains a twofold relation to the Adamic race. The one is original, and in principle ideal, constituted by the creative word forming man after His image. The other is the actual, contra-ideal relation, brought about by the realization of sin in the personality and history of man.

Man in like manner sustains a twofold relation to God: a relation prevailing by virtue of the fact that he is created after the divine image, and a relation entailed by the voluntary transgression of the laws of his nature and of the teleology of his creation.

In order to form a biblical conception of the advent we shall have to emphasize these two terms, God and man, each in its reciprocal connection with the other, and each under a twofold view, the ideal and the actual.



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In order to form a biblical conception of the advent we shall have to emphasize these two terms, God and man, each in its reciprocal connection with the other, and each under a twofold view, the ideal and the actual.

§ 224.

The advent is in the first instance referable to God. In a subordinate sense it is referable also to man; referable to both, the personal Creator and the personal creature, in their reciprocal vital connection. Therefore the advent is not an afterthought, not a supplement of the first creation; it is anticipated by the divine idea of the world.

1. The advent is referable to *God*; not merely to God's sovereignty, nor to the attribute of mercy; but to the triune God Himself, to His life of love; and it is to be referred to God as He is related to man in the idea of creation. The divine idea anticipates an actual development of the world from an inchoate beginning, through a succession of kingdoms, a history in time, and a given teleology. The proximate end of the creative process from below upward was the primeval man, the first Adam; the ultimate end of the primeval man, and through him the end of the entire creative work, was the ideal Man, the last Adam.¹ Conformably to the logic of universal history grounded in the divine idea of creation which under the direction of Providence is in process of normal actualization, the Christ comes into the world.

2. The advent is referable to *man*, not merely to the guilt of his fallen state, not merely to his aspirations after harmony and communion with God, but to his nature and his original vocation. To man's nature in its original relation to God the advent is referable by virtue of the fact that human personality is formed in God's image. The position which man occupies as head and

¹ 1 Cor. xv. 45.

crown of the economy of the world, his vocation to be the organ of harmony between sub-human kingdoms and God, and his capacities for a nobler, a far more exalted communion, latent in his personal constitution, look forward to the glorification of his being by an uplifting into the realm of the divine existence. Man as man, apart from his sinfulness and misery, demands a transition from the lower to a higher plane of life, a transition from his original actual state in the domain of the natural and earthly into another, a transcendent state in the domain of the spiritual world.¹ Conformably to this profound human demand, a demand which is the outcome of God's own eternal purpose actualized in man's creation, God moves from heaven toward earth, descending in the person of His Son into the organic depths of humanity.

3. As the advent is not to be referred to God alone nor to man alone, so neither may it be referred to God and man externally associated. The ground of the advent is to be seen in both as connected by the economy of creation. It is referable to God as the Author and pattern of man, and to man as God's companion and image; to God as loving man unchangeably, and to man as capable of the perfect reciprocation of divine love; to God as constituting man the object of His most complete self-communication, and to man as endowed with the richest aptitude for participation in the divine fulness. Not merely to the triune God as related to Himself, nor to man in his time-relations to himself, is the coming of Jesus Christ into the world

¹Of such a destiny the tree of life in the garden of Eden is the recognition. Says Delitzsch: "There was—for this is the meaning of the tree of life—in Paradise a sacramental means of transferring man without death to a higher stage of physical life."—On Genesis iii. 22, p. 172.

ascribable. It is the original communion of love between God and man, the communion disturbed but not abolished by sin, which anticipates and accounts for the central fact of Christianity.¹ Conformably to the spiritual necessities latent in the unfathomable mystery of this original communion, the Christ appears in the fulness of time; and He appears in order to realize and thus to satisfy love, the love of God to man, the crown of creation, and the yearning of man after God, the absolute complement of man's life. Christological theology has superseded the famous line of Augustine: *O felix culpa, quæ talem ac tantum meruit habere redemptorem!*

4. If we look upon the incarnation, the advent of the Son of God in human nature, as having its ground in God's eternal purpose respecting the history and scope of the universe, it will be seen to be not an after-thought, not an appendix devised by divine wisdom to supplement

¹ "If the Redeemer of the world stands in an eternal relation to the Father and to Humanity,—if His person has not merely an historical, not merely a religious and ethical, but also a metaphysical significance,—sin alone cannot have been the ground of His revelation; for there was no metaphysical necessity for sin entering the world, and Christ could not be our Redeemer, if it had been eternally involved in His idea that He should be our Mediator. Are we to suppose that that which is most glorious in the world could only be reached through the medium of sin? that there would have been no place in the human race for the glory of the Only Begotten One, but for sin?"—Martensen's Dogmatics, p. 260.

Principal Fairbairn teaches definitely the same truth: "The Incarnation is of all acts the act that most becomes God, and so the one we can least conceive as accidental. And therefore, though its special form may be affected by the fact of sin, yet it were mere impertinence to imagine that but for the accident of sin, the universe would have been deprived of its most invincible evidence of grace."—Christ in Modern Theology, p. 477.

a defect in the plan of creation, or to display and glorify punitive justice, or merely to remove the consequences of man's failure. The incarnation does not involve a violent or contra-ideal change either in the original teleology or in the normal historical movement of the world. In purpose and in possibility the birth and history of Jesus Christ antedate both the fall of man and the fall of angels. More than this. It antedates the very beginning of the work of creation. Before the creative word, Let there be light, was spoken, the idea of the Creator respecting the cosmos included its consummation in 'the fulness of time,' when God would send forth His Son, 'born of a woman.' We are taught that Christ 'was foreknown indeed before the foundation of the world, but was manifested at the end of the times;' that the Father loved the incarnate Son 'before the foundation of the world;' and that 'the Lamb hath been slain from the foundation of the world.'¹ The tap-root and the immutable law of the advent is the eternal principle of love, the communion of love in the glory of the tri-personal Godhead.

5. The advent actualized by the history of Jesus Christ was indeed not the pure embodiment of the essence of love, nor were the reciprocal relations between the Godhead and

¹ "Who was foreordained indeed before the foundation of the world,* but was manifested at the end of the times for your sake."—1 Pet. i. 20.

"Father, that which thou hast given me, I will that where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John xvii. 24. Cf. Eph i. 4. Rev. xiii. 8.

*Says Archbishop Leighton: "Amongst all the works God intended before time, and in time effected, this is the masterpiece that is here said to be foreordained, the manifesting of God in the flesh, for man's redemption"—Works, p. 54.

humanity manifested exclusively in their positive form; yet from the humiliation and propitiatory sufferings of the incarnate Son it does not follow that God's love to man is not the fundamental law of his history. Christology is betrayed into serious error if it supposes that, inasmuch as men are transgressors and 'the wrath of God' is abiding on them, the original principle of humanity and of the advent is no longer in force, but that another has been substituted in its stead. The profound humiliation of God in the person of His Son can be rightly known only as we firmly hold the eternal law of divine self-manifestation. The principle that reigns in the triune communion of God, reigns also in the history of the new creation.

§ 225.

The original communion of love between God and man is, however, by itself insufficient to explain the actual character of the advent. Due account has to be made of man's sinful condition, and the abnormal relation of the race to God which sinfulness involves. This abnormal relation is also no less really a factor of the advent.

The fall affects man, and it affects God. In consequence of sin the relative attitude of each to the other, of God toward man, of man toward God, has undergone a judicial change.

1. The Adamic race is in the state of misery. No one word can more fully express the nature and effects of transgression as realized in man's history. Guilt and depravity, helplessness and death, subjection and bondage to Satan's will, all enter into and characterize his spiritual condition. But the image of God, though distorted, is not extinct; the original capacity for the possession of the ab-

solite Good, though degraded, enervated and misdirected, is not destroyed. Retaining a profound sense of his origin from God's inbreathing, of his kinship with the true and the good, and possessing imperishable instincts and aptitudes which God and the communion of God alone can satisfy, the transgressor, though wilfully persistent in wrong-doing, yearns after God out of the depths of his misery. Even the appalling phenomena of wickedness indicate a hidden protest of his godlike spirit against the falsification of his life and the perversion of his vocation by the power of sin.

To this irrepressible yearning of the fallen Adamic race after a satisfying Good there is a response in the bosom of God. God in turn yearns after ideal communion with man, after the ideal communion of man with Himself. The guilt and depravity of the race does not convert absolute love into absolute aversion. The very fact that human personality, bearing God's own image and capable of participation in His own eternal glory, is subject to the dominion of His adversary and is held hopelessly under bondage to the law of death,—this very fact awakens in God's heart peculiar sympathy with the transgressor in his misery; a sympathy corresponding in tenderness to the reality and compass of this misery as the infinite mind alone can grasp it.

Divine love is active under a twofold character simultaneously: being condemnation of sin, and sympathy with the sinner. As regards sinfulness and guilt, righteous love becomes aversion and wrath; but as regards man himself, the miserable subject of sin, divine love becomes compassion and grace, the free purpose to redeem the sinner from sin.

In one view the transgressor is the object of wrath; in another view the transgressor is the object of grace. The object of wrath he is because, averse to God, he is fulfilling the will of Satan. The object of grace he is because, formed in God's image and capable of communion with God in His glory, he is in a state of condemnation led captive by the adversary of God and of man.

Therefore the will of eternal love to raise man up from the domain of the earthly into the domain of the heavenly realm, to translate him from the Edenic plane into the glory of triune Spirit, becomes a purpose to redeem him from the guilt and dominion of sin.

2. The mode of apprehending the advent relatively to our race, helpless in the state of corruption and guilt, may be reversed; and thought may perhaps more accurately lay hold of its inwardness.

The love of God to man is eternal. Inasmuch as God's purpose to promote man, in accordance with the original law of his life, to a participation with Himself in His own ineffable glory is unchangeable, God follows man in his apostasy and wickedness, as the good shepherd follows the lost sheep of the fold.¹ Into the deep darkness of sin He follows the sinner from the first day of his apostasy,² and from day to day as the ages roll on He announces Himself uninterruptedly to the human spirit, manifesting His righteous love, even whilst Satan is holding the apostate race under bondage to himself, and the race is multiplying guilt by persistent obedience to Satan's will.³ At no time has God 'left Himself without witness, in that He did good.'⁴ The light of the life of the Logos has ever been

¹ Luke xv. 3-7.

² Gen. iii. 8, 9.

³ Isa. xlix. 15; Mal. iii. 17.

⁴ Acts xiv. 17.

shining into the darkness, 'the true light which lighteth every man coming into the world.' "Every one, and wholly, so far as a man doth not withdraw himself: whosoever is enlightened, is enlightened by this Light. The singular number here has great force. Not even one is excluded."¹ The darkness has never been able wholly to repress the illumining power of the Light.

This sympathizing love of the Good Shepherd who goes after the lost sheep until He finds it; this gracious moving of the Spirit of God upon the spirit of our apostate race, has always been felt, and in some way has always been acknowledged. The human spirit, though debased by moral poison, responds by a constant longing after a good other than earth, after a well-being higher, more permanent than the pleasures of sin. Amid the terrible revelations of the 'wrath of God against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness,'² God's grace also has been revealing itself in various ways to the eye of the mind. Grace has even been revealing itself in and with the consciousness of sin by maintaining the self-contradictory habit of the soul. Whilst living in sin, even delighting in sin, the conscience of the sinner maintains the authority of right, and persists by an irrepressible struggle against sin as the most terrible evil. No less really does divine grace reveal itself in the universal effort of mankind to surmount all existing contradictions and rise into the peace of a transcendent realm.

3. The universal yearning of our race after deliverance from moral evil and reconciliation with God, is on the side of man the basis and the aptitude for the advent of the

¹ Bengel. John i. 4, 9. Cf. Col. i. 28.

² Rom. i. 18.

Mediator. Human personality by virtue of its original kinship with God calls for the communication of divine life in His Son; but human personality poisoned and paralyzed by the fall calls for a Mediator who in imparting divine life by becoming man is also able and willing to save men from the dominion and guilt of sin.¹ The advent of Jesus Christ, especially His advent in humiliation and in suffering, is God's answer to the necessities of man's misery.

The sent one of God, Christ comes as the revelation of eternal love to a fallen world. He not only accomplishes the purpose of divine sovereignty, but he also satisfies the sympathy and compassion of God. God so loved our apostate race that He gave His only begotten Son.²

No less really does Christ come to satisfy all human needs, especially the needs growing out of the prevalence of sin and the dominion of Satan. Whosoever believeth on the Christ shall not perish, but have eternal life. In revealing the divine compassion He becomes the Saviour of sinners; in coming to save sinners from the condemnation of sin He fulfils eternal love in the character of mercy and grace.

¹ Matt. i. 21; Jno. iii. 17.

² Rom. viii. 32. Jno. iii. 16.

§ 226.

The twofold attitude of fallen man—his inborn aptitude for communion with God, and his profound yearning after reconciliation—is the natural basis of the pre-Christian economy of grace, founded by the Abrahamic covenant.

A supernatural manifestation of God rooted in the primeval promise and an act of sovereign grace, this economy was no less a direct response from the bosom of Jehovah to the instinctive longings and the intense cries of distress that went forth from the heart of mankind.

1. Though but 'a shadow of the good things to come,' the covenant, developed into the ceremonial institutions of Moses, was nevertheless really an advent.¹ It was a new order of Jehovah's approach and communion with His chosen people; new in distinction from that universal form of divine approach and divine communion with the Adamic race which has its ground in the essential connection of the race with God. For "religion," as Fairbairn remarks, "can be as little without the action of God as without the

¹ Riehm says: "Moses schuf die Institutionen, ordnete den Kultus u. s. w. wobei gewisz manches schon Bestehende und Hergebrachte nur umgebildet worden ist. * * Die neueste Pentateuchkritik wird zwar nicht müde zu versichern, dasz die Kultusordnungen, wie sie im Gesetz beschrieben sind, nicht auf Moses zurückgehen. * * Aber auch Reusz (die Geschichte d. hl. Schriften des A. T. 1881, S. 80 ff.) erkennt diese Vorstellung als eine ungeschichtliche. Er giebt zu, dasz dem Moses zweifelsohne die Regel und Ordnung des Gottesdienstes, wie sie nachmals in Israel bestand, wenigstens ihren Grundzügen nach angehört (S. 80). * * Man könne sich eben im semitischen Altertum keine Religion ohne Kultus denken. Selbst eine Fortüberlieferung der Kultusgebräuche im Stamme Levi ist er geneigt einzuräumen."—Alttestamentliche Theologie, D. Eduard Riehm, p. 55. Cf. Heb. ix. 9, 11.

action of man."¹ This prevenient advent, being preparatory and therefore temporary, partook in its measure of the objective character of the final advent of God in the person of Jesus Christ. Hence it was typical and prophetic, but chiefly pedagogical.

The institutions of the Old Testament were typical, not because of the external resemblances between the 'ceremonies of the law' and events in the mediatorship of Christ, but inasmuch as these institutions grew out of and were imbued with the genius of the Messianic idea. Prophetic they were because they stood for the gracious purpose of God concerning the redemption of the world; and pedagogical, because the fellowship of Jehovah with His people in the Spirit was a training-school which looked forward to the complete fulfilment of the primeval promise. "Before the faith came," says Paul, "we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law hath been our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor."²

2. As a tutor, a pedagogic institution, the law in its relation to the elect nation performs a twofold office:—

In the first place, the law cultivated the knowledge of sin. Says Paul: "The law came in that the trespass might abound." Again: "The law was added because of transgressions, till the Seed should come to whom the promise hath been made." "For I had not known sin except through the law."³ By cultivating the knowledge of sin the law quickened and purified the sense of guilt. As the

¹ Christ in Modern Theology, p. 495.

² Gal. iii. 23, 24.

³ Rom. v. 20; vii. 7; Gal. iii. 19.

counterpart of the knowledge of sin and the sense of guilt, the law cultivated the sense of the necessity of propitiation, and to a degree developed its idea. As a consequence the law nourished and elevated the natural desire for redemption. This function of the law may be called the negative work of the pedagogic economy.

Secondly, the law developed and realized the fellowship of the covenant between Jehovah and the posterity of Abraham. Taught and disciplined by this communion, the social and moral life of the people moved upon a higher plane. Especially was their religious life gradually transformed. It was fashioned after a new and specific type, in consequence of which the chosen nation became a 'peculiar people.'¹

Moreover, the law prefigured the person and office of the promised One. "For all the prophets and the law prophesied until John."² Says Schaff: "Only 'prophesied.' 'The law' is also a prophecy, even its ceremonies point to Christ." Prefiguring the Seed of the woman the law cultivated a new faith and a new hope; a faith in the love of God toward man which was purer, and a conception respecting the moral character of God which was nobler than the beliefs prevalent among all other nations. This faith generated hope; and hope laid hold of a certain future event, the coming of an almighty Deliverer as the direct gift of God.³ The ennobling fellowship of Messianic faith and the inspiring prospect of hope constitute what we may call the positive function of the tutorship of the law.

¹ Deut. xiv. 2; xxvi. 18; 1 Peter ii. 9.

² Matt. xi. 13.

³ Deut. xviii. 15, 18.

§ 227.

In the life of the covenant people molded under the training of the law and the prophets we may therefore recognize a necessity for the advent of the Messiah which is peculiar.

The fellowship cultivated by the Abrahamic covenant includes three factors; or we may say this fellowship was a spiritual energy which resulted from the operation of three factors: the original connection between God and man, the abnormal condition of sin, and the new gracious communion of the covenant.

1. The primary factor is the original connection between God and man, man and God, constituted by the creation of man in the divine image. Among writers of our age Principal Fairbairn is prominent among the few who put emphasis on this profound principle. "Religion," he declares, "is but the symbol of the kindred natures and correlated energies of God and man. It means that each nature seeks the other, is capable of finding it, and is susceptible to its touch."¹ These reciprocal activities, characterizing the human race in distinction from all sub-human kingdoms, are active in the covenant people as in all other nations. Divine kinship is the foundation of whatever is distinctive in the calling, the history and character of the chosen nation. The fall by transgression and the virulent poison of sin have neither destroyed the essential kinship of man with God, nor cut asunder the living bond of communion.

2. The secondary factor of the history of the covenant people is the abnormal relation between man and God, the divine attitude toward mankind and the human atti-

¹ Christ in Modern Theology, p. 493.

tude toward God which the fall by transgression has introduced; a contra-ideal attitude which contravenes the law and the purpose of creation. There is a natural consciousness of moral evil, including the sense of personal guilt and the sense of divine displeasure. In this abnormal relation there is active also the sympathy of God, a mutual sympathy which includes both God's tender compassion toward man in his misery, and the cry of anguish ascending to Him from the depths of the human heart.

These spiritual forces wrought in the history of the covenant people with full legitimate effect. The sympathy of God with the race in its false moral condition, a sympathy not understood but felt by the race, was the basis and occasion of the entire sacrificial and sacerdotal system of the pedagogic economy. Without this basis the priesthood, the sacrifices and the Old Testament ritual would have had no meaning. Only as the consciousness of sin developed and the sense of guilt became more and more distinct did the observance of the ceremonies of the law become a positive preparation for the advent of the Redeemer.

3. These two factors, the original connection between God and man and the alienation brought about by disobedience, become by their interaction a relative necessity for the advent. The positive original connection is the demand for a higher divine self-manifestation, and the prophecy of it. The abnormal condition, the alienation of sin, is the necessity of divine redemption. Opposite forces, active in organic union, become the necessity of divine self-manifestation in the character of redemption, and of redemption according to the law of divine self-manifestation. This twofold relative necessity, however,

could not of itself issue in the actual coming of the Christ, unless complemented by a different spiritual force.

The complemental spiritual factor may be called the gracious fellowship between Jehovah and the elect nation. It is that kind of supernatural manifestation, that positive communion of Jehovah with His people, which distinguishes the Promise and distinguishes the covenant founded in Abraham. In this concrete fellowship of grace the two prevenient factors, the original communion between God and man and man's false moral character brought about by sin, produce by interaction their bitter fruit, and at the same time are resolved into supreme blessing. Illustrated by the fifty-first Psalm.

On the one side, the prevenient factors condition the possibility of the ceremonial law established by the pedagogic economy. If we think of it apart from either the alienation produced by sin or the continuous force of the original fellowship, the Abrahamic covenant becomes an arbitrary arrangement, and the positive institutions of the Old Testament Church assume a fantastic character.

On the other side, we have to lay stress on the complementary truth that the gracious communion actualized in the pedagogic economy conditions the legitimate efficacy and the positive issue of the prevenient factors. Neither the force of the original connection between God and man prevalent in the Adamic race, nor the sympathies of God with the miseries of the race yearning after deliverance,—neither by itself nor both by their co-working could develop an adequate redemption, nor could have become the fit condition of the birth of the Christ.

The Messianic economy vitally connected with these two universal factors takes up their truth into itself, re-

solving them into a new and higher character. Appropriated by the Messianic principle, their virtue is both modified and transformed. In the covenant of grace developed and matured among the chosen people, the original fellowship between God and man becomes the foundation of the incarnate Son; the false moral condition of the race and its yearning after deliverance become repentance toward God; and divine sympathy with human misery becomes saving grace.

§ 228.

By virtue of the covenant, appropriating and resolving the prevenient universal factors, the Hebrews become a unique people. Blest with a positive Messianic revelation, which distinguishes them from all nations, they are the organ of the religious life of the world, not of the Shemitic race only but of all races, the organ of all antecedent and contemporaneous divine revelation and of all the aspirations of the Adamic race after God, the organ of every form of divine compassion and of the world-wide cry of human misery.

1. What the house of Aaron was to the tribe of Levi, what the tribe of Levi was for the twelve tribes, that the seed of Abraham, his posterity in its collective capacity, is for all nations. Representing and realizing in their history, on the one hand, the sympathy and the displeasure of God with the Adamic race, and on the other both the original kinship of man with God and man's sinfulness, the Abrahamic people are a high-priestly nation, mediating by their corporate history between heaven and earth, between the divine realm and the world. In fulfilling this extraordinary calling, the seed of Abraham, an elect nation, becomes an holy people unto the Lord their God,

chosen to be a peculiar people unto Himself, raised high above all nations for a praise, and for a name, and for an honor.¹

These advent factors of pre-Christian history the chosen people develop into ripe fruitage. They develop them on their *human* side.

The high-priestly nation is the beating heart of mankind universally. Here among the representative men and women the consciousness of guilt becomes the most distinct, here the sense of spiritual poverty the most intense. Here the holiest and most acceptable prayers for deliverance from sin ascend to the throne of Jehovah.

Here, moreover, the original kinship of man with God is active in its best form of expression. The latent capacity for divine communion and for redemption common to all nations is among this people drawn out, cultivated, disciplined and advanced to a high degree of vigor. Hippolytus puts the question: "Who is meant by Israel but a man who sees God?"² In process of time the moral and spiritual condition of the Jews as represented by the 'remnant,' becomes the requisite positive fitness for the advent of the Messiah.³

¹ Deut. xiv. 2; xxvi. 19. Dr. Strong, like many other theologians, teaches that "the education of the Jews was first of all an education by law." (Systematic Theology, p. 359.) Do the facts of Old Testament history sustain this proposition? Did not the election and call of Abraham precede the obligation of circumcision? Did not the deliverance of Israel from the bondage of Egypt, accompanied by many miraculous interpositions of grace, precede the giving of the Ten Commandments from Sinai? Does not Paul insist that the Promise is older than the Law?—Gal. iii. 15-22.

² So Philo explains the word *Israel*, as a man seeing God, ὁρῶν θεόν. Cf. Justin Martyr, Dialogue with Tripho, ch. 58. Gen. xxxii. 22-32.

³ Isaiah x. 21; Rom. ix. 27.

Among the chosen people these factors are likewise developed on their *divine* side. Inasmuch as the activity of God towards mankind in its twofold character, that is, in the form of displeasure with sin and especially in the form of sympathy and blessing, becomes in Abraham and his seed the covenant of the primeval promise, the high-priestly nation actualizes in its theocratic organization and history the positive process of Messianic revelation and from age to age unfolds this revelation in greater measure of clearness. Godet says that the Jews, in distinction from the Samaritans, "have developed themselves in constant contact with the divine manifestations; they have remained in the school of the God of revelation, and in this living relation they have preserved the principle of a true knowledge." Of the central truth of all history, the 'Seed' of the woman, and of the divine purpose to 'bruise' the head of the serpent, this nation is the bearer and therefore the herald and prophet.

It is not enough to say that the Old Testament economy is a divinely instituted prefiguration of the Messiah. This economy is also, conformably to the measure of its capacity, filled with the presence of the coming personal Word, and is positively active in bringing about the realization of the event which it prefigures. Nor is this statement adequate. The representative 'remnant' becomes the womb in which by the Holy Spirit the new world is conceived. To change the figure, it may be said that the faithful Jew is the bud on the Messianic vine that blossoms into the ultimate fact of the advent. Said our Lord: Salvation is from the Jews.¹

2. There is this great difference between the relation which the Adamic race in general bears to the coming of

¹ John iv. 22.

the Christ and the relation of the covenant people to this central event. Among the outlying nations the original communion of God with man and God's displeasure with sin, served to develop and ripen a twofold attitude: a profound sense of spiritual need, and a degree of positive susceptibility of Christianity. But divine activity in this twofold character among pagan nations does not issue in the Christ. There is no real outcome that supplies the profound need and fills the spiritual susceptibility. Divine presence produces philosophers and poets, moral reformers and great teachers of religion, like Gautama and Confucius, like Zoroaster, Numa, Homer, Socrates and Plato, Pindar and Æschylus, but the divine presence produces no personal Redeemer. The divine process of pagan history and the ethico-religious struggles of heart and mind issue only in a well-defined but an impotent shadow.

Among the covenant people the same sense of ethico-religious need and the same spiritual susceptibility are developed, developed in purer form and in higher measure; but this proposition expresses only a difference in degree. There is besides a wide difference in kind. The divine presence in the communion of the covenant begets the personal Truth. In fulfilment of prophecy God through this people actually raises up unto them a Prophet from the midst of them who turns their hopes into fruition, satisfies the universal need of the world, and fills the universal spiritual susceptibility.¹ Adapted to all the needs of all races and of all nations, the Messiah is the Seed of the woman, the Seed of Abraham, the Prophet like unto Moses, the Son of David, who comes in the person of the Son of the Virgin Mary.

¹ Deut. xviii. 15.

CHAPTER II.

BIRTH OF JESUS CHRIST.

§ 229.

From inquiry into the antecedent history of the advent it follows that the conception and birth of Jesus was not an abrupt event, not a miracle wrought by the magical exercise of divine omnipotence.

A miracle indeed the conception and birth of Jesus was, in one view the miracle of all miracles; for in that birth God became man, a birth attributable not solely to natural law and human conditions, but to an act done in the domain of nature, of time and space, by the direct agency of the transcendent Godhead. Yet though referable to extraordinary divine agency, the mystery was not enacted magically. Under another view, the event may be said to have been the legitimate outcome of history, the result of natural and human forces, developed, disciplined and ripened by the covenant in the life of the chosen nation; not the result of human powers moving on the plane of 'the natural man,' nor yet merely of human life purified and ennobled by the sanctifying virtue of pre-Christian revelation. The event was the result of a concrete historical necessity, a necessity on the one hand referable to God as the Author of the world and of man; on the other hand, the result of a necessity present and active in the constitution and history of the Adamic race as lifted up, molded and ennobled by the supernatural communion of Jehovah with man in the elect nation. Undoubtedly an

event due to supernatural agency, the conception of Jesus is, however, just as certainly a natural mystery. It was the legitimate issue of spiritual laws and forces silently working for ages in the bosom of the Adamic race as individualized in the posterity of Abraham and nurtured by the covenant.

Two opposite tendencies of doctrinal thought, the Ebionitic and the Docetic, meet us at the threshold of Christology. If we deny the supernatural and transcendent factor in the conception of Jesus, we are logically forced to deny the fundamental article of the Christian Creed, the incarnation of God in the person of His Son. There can be no proper incarnation, for the reason that the real presence, the real infleshment, of the personal Word is excluded. The birth of Jesus as to its nature, could be no more than an extraordinary human event.

Error may also arise on the other side. If we ignore or fail to accentuate the legitimate agency of the natural factor, logical thought will just as certainly compel a denial of the incarnation. A denial will issue for the reason that if doctrinal thought sets aside normal historical agencies there can be no assumption of humanity in a real way into union with God, in a way answerable to the laws of human life. To escape the notion of a Gnostic Redeemer we have to emphasize the reality of formative forces active in the bosom of humanity as decidedly as we emphasize a miraculous agency of God.

§ 230.

Of the Abrahamic covenant, of the divine-human process in the history of the chosen nation, two persons stand out prominently as its last result and its best exponents: John the Baptist and the Virgin Mary. In them the old world reaches its relative conclusion. Being the conclusion of Old Testament history, the Baptist and the Virgin, each in a distinct line of Messianic forces, condition the beginning of the new world.

The Virgin Mary represents and actualizes the threefold attitude and vocation of the chosen nation: the essential connection of our race with God; the righteous love of God active both in the form of mercy and of displeasure; and the central and distinguishing principle of the Abrahamic covenant.

1. John the Baptist was the great prophet of the Old Testament; a greater than he had not arisen. Says our Lord: "Verily I say unto you, among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he."¹ The Baptist stands for the divine factor of the old world in its relation to the human factor. Therefore he was 'filled for his life-work with the Holy Spirit, from the moment life woke within him,' and he becomes the organ, the final organ of pre-Christian revelation and authority.² John invests Jesus with the office of

¹ Matt. xi. 11. "As far as John excels every one, even the greatest of the ancient prophets, so far is John himself excelled by every one, even the least, in the kingdom of heaven, whether a preacher of Christ or a citizen."—Bengel. Neander says that "this verse shows strikingly the vast distance between the Old Testament and the New; and answers those who expect to find in the former the truth revealed in Christ."

² *Life and Times of the Messiah*, by Edersheim, I. p. 139.

the Christ. In this act he fulfils the purpose of the covenant and of all antecedent history.

The Virgin Mary was among women the ultimate product of the covenant, her personal life and character answering most perfectly to its intention. She represents the final outcome of the human forces of Old Testament history in response and subordination to the divine forces. Sanctified and ennobled by the grace of the covenant, she becomes the organ of the Abrahamic nation, of humanity morally and spiritually elevated. In the culminating crisis of Jewish history Mary conditions the human nature and the personal existence of the Mediator.

2. The essential connection of our race with God, though disturbed and perverted by sin, conditions the natural susceptibility and moral capacity of human nature to receive Messianic revelation. The mysterious power of this original fellowship between God and man, active throughout the entire history of the elect people, wrought in her nature and personality; and it wrought with such a measure of energy and purity that the Virgin was by her nature fitted to become under divine action the second Eve, the mother of the Second Man.

The Gospels give us but little information respecting the personal history of Mary; but the few hints of Matthew and Luke are very significant, constraining us to assume that she had inherited the best moral and spiritual endowments of her nation. Sound Christian reason shuts us up to the same assumption. We cannot do otherwise than presume that in her womanly nature there was the basis and possibility of extraordinary elevation of spiritual character. To adopt the words of Olshausen:

“The appearance of the Messiah among mankind presupposes condi-

tions and preparations; and these not merely *negative*, inasmuch as their need of salvation had to be awakened in the minds of men, but *positive*, in so far as the Messiah, the bloom and flower of humanity, must stand in relation to the root from which He sprang. We must look upon the incarnation of Christ as a fact, for which preparation was made by a vein of nobler life flowing through the whole line of our Lord's ancestors. The virgin chosen to be the mother of the Messiah could not spring suddenly from the bosom of a sinful race. Although not without sin, she was the purest of the race."¹

3. Mary represents the action of God's love in the history of the chosen nation under its twofold form, sympathy and displeasure.

Jehovah's presence wrought in the experience of the nation under the form of goodness and mercy. His election of love, His compassionate kindness and tender care awakened confidence and hope. By a course of sympathetic training, running through a series of ages, the nation² gradually learned to honor Jehovah as a Father and to honor itself as Jehovah's beloved son.

Grace at the same time was active in the form of displeasure with sin, purifying and intensifying the sense of guilt. Because the adopted son of Jehovah, the nation became the consecrated subject of penal justice. 'For whom the Lord loveth he chasteneth.'² Among this people the knowledge of sin was developed and the sense of divine displeasure with transgressors experienced under a character peculiar to them. The knowledge and experience of the elect nation differ in this regard both in degree and in kind from the knowledge and experience of all contemporaneous nations. The evidence lies before us

¹Quoted by the Rev. Henry Harbaugh, D. D., *True Glory of Woman*, p. 201.

²Hebrews xii. 6; Prov. iii. 12.

in the books of the Old Testament, compared with the sacred writings of the entire pagan world.

The distinguishing experience of the nation in its relation to Jehovah alienated by transgression, culminated in a small circle of representative Jews to which the Virgin belongs. Although among the holiest of Jewish maidens, she felt in the depths of her spirit the evils of sin, the manifold sufferings of her people, and the need of a divine salvation; and her soul, feeling "the low estate of the handmaiden" of the Lord, thirsted after redemption with strongest desires. Mary did thus experience her 'low estate;' she did thus yearn after divine favor inasmuch as she was the chosen subject of Jehovah's prevenient grace. He had looked upon her low estate. She was 'hungry' and He had filled her spirit 'with good things.' Magnifying the Lord she exclaims: "He that is mighty hath done to me great things."¹

The compassion of Jehovah towards sinners suffering the miseries of transgression, operative in her nation, her tribe, her family, reached its end and accomplished its final purpose in this Virgin 'of low degree.' Being the lowly one, feeling her 'low estate,' she found favor with God; Elizabeth filled with the Holy Ghost pronounced her blessed among women; and rejoicing in God her Saviour Mary responds: "From henceforth all generations shall call me blessed."

4. Mary realizes the virtue of the central and chief distinguishing principle of the covenant, the Edenic promise. The pattern woman, the pattern praying penitent of her age, she represents the genuine type of womanhood and actualizes an exemplary religious life, because by the

¹ Luke i. 46-55.

gracious fellowship of Jehovah with His people she had become the pattern Jewess, the best exponent among women of the unique genius of the covenant. The belief and the hope which animated the national life attained their climax in the 'remnant,' the small circle of faithful expectant Jews of which Mary was an exemplar.

Like Hannah and Elizabeth, among the noblest daughters of Abraham, Mary possessed to a high degree, perhaps we may say to the highest degree, those peculiar qualities of moral and religious life which characterize the supernatural communion of the covenant people. It has indeed to be conceded that her opinions and Messianic hopes were in some measure colored by prevailing errors respecting the kingdom of the Messiah. The contrary assumption would be arbitrary. But Mary certainly belongs to that comparatively small number who, like Anna and Simeon, were looking for the consolation of Israel and worshipped God with fasting and supplications night and day. And although her spiritual insight may not have been as clear and profound as was the insight of Simeon, nevertheless the account of her faith and character as given by Matthew and Luke justifies us in maintaining that among this most spiritual class of expectant Jews the Virgin stood preëminent.¹ Yet it is deserving of notice that, as Pearson remarks, "Christ who commended the faith of the centurion, the love of Mary Magdalene, the excellences of John the Baptist, hath left not the least encomium of His mother."²

¹ Luke ii. 33.

² Pearson on the Creed, p. 259.

§ 231.

The threefold reciprocal relation between God and man, as these relations were actualized in the covenant people, so developed and fashioned the national life as at length, when the fulness of the time came, to beget a 'highly favored' one, who as regards her individuality, her personal character, especially her religious devotion, was capable of meeting the extraordinary demand of the impending juncture in the history of the world.

1. Contemplate the womanly ideal set before us by Matthew and Luke. Free submission to the divine will, receptivity of heart of immediate fellowship with God, above all the positive ethical capability of being overshadowed by the power of the Most High,—these extraordinary qualities were united in the elect Virgin as they were not in any other woman. Hence the propriety of the salutation of the angel who "came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee."¹

The positive fitness of Mary to receive this salutation from heaven appears in the traits of spiritual character which the interview of the angel brings to light. The revelation of her inner life reaches its acme in her lofty but humble response with which the wonderful interview closes: "Behold, the handmaiden of the Lord; be it unto me according to thy word."²

¹ Luke i. 28.

² Commenting on Lk. i. 38 Godet says: "God's message by the mouth of the angel was not a command. The part Mary had to fulfil made no demands on her. It only remained, therefore, for Mary to consent to the consequences of the divine offer. She gives this consent in a word at

2. Childlike simplicity is united with divine faith, holy self-surrender with womanly innocence, virgin purity with an obedient will. We detect a consciousness of spotless chastity, but no maiden prudery; a perception of the wonderful in the annunciation, but no ecstatic excitement; a sense of the extraordinary dignity of her vocation, but no proud elation; a deep joy, but no self-forgetfulness; an unwon'ted silence, but no fear; a becoming thoughtfulness, but no unbelief or doubt. The providence of God had in the process and through the conflicts of Messianic history formed a woman who by her moral and spiritual elevation was capable of becoming the mother of the ideal Man.

§ 232.

Jesus, the Son of Man, was conceived and born according to the normal natural laws of human generation, but by supernatural agency.

According to the evangelical record the angel said to Mary: Behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus. When Mary said: How shall this be, seeing I know not a man? the angel answered: The Holy Ghost shall come upon thee, and the power of the Most High shall over-

once simple and sublime, which involved the most extraordinary act of faith that a woman ever consented to accomplish. Mary accepts the sacrifice of that which is dearer to a young maiden than her very life, and thereby becomes preëminently the heroine of Israel, the ideal daughter of Zion, the perfect type of human receptivity in regard to the divine work. We see here what exquisite fruits the lengthened work of the Holy Spirit under the old covenant had produced in true Israelites. The word *idol*, *behold*, does not here express surprise, but rather the offer of her entire being. Just as Abraham, when he answers God with, 'Behold, here I am' (Gen. xxii., Behold, I), Mary places herself at God's disposal."

shadow thee: wherefore also the holy thing which is to be born shall be called the Son of God.¹

Therefore the Christian Creed affirms: Conceived by the Holy Ghost, born of the Virgin Mary, a development of the more ancient formula: "*Qui natus est de Spiritu Sancto ex Maria Virgine.*"

1. Two factors of human life are inwrought organically in the generation of an individual, the masculine and the feminine. So on the plane of the new creation we recognize the mysterious interaction of two opposite principles. The conception and birth of Jesus presuppose the union of the human and the Divine.

The feminine principle is the plastic condition. A mother conceives and bears her child. The masculine principle is the active condition. A father begets his child. The conditions are correlated. The plastic function of the mother qualifies the begetting function of the father; the begetting function of the father qualifies the plastic capacity of the mother. Humanity multiplies its members by self-reproduction in new individuals, a reproduction of which marriage is the law. Neither father nor mother is the author of the child. The tree of human life yields blossoms and fruit of divine immanence. The author of every personal being is God working in and through the human constitution. "My Father worketh even until now."² He is the creative energy who is active conformably to the type and intrinsic possibilities of the race; the correlation of sex being the *sine qua non* of the beginning of an individual. But in the instant of this beginning there is a mysterious communication to the embryo of the type of the nation, of the genius of the

¹ Luke i. 30-35.

² John v. 17.

family, and of peculiar qualities of both father and mother. The child is the concrete unity of these polar conditions, representing two individualities, two families, and it may be two nations or two races, in a new personal being.

2. In the miraculous conception of Jesus the human condition and the divine factor sustain to each other a similar polar relation. The receptivity of Mary, viewed as the legitimate result of the divine manifestations and the discipline of the covenant, and of the nation's historical development, was unique, her unique receptivity including all the properties of her womanly nature and of her personality. It embraced indeed her physical and psychic being, but especially her ethical and spiritual life. The wholeness of her constitution was receptive and formative. This receptivity conditions the possibility of divine approach and the new creating virtue of divine agency; whilst the overshadowing of the Most High conditions the normal natural action of human motherhood.

The human condition and the divine condition being thus reciprocally related, there was in the moment of the conception of Jesus a twofold positive quickening of His constitution: the beginning, as in ordinary conception, of the reality and totality of manhood; the beginning as does not take place in ordinary conception, of the being and fulness of Godhood; the beginning of each principle presupposing in organic union with it the beginning of the other. Says Barrow: "The eternal Son of God had a production agreeable to the nature of man, and became thereby truly and entirely man. * * He which before, from all eternity, did subsist in the form or nature of God, did by a temporal generation truly become man."¹ We

¹ Barrow on The Creed, Conception by the Holy Spirit, I., p. 418.

may not affirm a transfer of manhood to the divine principle, nor yet a transfer of divine properties to the human principle; but we affirm a twofold beginning in time, the one fulfilling the law of human generation, the other fulfilling the law of divine creation; the one after the manner of human motherhood, the other after the manner of divine fatherhood. The words of Pearson may be aptly quoted:

"As the Holy Ghost did not frame the human nature of Christ out of His own substance; so must we not believe that he formed any part of His flesh of any other substance than of the Virgin. For certainly He was of the fathers according to the flesh, and was as to that truly and totally the son of David and Abraham."¹

Generation and creation are one in a holy mystery by virtue of which there was constituted in the womb of the Virgin the dynamic beginning of a unique personality, a divine-human embryo, the reality of which was on the one hand the legitimate product of the normal operation of the hidden forces of humanity, and on the other was the free self-communication of God's essential nature in the person of His only begotten Son.

3. Human nature in the person of Mary suffers no violence from the extraordinary agency of the Holy Spirit, for human nature as elevated and endowed in her individuality is fitted for this extraordinary epoch. The hidden plastic forces of human life are operative in the form of the maternal principle, the normal law of maternity being neither suspended nor contravened. But the ordinary masculine condition, the fatherhood of man, is superseded by the overshadowing of the Most High. It is Mary who conceives. Said the angel: Thou shalt con-

¹ Pearson on The Creed, p. 253.

ceive in thy womb. The conception of Jesus is the natural act of her womanly powers in their virgin purity and vigor. But this natural act presupposes the supernatural presence. Said the angel: The Holy Ghost shall come upon thee.

§ 233.

The possibility of this conception by the Holy Spirit, of the beginning of a divine-human personality agreeably to natural law, stands in the original kinship between the being of man and the being of God, of this kinship cultivated, disciplined and trained to the highest point of capacity by the Abrahamic covenant in the person of a Virgin who among women is its final product.

1. There is in the divine imageship of man a capacity for communion with the Godhead which was never met, never satisfied, either by any event in his abnormal history or by any act of God in his Edenic state, a susceptibility not only of divine influences but also of divine fellowship; a capability not only of receiving divine manifestations but also of participation in the nature of God, by organic union with God. This unique capacity is not merely negative, not only a want that is to be supplied by divine blessing; the capacity is also positive, an endowment belonging to the original godlikeness of mankind, an intrinsic power of responding freely to such divine approach, such supernatural quickening as is presupposed by the overshadowing of Mary by the Most High. Until by the coming forth of the Son from the bosom of the Father, until by the Word becoming flesh this unique capacity is met, it manifests its vitality in ceaseless unrest and perpetual yearning after the Divine; but its infinite

strength is latent and its prophetic significance is hidden. The fact of that conception itself by which God in the person of His Son became man, nothing less than this divine-human reality, reveals the depth, the might, the teleology of the god-like principle which generates the religious sentiments and religious activities of the race.

The human aptitude for God and the divine overshadowing of the Most High condition each other intrinsically, mutually. Without the overshadowing of the Virgin by the Most High the spiritual phenomena of mankind would be unmeaning, even self-contradictory. There would be no outcome, no consummation answering to the intense dissatisfaction and the convulsive spiritual throes of history. On the other hand, if there were no positive aptitude in the 'highly favored' Virgin for the supernatural mystery, the notion of a conception of Jesus by the overshadowing of the Most High would be magical and fantastic.

The possibility of this unique conception and birth is demonstrated by the historical fact of a child, a youth, a man, a prophet, a priest, a king whose life and history are unique.

Of the possibility of such a man being born amid the darkness of Africa, or born of a woman like Cleopatra or Lucretia or Jezebel or even like Miriam, we cannot with any logical propriety begin to think.

2. A remote analogy to the conception of Jesus may be seen in the connection which divine presence bears to natural generation. The conception and birth of every child is a profound mystery. There is an infinitude of life in the race, the possibility of manifold classes and an endless number of widely differentiated individualities

ever appearing on the plane of history, for which neither science nor philosophy can account but by recognizing the originative and quickening agency of God; yet the quickening agency of God works according to the law of generation, founded on sexual difference. Every child, though the bearer of the nature and qualities of the race, physical and moral, is a new personality, who stands for himself alone no less than for his race. Though the overshadowing of the Virgin by the Most High differs both in degree and in quality from the originative presence of the Creator in the beginning of every human embryo, yet ordinary conception is analogous to the unique conception, inasmuch as the unique presupposes the ordinary, and the ordinary, no less really than the unique conception, presupposes the conjunction and formative forces of the divine factor and the human factors. In this respect the conception and birth of every child is a type of the conception and birth of Jesus.

A better analogy may be discovered in the creation of Adam. Presupposing all lower kingdoms, coming forth apparently as the final fruit of the development of the world from below upward, the first man nevertheless did not become a personal reality in consequence of mechanic and organic evolution. The world-process of the ages develops but the universal fitness, a universal demand for its complement. Another kind of action is essential, not only a further process upward from the animal to something higher, but a spiritual quickening, an act of impartation from heaven, the realm of absolute Spirit. The language of Genesis ii. 7 is philosophical, being the expression of a metaphysical necessity. Into the constitution internally connected with the world-process whose

roots reach back into chaos, God breathes, and by this consummating act man becomes; he becomes a living soul sharing kinship with the life of God. Adam is 'a figure of Him that was to come.'¹

But all analogies fall short of their purpose. The inception of the incarnate Son stands alone. A good analogy shows only that there is no contradiction between the first man and the Second Man, that the first creation is the basis of the new creation, and that as the first man transcends the highest animal so the Second Man transcends the first, in the beginning of his history as really as in its progress and at its consummation.

§ 234.

The function of the divine factor, the overshadowing of the Virgin by the Most High, is twofold. The man Jesus is conceived, and the conception of Jesus is the beginning of the incarnate One.

This conception has a twofold distinction, a distinction from ordinary conception in relation to moral evil and in relation to God. As related to moral evil the conception was normal, and therefore sinless; as related to God, the conception of Jesus, the incarnate One, was the quickening in embryo of eternal life.

1. Mary conceived Jesus by the Holy Spirit. The embryo is the inception of a proper human child. Whilst 'that which is begotten in her is of the Holy Spirit,'² she nevertheless conceives according to the order and law of motherhood. To her child Mary imparts organically the same human constitution which she possesses and of which she is the organ. The child partakes of the uni-

¹ Rom. v. 14.

² Matt. i. 20.

versal life of the race as this life was spiritually elevated by the discipline of the Abrahamic covenant and represented by the individual type of His mother, sharing all the essential properties of humanity and set in all human relations to nature and to the spiritual world. "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people."¹ It was the 'seed of Abraham,' it was humanity changed by the fellowship of Jehovah with His people in the economy of the covenant, on which the Son of God took hold; not on humanity as existing in the national life of the Egyptians or the Greeks.² Moreover, Christology has to accentuate the truth that He took hold on Hebrew humanity, as this was advanced and to a degree sanctified by the godly life of the Virgin. Says the Heidelberg Catechism: The eternal Son of God "took upon Him the very nature of man, of the flesh and blood of the Virgin Mary, by the operation of the Holy Ghost; so that He also might be the true seed

¹ Heb. ii. 14-17; iv. 15.

² "It is not angels whom Christ delivers (v. 15), nor is it angels He succors (v. 18), but the seed of Abraham, the theocratic name of the people of God. This is now generally accepted as the meaning of the verse."—Prof. Joseph Angus, D. D.

of David."¹ The Catechism teaches the sameness of the human nature of Jesus and the human nature of Mary, the one by organic derivation from the other; and it implies that her first-born Son inherited from her whatever degree of nobleness and sanctity may justly be ascribed to her womanly life. Not that her own conception was immaculate, nor that her nature was normal, nor that her life was sinless, but that her nature was sanctified and her personal life was pure to a degree that qualified Mary to receive the annunciation of the angel Gabriel: 'Hail, thou that art highly favored, the Lord is with thee;' and justified Elizabeth, filled with the Holy Ghost, to lift up her voice with a loud cry and say: 'Blessed art thou among women.' Jesus was in the true sense of the word the Son of Mary, His relation to His mother embracing all elements of human life that belong intrinsically to the mysterious bond joining in vital union a son to his mother.

2. The child was conceived with all the essential properties of real humanity, the accidental qualities of the Adamic race being excluded. Sin is not of the essence of human nature. Sin is an alien principle. In the degree that this alien principle has force in conception it falsifies the beginning of individual life. So far forth the ordinary conception is unnatural and contra-ideal.

The conception of Jesus was in the true sense natural, being the inception of the embryo really and truly according to the constitution of humanity and in conformity to the laws of human generation. Though the alien principle of sin was both latent and active in the life of Mary,

¹ Heid. Cat., Q. 35. Says Ursinus: "Christ was born a true man from the substance of Mary His mother."—Williard's Ursinus' Commentary on the Heid. Cat., p. 206.

it was not active in the formation of her child in embryo. The alien principle was in abeyance, not so much by divine resistance as by the vivifying of the energies of positive vitality. Under the overshadowing of the Most High the normal order of human life was awakened into controlling action; the deepest original laws of humanity, fashioned in God's image, asserted their formative force, the false tendencies inherent in Adamic humanity being held in abeyance, inasmuch as genuine human nature was productive after its ideal type. The law of sin is an unnatural law. Its determinative force in the inceptive act of the ordinary generation of a child is contra-human. Just because the conception of Jesus was truly natural, truly human, it was sinless.

3. The teaching of the New Testament respecting the person of Jesus Christ requires Christology to affirm of Him two things which seemingly are contradictory.

The conception of Jesus took place in the bosom of fallen humanity. The flesh and blood of the Virgin, by nature the daughter and heir of a race fallen in Adam, became the flesh and blood of her Son. Yet this conception was immaculate. In the history of our race Jesus was the first man who was conceived and born without sin.

In the truth of this fact appears, under one view, the virtue of the mysterious interposition of the supernatural factor. Jesus was born of a woman. Begotten of the proper substance of His mother, born in the organic relation to mankind and to the kingdom of darkness in which His mother stood, the child was so conceived, so born, that by the quickening of a true humanity the falsifying consequences of the fall were superseded. The in-

herited sinfulness of His mother, inasmuch as sinfulness is unnatural and unhuman, did not become a principle in His inceptive being and organic development.

Accordingly the idea of a normal conception, the beginning of the Man according to the true type and the natural laws of humanity, includes an issue with the alien principle of evil, an issue with the dominion of the kingdom of darkness. The redemption of mankind begins in the instant when the humanity of Jesus begins. Assuming a nature from a mother fallen, He assumes manhood according to the truth, not according to the falseness of human nature, asserting its normal, not its abnormal type.

4. The truly human in the conception of Jesus affirms but one aspect of the mystery. His conception was at the same time an assumption of human nature into organic union with the being of God in the person of the Son. The Word became flesh, God was made man. The Son of God did not take 'to Himself a man now made and already perfected;' from which 'it would of necessity follow that there are in Christ two persons, the one assuming and the other assumed.' The human nature of Jesus begins with the assumption of humanity into union with the divine nature; as Hooker tersely expresses it: "The flesh and the conjunction of the flesh with God began both at one instant; His making and taking to Himself our flesh was but one act."¹ The Son of God enters objectively and really into the finite economy of the world and assumes humanity into Himself, when Mary according to the normal laws of human motherhood conceives in her womb by the Holy Ghost. The Son of God was not conceived; nor was the Son of Man conceived; but to use the formula of

¹ Ecc. Pol., Bk. 5, ch. 52, 3.

the sacred record: "The holy thing which is to be born" was conceived. That "holy thing," τὸ γεννώμενον ἅγιον, was properly the Son of Mary and was properly the Son of God. Flesh of her flesh, that 'holy thing' was likewise, as the Nicene Creed expresses it, very God of very God. The opposite predicates, humanity and Deity, must be asserted of His extraordinary beginning apprehended in its organic unity. The Creator and the creature form one new personal constitution. Of this personal constitution the 'holy thing,' τὸ γεννώμενον ἅγιον, is the real, but potential, beginning. The denial of either constituent, the Divine or the human, in the inceptive act must, if logically carried out, resolve the mystery either into a purely natural event or into a myth.

5. The conception of the Second Man affects His divine nature and His human nature, Deity and humanity. There is a humiliation of God in the person of His Son. There is an exaltation of man by the quickening of 'the holy thing which is to be born' in union with the Son of God.

The English language does not afford a term adequate to express the change under both aspects. The Latin derivative, *incarnation*, expresses the living synthesis of the two factors of the mystery, but it chiefly emphasizes the action of the divine factor, and only implies the change of which human nature is the subject. The Anglo-Saxon word, *infleshment*, would be the equivalent of incarnation. Both fail to express the idea that the original nature of man passes from a lower to a higher order of existence.

German theologians have used the words: *Menschwerdung* and *Vergottung*. The former is a better word than *incarnation*, as it definitely embodies the meaning of John i. 14: The Word became flesh, God was made man. The

other term *Vergottung* is ambiguous, as it may convey the thought that the human is transmuted into the Divine, a thought that is unchristological and unscriptural. We are warranted in saying: God becomes man, but it is questionable whether we are warranted in saying: man becomes God. Yet there is an element of validity in the word *Vergottung* which a sound Christology has to include. Christology fails to grasp the whole truth when it affirms only that the human nature of Jesus was identical with the nature of His mother.

The conception of 'the holy thing which is to be born,' τὸ γεννώμενον ἅγιον, implies a change wrought in the constitution of humanity. In one respect the change is negative. The type of the original Adamic race asserts itself in the humanity of Jesus, and asserts itself with so great normal energy that the falsifying force of the sinful principle is superseded. Though valid and of fundamental significance, this negative view is incomplete. If held by itself, or if the absence of sin is thought to be the effect of the controlling external influence of the divine nature upon the human nature, the dogma concerning the conception of Jesus becomes superficial and defective.

The change wrought in His human nature is also positive. The spotlessness of the conception stands in the presence of a new and higher energy. The mystery implies a real transition of the manhood of man from a lower to a higher stage, from the plane of the primeval man to the plane of a new creation, where a different order of kinship with God prevails.

This higher plane is not ethical only, not only that kind of righteousness and holiness nor that kind of divine imageship in which Adam was created. More than this

is set forth by the New Testament. We are taught not merely that the "Logos became flesh," but that He who was on an equality with God was made "in the likeness of men" and was "found in fashion as a man." Identical with the race of the first Adam, the manhood of Jesus was from the instant of conception no less really also a manhood other than that of the first Adam. God sent "His own Son," not in sinful flesh, but in the *likeness* of sinful flesh.¹

The original humanity of Adam is by a creative act, by the transition of 'living soul' into 'life-giving spirit,'² advanced organically to the ideal status of union with God, and thus of that objective perfection which in principle actualizes the divine purpose respecting the creation of Adam to which that first stage of human creation looks forward as its ultimate end. The teleological law of 'the first man' is fulfilled, inasmuch as humanity in the act of assumption into God is born again. Identical with the nature of Mary, identical with the original nature of Adam, 'the holy thing' that began to be by the power of the Most High becomes in the same instant a regenerate manhood and is emancipated from the law of sin. The birth of Jesus is the new birth of the race in Him. He becomes the principle of regeneration for all the members of fallen mankind. That new life of which He is the

¹ Rom. viii. 3. Godet: "While affirming similarity of *substance* between the flesh of Jesus and ours, the very thing the apostle wishes here is to set aside the idea of likeness in *quality* (in respect of sin). * * * Here is its meaning, as it seems to us: God, by sending His Son, meant to provide a human life in that same flesh under the influence of which we sin so habitually, such that it might complete this dangerous career without sin (*χωρίς ἀμαρτίας*, Heb. iv. 15); comp. 2 Cor. v. 21."

² 1 Cor. xv. 45.

principle is the "eternal life." The beginning of His mediatorship as Revealer and Redeemer we see in the beginning of His divine-human history.

Dogmatic thought, however, must guard against laying false stress on His conception and birth. No subsequent part of His mediatorial work may be confounded with the initial fact of the incarnation. Extraordinary as is the conception by the overshadowing of the Most High, it is yet no more than conception, the dynamic beginning of revelation and redemption, from which must be distinguished the virtue of His atoning sacrifice on the cross and of His triumphant resurrection from the dead. His conception anticipates all that Jesus became, and did and endured afterwards. The consummation declares the significance of the beginning.

CHAPTER III.

THE CIRCUMCISION.

§ 235.

Though the Son of Mary was conceived without the taint of sin, though His birth involved the new birth of the Adamic race in His person, yet this spotless beginning of His divine-human history is in itself neither the complete redemption nor the final perfection of humanity. That final perfection was attainable not in the kingdom of nature which He entered by His birth of the Virgin, but in the kingdom of the Abrahamic covenant of which He became a member by the sacrament of circumcision.

I. God sent forth His Son, born of a woman, born under

the law, that He might redeem them which were under the law, that we might receive the adoption of sons.¹

Born under the law, identified with the race under condemnation, He was subject to the limitations, the infirmities and the penalties inherent in the fallen condition of the race. Jesus knew no sin; yet God made Him to be sin on our behalf.² The Son of Mary lived on earth among men 'in fashion' as an ordinary man. He stood in the relations of a transgressor. Living in 'the likeness of sinful flesh' He occupied the position of one on whom rested the wrath of God against sin, being 'made a curse for us.'³ Made sin on our behalf, it became Him to suffer in the abnormal state of the Adamic race, to learn obedience by the things which He suffered, and to fulfil the righteousness of God in the midst of all forms of temptation. Identified with the sinful race, Jesus was himself the subject of a process of salvation and victory and of a growth in moral perfection.⁴ It was the problem of His personal history on the one hand to be made sin on our behalf, to be numbered with the transgressors,⁵ and to bear the condemnation of violated law, yet on the other hand to save Himself from complicity with the moral evils of the world, and in feeling, thought, volition, word, conduct, to realize a pure, godlike human life.

2. Like all children, the infant Jesus was by birth introduced into the existing economy of the fallen world. Really a member of our race He was by virtue of His organic connection with it subject, in a qualified sense, to the dominion of the kingdom of darkness. If we use the

¹ Gal. iv. 4, 5.

² 2 Cor. v. 21.

³ 1 Peter ii. 24; Gal. iii. 13; 1 John ii. 2.

⁴ Heb. v. 7.

⁵ Isa. liii. 12.

words of the Psalmist with a restricted meaning, they may by way of description be applied to Him. Descending into the depths of our fallen life, He was shapen in the bosom of iniquity and in the domain of sin did His mother conceive Him.¹

But unlike other children Jesus was born with the positive power, as regards character, of rising above the fallen ethical economy whilst living in it, and of actualizing in His person the ideal of moral perfection whilst assailed on all sides by moral evil.

Of this salvation and perfection there was given in His wonderful birth the potential principle, but not the requisite outward conditions. 'This world' because of sin is the domain of divine condemnation. Lying under the curse, it has in itself absolutely none of those moral and spiritual resources which the formation of a perfectly holy life presupposes. These spiritual resources, these requisite outward conditions, were at hand only in the supernatural communion of grace existing among the chosen people. Entitled the Son of Mary was to membership in the covenant, but His natural birth did not constitute Him a member, nor did it confer on Him its spiritual blessings.

3. To meet the needs of His personal life and His mission, the infant Jesus conformably to the law of Moses was, like the children of all faithful Jews, circumcised on the eighth day.²

¹ Ps. li. 5.

² Lev. xii. 3; Lk. ii. 21. Circumcision, the cutting away of the whole or of parts of the prepuce, was practiced not only by the Israelites, but also by the Edomites, Ammonites, Moabites, and by the Egyptians. Herodotus, after him Diodorus and Strabo, assert that among the latter the custom was original. The Coptian and Habessynian Christians

Circumcision was the sacrament of initiation into the Abrahamic covenant, of transition from the lower natural domain of human life into the higher, the supernatural communion of divine love. Into this holy communion Jesus was adopted by the official act of the Jewish priest. Within this communion were the required divine conditions of grace for the fulfilment of His mediatorial mission. Here lay the spiritual soil of a holy life. Here shone the pure light of monotheistic truth. Here was enthroned the perfect law of Jehovah, restoring the soul, making wise the simple, rejoicing the heart, enlightening the eyes, in keeping of which there is great reward.¹ Here was prevalent the purest family life, and the best moral and religious culture. Here, as contrasted with the poisonous vapors of pagan civilization, the child breathed the salutary atmosphere of heaven.

Growing up under the benediction of the Abrahamic covenant, silently moulded by its transforming influence, it was so far forth possible for Jesus to pass in a normal way from spotless infancy into spotless youth, from uncon-

still retain the rite. By Islam, which found it in general use among the Arabs, it was introduced to the Persians, Turks and Hindoos.

A custom, common among orientals, became a religious rite for Abraham and his posterity under appointment of Jehovah. To the Israelite the foreskin was a token of impurity and uncleanness; and circumcision was an act of purification and cleanliness. The idea of bodily cleanliness forms the basis for the religious rite of circumcision; and this idea of bodily cleanliness gradually grew into that of spiritual purity, such as was demanded of the chosen people. Circumcision became the token of the covenant between God and His people. As such it was the rite of admittance into the community of Israel, without which no one was allowed to participate in the Paschal feast.—Cf. Schaff-Herzog Encyclopedia, I., p. 486.

¹ Ps. xix. 7-11.

scious innocence into conscious obedience, from potential holiness into actual holiness. His spontaneous tendencies of reason developed into positive divine knowledge, of will into free self-determination according to divine law, a development which proceeded without admixture of error and without a blemish of moral deficiency.

The time in man's history when he becomes self-objective, when the soul wakes up to the consciousness of self and of its freedom, when the sense of opposition between God and self begins to be distinctly felt, when the antagonism between right and wrong, between good and evil, becomes an object of personal perception, this point in the history of every person is a crisis. A decision must be made, and the decision determines future character. This point was the fatal crisis in the history of Adam. This point was also really a crisis in the personal history of Jesus; but Jesus reached this crisis and passed through it in a normal way. His moral and spiritual being was unfolded according to the divine idea of humanity; asserting itself for the right and against the wrong, for God and against Satan. And He did thus surmount the crisis, rising to the plane of free affirmation of the Truth by virtue of a twofold power: the one subjective, the unique positive capacity for communion with God with which by His spotless conception He was endowed; the other objective, the divine grace bestowed on Him by adoption into the communion of the Mosaic economy.

§ 236.

A sound Christology has to reject the notion that the circumcision of Jesus was accidental, merely a Jewish custom or an empty religious rite devoid of meaning for the childhood and youth of the divine-human Mediator.

A rite of the religion of the Jews circumcision undoubtedly was, but a rite which had objective spiritual force.

1. It cannot be said that Joseph and Mary had not sufficient knowledge respecting the person and mission of Jesus; nor may it be supposed that if they had been better informed as to His divine nature the rite of circumcision, because superfluous, would have been omitted.

Nor does it suffice to maintain that in the providence of God Jesus was circumcised to put honor on the law of Moses by the recognition of its authority; assuming that Providence sustained the binding authority of the ceremonial law for the Jew, but that the observance of the law was not the medium of special divine blessing for this child—an opinion, however, that has in it an element of truth. The circumcision of Jesus did indeed put the highest honor on the law of Moses; but honor was put on it, not by an outward meaningless conformity to its requirements, but by recognizing the necessity and spiritual value of its observance for Jesus.

2. If we consider this rite of initiation into the covenant, in its historical relations to the advent of the Messiah and to the triumph of His mediatorial mission, Christology has to maintain that circumcision was instituted, not so much for Abraham and the individual members of his posterity as for Him who was the true Seed

of Abraham, the Son of Man. The circumcision of the infant Jesus was the consummation of its original design. For the purpose of conveying spiritual good to the chosen people from year to year during pre-Christian ages, but especially for the purpose, through the chosen people, of communicating blessing to this child, the last and highest end of the ceremonial law, was the sacrament of circumcision instituted.

The Jewish Church was the supernatural communion in which alone it was possible for the Second Man to develop a perfect moral and religious character. When He entered into it by circumcision, when being a member He drew from the fellowship of the covenant the needed spiritual nourishment, then this covenant, through the ceremonial economy developed from it, had fulfilled its mission and had fulfilled it perfectly. The office of the ceremonial law ceased to have spiritual value, and with the law the rite of circumcision was superseded; for neither was any longer necessary for salvation. "Genuine Judaism lived for Christianity and died with the birth of Christianity."¹

¹Schaff's *Theological Propædæutic*, Ch. XXXVII.

CHAPTER IV.

NORMAL DEVELOPMENT OF JESUS.

§ 237.

Inasmuch as the birth of Jesus is a truly human birth and His infancy a truly human infancy, the holy child is passive in the sacramental act of circumcision. The extraordinary positive powers with which in distinction from other infants He is endowed by the Holy Spirit are latent. The grace conferred by circumcision is objective. The covenant apprehends the babe; but the babe is Himself not personally responsive and does not in this transaction apprehend the covenant.

At His baptism He occupies a different attitude. The infant has become a mature man; and as mature man He is active toward God no less than receptive. Now acted upon by the Holy Spirit, He responds with full consciousness and free self-determination to the blessing of the baptismal transaction.

Between the circumcision of Jesus and His baptism by John, a period of about thirty years, Christology has to recognize an important stage of His mediatorship. This intermediate period of seeming inaction is a period of normal ethical development, of religious culture, and of positive spiritual preparation for the formal assumption of His mediatorial office.

This doctrine respecting the naturalness of His childhood and youth, whilst it affirms a truly human development, at the same time places Him above both the ordinary level of children in general and above the level of every extraordinary religious genius in particular.

1. The latent positive capacity of His nature to do the right and to shun the wrong, to love God with all His heart and love His neighbor as Himself, became gradually an

active self-conscious principle which unfolded itself normally as, conformably to the law of personal growth, He passed from one period to another of human life. As every child advances day by day from infancy toward manhood, so did He. He became successively the boy, the youth, the man; and each He became in the full and proper sense of the term.

The process of normal growth comprehends the whole man, the soul as well as the body. The being of Jesus in the unity and totality of His constitution developed itself according to natural law. He was a child in knowledge and in moral character as really as in age, figure, size and physical strength. As He advanced in years, passing from childhood into youth, from youth into manhood, He advanced in wisdom and holiness. And as He grew in wisdom and holiness He awoke to a sense of His high vocation and developed into clearer consciousness of His relation to God as His Father.

Of the progress of Jesus intellectually, morally and spiritually, we have two explicit statements in the Gospel by Luke. Of His life intervening between His circumcision and His appearance in the temple at the age of twelve the evangelist says: "And the child grew, and waxed strong, becoming full of wisdom: and the grace of God was upon Him." Of His youth and manhood after He had become a son of the law, but before He entered upon His ministry, the same evangelist says: "And Jesus advanced in wisdom and stature, and in favor with God and men."¹

These two passages teach with equal explicitness the naturalness of His personal history; and it is worthy of note

¹ Luke ii. 40; ii. 52.

that the words of the evangelist descriptive of Jesus are almost the same with which He describes the physical and moral progress of John the Baptist; for of John he says: "And the child grew and waxed strong in spirit."¹ And between the two passages relating to Jesus, there is a notable difference as to the presupposition of each, and the order in which the physical and spiritual aspects of His history follow each other. In the first passage the child is represented as being passive and receptive rather than active; He is becoming full of wisdom; God's grace is upon Him; He is the object of God's favor and blessing. This is the ordinary attitude of a child relatively to God during the period of childhood. The second passage descriptive of Jesus after He became a son of the law represents Him decidedly under a more positive aspect. Jesus 'advanced in wisdom,' implying that the advance was due to the free action of His own powers; and in consequence of His progress in wisdom He 'advanced' in favor with God. Emphasis is put not on the grace of God bestowed on Jesus, but on the advance 'in wisdom' by His own activity, a personal advance which received the approval of God.²

¹ Luke i. 80.

² On Lk. ii. 40 and 52, Otto von Gerlach makes the following just observation: "The idea that Jesus was instructed in the religious knowledge of His people, and that by these means, as in the case of all men, His human powers were developed, is in full accord with these words of the Evangelist. The mysteries of the new covenant which He brought with Him from the bosom of the Father, Jno. i. 18, mysteries which before were only dimly anticipated, but by Him clearly revealed, He neither had to learn nor could learn in any school of man. New depths of the Godhead were disclosed to Him from within by every new awakening of His human powers."

"These words also evidently imply that as to His human nature

classes of Jews when from time to time during many years He went up to Jerusalem to celebrate the passover and other feasts of the Jewish Church, He appeared among them only in the character of a God-fearing Jew, showing no sign of extraordinary wisdom or extraordinary authority.

It is evident also that during this long period He did no wonderful works. When for example in the synagogue at Capernaum there was a man which had a spirit of an unclean devil crying out with a loud voice, Jesus rebuked him, saying: Hold thy peace, and come out of him; and the devil came out of him, having done him no hurt; amazement came upon all, and they spake together, one with another, saying: What is this word? for with authority and power He commandeth the unclean spirits.¹ Instances of like amazement are frequent in the Gospels. From these facts the inference is unavoidable that of His commanding power over the winds and the waves, over leprosy and all manner of diseases, over death and demons, His family and acquaintances had no previous intimation; and they had not, for the reason that He lived the life of a devout Jew, not of a thaumaturgist. Says Dr. Schaff:

"The idea of a perfect childhood, sinless and holy, yet truly human and natural, had never entered the mind of poet or historian before; and when the legendary fancy of the Apocryphal Gospels attempted to fill out the chaste silence of the Evangelists, it painted an unnatural prodigy of a child to whom wild animals, trees and dumb idols bowed, and who changed balls of clay into flying birds for the amusement of His play-mates."²

This silence of our Gospels marks the wide contrast

¹ Luke iv. 36; ix. 43; Mk. iv. 41; vi. 51.

² Church History, I., 102.

personality observes the physical and the moral order. Though divine no less really than human, yet for Him the natural world, the family, the social economy and the Jewish Church were all necessary. Contact with nature and intercourse with men served to awaken and discipline His intellectual and moral powers; the observance of the ceremonial law, the worship of the synagogue and communion with His Father in heaven were conditions of the development of His extraordinary spiritual endowments.

Neither His childhood nor His youth is marked by anything monstrous, by anything that resembles the babe Hercules in his cradle strangling the great serpents. Of unnatural phenomena, like those that characterize the apocryphal gospels, there is not the least trace in the evangelical record; nor whilst pursuing the trade of a carpenter did any extraordinary events occur which to the eyes of His family and friends were prophetic of the wonderful deeds of His ministry. When He came into His own country and taught the people in their synagogue, they were astonished, and said: Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son?¹ So on one occasion when Jesus went up into the temple and taught, the Jews marvelled, saying: How knoweth this man letters, having never learned? When a deputation of learned men was sent to Him for the purpose of entangling Him by cunning questions in folly and self-contradictions, they returned in confusion. The Pharisees inquired: Why did you not bring Him? The officers answered: Never man so spake.² It is evident that in His intercourse with the people of Nazareth before His baptism, and in His association with all

¹ Matt. xiii. 54; Mk. vi. 3.

² John vii. 15, 46; Luke iv. 32.

classes of Jews when from time to time during many years He went up to Jerusalem to celebrate the passover and other feasts of the Jewish Church, He appeared among them only in the character of a God-fearing Jew, showing no sign of extraordinary wisdom or extraordinary authority.

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This silence of our Gospels marks the wide contrast

¹ Luke iv. 36; ix. 43; Mk. iv. 41; vi. 51.

² Church History, I., 102.

between the biographies of Jesus of purely human origin, and the historical records of the evangelists, records distinguished at every point by a simplicity, naturalness and dignity which have no precedent.

As Jesus during His ministry proved Himself to be the ideal man, so prior to His ministry we see in Him the ideal child and the ideal youth.

So far from indicating that any violence was done to human nature, the incarnate One as portrayed by the Gospels demonstrates its reality and truth just in this: whilst the Son of God assumes humanity into vital union with Himself, He in the process of assumption conserves in all respects the manhood of man; on the one hand filling the substance and form of human nature with His divine fulness, on the other redeeming and perfecting human nature in union with Himself agreeably to its inner demands. Under any view of the mystery less natural His nativity would not be a *Menschwerdung*; the Logos would not become flesh; but He would become something that is not human, not identical with our race; and in the degree that the human factor of His personal history would not be real, the reality of the incarnation would itself disappear.

3. There is indeed a very great contrast between the childhood of Jesus and the childhood of other children; but the difference between Him and them does not consist in the presumption that His childhood was less childlike. The difference is just the opposite. In other children there is an alien force inwrought into the process of growth, so disorganizing the constitution of childhood and youth that no psychic or ethical phenomena become normal, and therefore are not purely human. But in His

personal history, though born and living in contact with the moral poison of a fallen world, no alien forces had determining influence in the formation of His character in any period of His life. His human nature was distinctively human, His childhood preëminently childlike.

A truly human development, the personal history of Jesus distinguishes Him from the development and character of all other men.

Free from the perversion of a hostile principle, and realizing the ideal communion of man with God, of God with man, the vigor, compass and penetration of His mind were singular. Sense and perception, memory and judgment, imagination and thought, intuition and reflection, prevailed in perfect equipoise, as during His ministry so also before His baptism.

The same equipoise may be seen in the deeper sphere of His ethical life. Impulse and desire, propensity and inclination, excitability and emotion, spontaneity of will and deliberate purpose; all His endowments were developed in favor of the right and against the wrong in ideal subordination to a personality that was determined and likewise determined itself uniformly by truth.

The common external conditions, natural, social and spiritual, of human growth were indeed necessary; but the artificial helps of education were in great measure superseded.

Like other youth He observed the heavens and the earth, and He learned by observation; but unlike others He without the aids of natural science discerned the dynamic synthesis of the world with its Author, its divine meaning and true teleology. So like other men He studied mankind and learned by reflection and thought;

but unlike them, without the aid of systems of psychology and ethics, He looked into the hidden depths of manhood, He saw the divine capacities of the race and its radical evils and recognized in His mediatorship the only remedy.

So like other Jews He communed with God by observing the requirements of the ceremonial law. Learning revealed truth from the Scriptures read in the synagogue, He yet broke away from the limitations of the Mishna and rose above all defective interpretations of the Old Testament after an original manner. "All attempts to derive His doctrine from any of the existing schools and sects have utterly failed. He was independent of human learning and literature, of schools and parties. He taught the world as one who owed nothing to the world."¹ His communion with God was the perfect *rapport* of human life with divine life. Superseding the necessity of ordinary theological education, He by the intuitive act of direct vision learned gradually to read the being of God as God is in Himself, likewise the dynamic and moral relations which God sustains to the kingdoms of the world. Jesus developed an unerring consciousness of God in and with the development of a true self-consciousness. He developed an ethical and religious character perfectly harmonious with the mandatory will of God in and with the development of a human life perfectly harmonious with the laws of His own personal and physical constitution.

Thus Jesus grew, and waxed strong; He advanced in wisdom and stature, and in favor with God and men.

Unfolding according to the laws of human life from year to year an extraordinary positive capacity for things

¹ Schaff's Church History, I., 103.

heavenly and spiritual, and filled with the fulness of God at every stage of His personal history according to the relative measure of His growing capacities, He passed from unconscious infancy through an extraordinary process of growth; and when He was about thirty years of age He had attained to an extraordinary maturity, not to a precocious condition of intellect or will, but a maturity of personality that was truly human, yet original and unique.

§ 238.

Does such a view of the normal development of Jesus involve a contradiction?

If from the instant of the conception by the Holy Spirit Jesus was the Son of God no less really than the Son of Mary, possessing the normal attributes of human nature and the properties of Deity, can we speak of progress in knowledge or of the formation of ethical character? Can the Son of God be the unconscious babe? If the Son of God be coequal with the Father, can He, the incarnate Son, increase in wisdom?

The doubt as to the possibility of the normal development of the divine-human personality of Jesus arises from a dualistic or Gnostic assumption respecting the incarnation. The Gnostic mode of apprehension overlooks two polar facts: 1. the latent aptitude of man for divinization, the intrinsic fitness and demand of his nature for a transition from the original plane to a different and higher order of likeness to and sympathy with God; and 2. the human aptitude of God for incarnation (*Menschwerdung*), a fitness of God's being for life-union with man in accord with the laws and conditions of manhood. Fairbairn

says: "The natures are not contradictory or mutually exclusive, but their affinity or kinship expresses their reciprocal susceptibility. God is, as it were, the eternal possibility of being incarnated, man the permanent capability of incarnation."¹

The human nature is not less but more truly human for such exalted development and fellowship; since such exalted fellowship is none other than the fulfilment of the original intention of the Creator in forming man after His own image. And the divine nature is no less properly divine for the assumption of human nature into itself according to human laws and natural conditions; inasmuch as God's being is the archetype of man's being, and the normal life of man's constitution is the noblest and most perfect organ of God's presence and revelation.

Recognizing this reciprocal aptitude between divine being and human being, affirming the organic oneness of divine nature and human nature in the conception and birth of Jesus, a sound Christology may not think of the incarnate Son of God independently of His humanity, nor think of the new creation of man independently of the Deity of Jesus. Of the only-begotten Son of God we affirm nothing, deny nothing, when we speak of normal development. So of the manhood of the Son of Man we affirm nothing, deny nothing, when we speak of the extraordinary positive capacities of Jesus and the sinless perfection of His development. We speak of the mysterious organic unity, of the personality of Jesus, no less really man than God, no less properly God than man. We speak of the One who is both *der Menschgewordene Gott* and *der Vergottete Mensch*.

¹ The Place of Christ in Modern Theology, p. 473.

A definite line of difference is to be drawn between the transcendent Logos and the immanent Logos. The immanent Logos, as to His divine essence, is identical with the transcendent Logos, but He is active under a creatural mode of existence. It is of the Word become flesh, of the man assumed into union with God, of Jesus the Christ that Christology affirms normal growth, a proper physical, moral and intellectual development.

It is a proposition which no one denies, that growth conditions the maturity of manhood. The notion of a man who had not been conceived and born, who had not from infancy grown in stature and increased in wisdom, would be a monstrosity. On the other hand, it is the central article of the Christian creed that 'the Word became flesh,' that God became incarnate in the humanity of Jesus. To deny it is antichrist. "Every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already."¹ These two essential moments in the idea concerning the Christ involve the law of development.

Faith in the incarnation does not imply that God in the person of the Son became an infant, or that He became an adult by an arbitrary act of omnipotent Will. It implies that God became man conformably to man's constitution as now existing. "It seemeth," says Hooker, "a thing inconsonant that the world should honour any other as the Savior but Him whom it honoureth as the

¹ 1 Jno. iv. 2, 3. "The heresies, which deny the truth of the flesh of Jesus Christ, assume, and by this very thing confirm, his Deity, since they could not reconcile with this his flesh, as worthy of it."—Bengel.

Creator of the world, and in the wisdom of God it hath not been thought convenient to admit any way of saving man but by man himself."¹ And man's constitution includes a dynamic beginning, a process of growth, a stage of relative maturity on earth and ultimate perfection in the transcendent realm. God in fact became man in that He in the person of the Son really entered into the natural order, assuming the substance of man according to the generic idea and laws of mankind. Conserving and obeying these laws, the mystery of the incarnation becomes in one respect as man himself becomes, by an organic process. The birth of Jesus was its real beginning; His childhood and youth the normal unfolding and gradual actualization of the beginning; His ministry and sufferings, His conflicts and victories, were its relative maturity; His glorification was its final perfection. The Son of Mary exalted to the right hand of God, possessing all authority in heaven and on earth, presents to faith the ideal of the incarnation.

Whenever Christology denies of Jesus Christ any property or element that belongs to the essential nature of mankind we get in effect a docetic Christ, and a docetic Christ is not the Christ of the New Testament.

¹ Ecc. Pol., V., 51, 3.

CHAPTER V.

HIS BAPTISM.

§ 239.

When Jesus had passed through the period of childhood and youth, and had acquired the requisite moral and religious character, He was prepared to begin His public ministry. Then He came to John, His great forerunner, to be baptized of him in the river Jordan.

The circumcision had adopted Him into the supernatural communion of the covenant people. Living in retirement and pursuing an ordinary secular vocation, He by the grace of the covenant led the life of a devout Jew, fulfilling the Ten Commandments and observing all the requirements of the ceremonial law blameless. But the hour had now come for which His birth of the Virgin, His circumcision and His devout communion with God during youth and early manhood were only the needful qualification. Recognizing His high vocation and willing to accept it, another sacramental transaction became necessary.

As in His conception by the Holy Spirit so at His baptism two factors, the divine and the human, reach the point of culmination. Then the fitness of humanity ripening in the history of the elect people, perfected in the person of the Virgin, and the historical manifestation of God by the overshadowing of the Holy Spirit meet. The epoch was a crisis in which each factor conditions the virtue of the other. Now, when Jesus comes to John, His mature personal qualification for the great vocation

of the Christ and the requisite consecration by God to this vocation meet. As in the conception, so at His baptism, Christology has to emphasize the two factors of the mystery, each supposing the presence and determining influence of the other.

§ 240.

The baptism of Jesus is to be studied under two aspects: objectively and subjectively.

Objectively, the baptism was the recognition of Jesus as the Christ by the Father, and the consecration of Jesus to His mediatorial work.

Subjectively considered, the submission of Jesus to the baptism of John was the recognition of His Messianic vocation, and the dedication of Himself to it.

Christology has to maintain that the baptism by John has real significance for the person of the Christ and for His mediatorial work.

1. Of Jesus John Baptist said: After me cometh a man which is become before me: for He was before me, and I knew Him not; but that He should be made manifest to Israel, for this cause came I baptizing with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, He said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.¹

The baptism by John in obedience to God's command was the recognition of this Jew, Jesus of Nazareth, as the

¹ John i. 30-34.

Christ of God, as God's beloved Son, in whom God was well pleased.

The baptism by the forerunner was at the same time the investiture of Jesus with His Father's authority. It was His consecration to the mediatorial office by a new act, an act of communication from the bosom of the divine fulness. Fitted for this momentous epoch in the history of His mission, He received grace for grace.

Possessing the Holy Spirit from His birth, living in favor with God and men and day by day advancing in wisdom, Jesus at the age of thirty was capable of this higher epoch of His mediatorship. Then the Father in heaven through the official act of John, the final representative prophet of the pre-Christian economy, clothed Jesus sacramentally with authority by the descending and the abiding on Him of the Holy Spirit, authority and power to fulfil all prophecies by completing Messianic revelation and performing the work of man's redemption. Says St. Matthew: And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending as a dove, and coming upon Him; and lo, a voice out of the heavens, saying, This is my Son, my beloved, in whom I am well pleased.¹

Of this consecration of Jesus by His Father through the Holy Spirit John Baptist was the divinely ordained organ. The exponent and embodiment of the Messianic intent of the Mosaic economy, John became the vicar of God. Baptizing Jesus, he fulfilled the original purpose and final end of the Abrahamic covenant, by this transac-

¹ Matt. iii. 16, 17; xii. 18; Lk. iii. 21, 22.

tion inaugurating the first stage of a better and more spiritual communion.

2. Considered in its direct relation to Jesus, the baptism was His act; for it became Him to fulfil all righteousness.¹ This act was the recognition of His calling to the office of the Christ to which He was ordained by His Father, and the dedication of Himself to the mediatorship.

As He had acknowledged the obligation of the ceremonial law and observed its requirements for a series of years during the period of His devout retirement, so now He recognizes the divine authority of the Baptist and the necessity of an objective consecration to the office of the Christ by His Father in heaven. The authoritative will and order of God He recognizes inasmuch as He comes from Galilee to the Jordan unto John to be baptized of him, and there asserts a claim to be baptized when John would have hindered Him. Submitting to this 'baptism of repentance' Jesus turns from subjection to parental authority, from the retirement of private life, from the occupation of a carpenter. Waiving the supposed final authority of the old covenant, He accepts the appointed mediatorship and enters upon the new vocation for which He had been born, for which He had come forth from the Father into the world. Foreseeing the fierce, the terrible conflicts of His mission, the tremendous responsibilities and the momentous consequences, regarding the glory of God and the perfection of mankind, involved in His mediatorship, He with an humble mind, yet with heroic firmness, enters the ministry of reconciliation. Personally fitted for this hour and endowed with heavenly gifts by the Holy Spirit, He goes forth to engage in deadly war-

¹ Matt iii. 13-15.

fare with the kingdom of darkness and to build upon its ruins the kingdom of heaven.

3. Therefore as of the circumcision so of the baptism of Jesus a sound Christology has to deny that this sacramental transaction was only a passing event, an empty religious custom of the Jews, that did not condition the perfection of His personal life or the efficiency of His mediatorship.

The Baptist is to be viewed in his historical connection with all stages of antecedent revelation. As the Abrahamic covenant, developed into the Mosaic economy, was the necessary condition of the incoming of the kingdom of God, so was John who gathers up and realizes the whole meaning of that economy in his person and in his office of forerunner the organ of the final qualification of Jesus for the work of the Christ. Not only by preaching and baptizing did John prepare the hearts of the people for a new era, but Jesus Himself was, in His order, included in the number, not as one moving on the plane of the people, but as the One who above all others needed and laid claim to the spiritual benediction of the office of the forerunner. Sent to bear witness to Jesus as the Christ of God, John was sent especially to clothe Jesus with that official authority which the Abrahamic covenant and the ceremonial law by the act of their greatest prophet alone could bestow. It became Jesus 'to fulfil all righteousness,' to accept the mission of the Christ, and to accept it conformably to the order of revelation and history; so it became John to fulfil the ceremonial law by the baptism of Jesus. When John would have hindered Him, saying, 'I have need to be baptized of thee, and comest thou to me?' Jesus answering said unto him, 'Suffer now: for thus it becometh us to

fulfil all righteousness.¹ The pronoun is in the plural. Says Jesus: Thus it becometh *us* (*ἡμῶν*): Jesus and John. The baptism of Jesus became John; His extraordinary mission culminated in this sublime transaction. Without it his Nazaritic asceticism, his call to repentance, his preaching of the kingdom of heaven as being at hand, and the baptism of the multitudes who went out unto him from Jerusalem, and all Judea, and all the region round Jordan would have been wanting in Messianic significance.

CHAPTER VI.

THE TEMPTATION.

§ 241.

The actual investiture of Jesus with the office of the Christ through the official act of John Baptist, the organ of the Abrahamic covenant and of the ceremonial law, completes His personal qualification for the beginning of His mediatorial work.

It was His mission to manifest the Truth by founding the kingdom of God and asserting its holy presence in the midst of the reigning usurpation of the kingdom of Satan.

It was His mission to redeem mankind by destroying Satan, the false lord, the despotic authority over the world.

A new kingdom was to be founded by the personal life of the Mediator, a kingdom of regenerate human life, of divine love, of everlasting truth and righteousness, a

¹ Matt. iii. 14, 15. A. V. says, Suffer it to be so now; but the words in the original are only: *ἀφες ἄρτι*, Suffer now. R. V. suggests *me* instead of it; then the meaning would be: Suffer me now.

kingdom which was to prevail by adopting the subjects of Satan into vital communion with the Mediator, thus constituting them members of the kingdom of light.

Hence the office of the Christ affirms an issue, the profoundest issue, between truth and falsehood, between right and wrong, between the Son of Man and His adversary.

Joining issue with the head of the kingdom of darkness, the office of the Christ anticipates a moral struggle, a spiritual conflict, and looks forward to a victory over the prince of falsehood as the condition of the triumph of the new kingdom.

The issue of the new kingdom centers in the Son of Man. It resolves itself into a conflict, a spiritual battle, between the Prince of life and the prince of death.

§ 242.

The temptation of Jesus in the wilderness was a necessity growing out of His mediatorial mission.

Under this aspect the temptation is represented by the evangelists Matthew, Mark and Luke.

I. From the circumcision of Jesus onward to His baptism His ethical development and spiritual progress, we are justified in assuming, were predominantly positive. He led a private life distinguished chiefly by subjection to parental authority and faultless communion with God. The record of His infancy and youth by Luke in ch. ii. 40, 52, leave no room for a contrary inference. Being 'without sin,' unfolding an ideal manhood from year to year, the ordinary temptations to moral evil which beset a boy, a youth, challenged Him in the nature of the case with but comparatively little force. A decisive conflict

between Jesus as the Prince of light and Satan as the prince¹ of darkness, did not arise. Nor was a decisive conflict then either in place or necessary to the success of His mission. But when He has passed through this preliminary period of discipline and has attained to a stage of requisite maturity in spiritual strength, when Jesus accepts the mediatorial office of the Christ and is about to begin His extraordinary ministry, then His attitude toward the ceremonial law, toward fallen mankind, toward the kingdom of Satan is changed.

Now a new moral necessity arises. Before Jesus can in reality become the Author of life, of the new, the righteous life to fallen men 'dead through their trespasses and sins,' it is needful that Jesus Himself become this righteous life in conscious voluntary opposition to him who is the author of sin, its principle and law. Possessing potentially the fulness of this righteous life, it becomes Him to assert it, to develop and actualize it in the sphere of His personal experience by the negative no less than by the positive determination of His will. "It behoved Him to be tempted not by this or that kind of evil merely, but by

¹ "Only the most arbitrary exegesis can deny the existence of evil spirits. Even the Old Testament teaches that man did not produce evil from himself, but was exposed to its influence by the seductions of a wicked power, which supposes a bondage under a foreign force. * * In the New Testament Christ confirms this doctrine, partly by universally taking it for granted, as appears times without number in His discourses, that there is a kingdom of evil in opposition to the kingdom of good (see Matt. xii. 26, ff.), and partly by express assertions respecting it (Matt. xiii. 39; John viii. 44; xiv. 30), which admit no other unprejudiced exposition. * * The whole doctrine of the Bible concerning Christ's relation to the kingdom of evil, even though we did not possess the narrative of the temptation, would lead to the same idea which is there involved."—Olshausen, I., 276.

evil in and for itself, by the evil principle, the Devil."¹ His ideal nature He must unfold into ideal character. Confronted directly by Satan's antagonism to God, Jesus has to meet the power of Satan's enmity and Satan's dominion in order that, standing firm in the integrity of His righteousness, firm in fidelity to the mission of the Christ, He may abolish this false dominion over Adamic humanity assumed into union with Himself. By denying the will of Satan, by freely rejecting the false good, the lie, with which Satan has blinded and bewitched the race, Jesus advances to the state of confirmation in positive righteousness, He consciously affirms the right against the wrong, affirms truth against falsehood. Only by meeting the head of the kingdom of falsehood, only by achieving for Himself a conquest over the arch-foe does Jesus actualize His dynamic superiority over the entire realm of moral and physical evil, and so becomes fully conscious of it. Then He can proclaim Himself the Head of a mighty kingdom of righteousness, the Author of an 'eternal salvation unto all them that obey Him.'²

The temptation of Jesus in the wilderness is accordingly a necessity that lay in the mediatorial office of the Christ; and the necessity in the nature of the case meets Jesus after His consecration and before He begins His ministry.

2. St. Matthew introduces the narrative of the temptation with these words: Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.³ Tantalum to this is the record of St. Luke: And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness during forty days, being

¹ Martensen's Dogmatics, p. 283.

² Heb. v. 7-9.

³ Matt. iv. 1.

tempted of the devil.¹ Neither evangelist intimates that Jesus was prompted by His individual choice to go into the wilderness, but both say that He "was led" by the Spirit. The Spirit who descended in a bodily form, as a dove, upon Him at His baptism constrains Him to withdraw from the synagogue and from the cities to be for a season 'with the wild beasts' in the wilderness. The purpose of the Spirit was that Jesus be 'tempted of the devil.' The temptation was a moral trial, a probation.² Manifestly the thought implied by the account of the evangelists is that Jesus, the last Adam, like the first Adam, was required to undergo this moral trial.

The account given by St. Mark represents this aspect of the temptation still more forcibly. He says: And straightway the Spirit driveth Him forth into the wilderness: and He was there in the wilderness forty days tempted of Satan.³ The English *driveth* is not too strong. The original is: τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. The Greek, *ἐκβάλλει* implies a direct urgency of the Spirit by whom Jesus was not only drawn but moved and impelled. The law governing the new life of the Second Man, like the law of the personal life of the first man, demands the impending ordeal.

3. The necessity of the temptation lies both in the personality of Jesus and in His mediatorship. 1. He must conquer for Himself in order to realize in His person the ideal of the righteous Man. 2. Consecrated to the office of the Christ, He must conquer to the end that His kingdom may possess the dignity and freedom of victory.

¹ Lk. iv. 1.

³ Mk. i. 12.

² "To be tempted, Matt. iv. 1, *πειρασθῆναι*, means to *try* for the purpose of destroying." Olshausen.

Under this twofold aspect the temptation was for Jesus a moral necessity.

Given on the one hand the reality of a fallen race, the reality of a kingdom of evil spirits who under their prince are antagonizing the will of God active in creation and providence; given on the other hand the Second Man, who is born and by the Spirit consecrated to fulfil God's will in human history and consummate the teleological law of the world; given these contrary Powers and we have an issue, a radical contradiction, a contradiction which has to be met and resolved into the triumph of truth by the Christ. Not only is it necessary that Jesus affirm the right, actualize the true and the good, but He must also do the right, actualize the true and the good in conscious opposition to the false and the wrong. By a firm contradictory opposition to the false and the wrong He develops His potential superiority over the antagonizing kingdom of Satan, and in His personal history fulfils the law of redeeming grace.

That this twofold end may be attained the genius and the law of the kingdom of darkness, under the direction of Providence, confront the soul of Jesus. The direct alternative of the false and the wrong to the true and the right arises: the alternative of Satan's will to God's will; of Satan's purpose of antagonism to God's wisdom in creating and governing the world; of Satan's ideal of man to God's ideal about to be realized in the Son of Man; the alternative of Satan's cunning malice in his proposed defeat of the Christ to the love of God originating and perfecting the redemption of a fallen world. The alternative is not the antithesis of a false thought to a true thought, of a wicked purpose to a righteous purpose, of

an evil word to a good word; but it is the actual contradiction of the false personality to the true Personality, of the abnormal order of creation to the normal order, of the kingdom of darkness to the kingdom of light. That this actual contradiction unfolded and matured by the birth of the new Man and by the institution of the office of the Christ may be resolved into the complete victory of life, of truth and righteousness, the antagonism of kingdom to kingdom, of person to Person, culminates in a crisis. The kingdom of darkness in the person of its prince challenges the kingdom of light in the person of the Christ. In assailing the person of the Christ, Satan assails His Messiahship, His mediatorial mission, His potential authority as Head over all things unto the Church.

§ 243.

The external form of the temptation is a matter of subordinate importance; yet it cannot be dismissed without some consideration.

Whether or not the solicitation to unfaithfulness was real is the vital question, not the manner of the approach of the tempter. What Christology has to maintain is the fact that the temptation of Jesus did not arise from within, but assailed Him from without, being referable to the antagonism of an opposing kingdom.

1. Whether Satan manifested his presence by a vision, or approached Jesus through a deputation of Pharisees, or assaulted Him in some unique form of iniquity (which might be called a Satanophany), is certainly not a question of indifference to Christology. We might accept an answer under either form, yet hold a Christian conception of the temptation. What sound Christology has to maintain

as essential, is the necessity and the reality of the temptation.

Jesus was not at issue with Himself, as Rationalism has suggested. He did not compare one purpose with another purpose, one plan of the proposed kingdom of God with another plan, both being equally the product of His own religious genius; nor did He doubt His calling or waver in His purpose. Schleiermacher says: "If Jesus ever harbored any such thoughts (as the tempter suggested to him), even in the most evanescent manner, he would no longer be Christ; and this explanation appears to me the worst neological outrage that has been committed against him." The temptation is objective. A personality contrary to Himself, representing an actual kingdom of moral and physical evil, confronts Jesus. A solicitation from without addresses Him. "As the first Adam," says Ols-hausen, "according to the profound narrative in Genesis, was tempted *from without*, so was the last Adam also." So long as Christology asserts the objective reality of a temptation to do wrong, and asserts it firmly and consistently, much latitude may be allowed to speculation respecting the external form.

2. The narrative of the temptation recorded by Matthew and Luke is probably symbolical. Between the probation of the first Adam and the probation of the last Adam there is in some respects a parallel. Each stands the head of a race; each is qualified to maintain himself; each from without is addressed by the tempter; the interior nature of the challenge of both is the same. Though the external circumstances differ, the one being in the garden of Eden, the other in the wilderness, it is nevertheless reasonable to assume that the parallelism may extend to the form

of representation adopted by the record. If in the garden of Eden the 'tree' and the 'serpent' are symbolical, it is consistent to assume that in the wilderness the threefold form of the assault of Jesus by Satan is not to be taken in its external literalness, but as a pictorial representation of the real spiritual transaction.

Indeed Christian reason cannot conceive how the kingdom of evil spirits can in its prince approach man, a being no less really corporeal than ethical, but in some symbolical manner, under a form assumed and adapted to man's corporeal organization.

The difficulty of acknowledging an actual temptation, an objective assault of the Devil, challenging Jesus under an outward form to adopt a false ideal of His mission, arises chiefly from the lack of a firm belief in the kingdom of evil spirits. Accept the reality of this kingdom of which Satan is the personal head, accept the antagonism of the prince of wickedness to the kingdom of God, and the difficulty disappears. If we hold these fundamental premises and recognize a close connection of the angelic world with the human world, the temptation becomes an event arising from the nature of things. Not this ordeal of Jesus, but the non-occurrence of the temptation would appear to be unreasonable. And so soon as it becomes obvious from the nature of the issue between the mission of the Christ and the kingdom of darkness that a solemn crisis must come, we likewise see it to be legitimate that the encounter occur under some outward form answering to the conditions of the issue.

§ 244.

More important than the external form is the *matter* of the temptation. What was the falsehood presented to Jesus for His acceptance?

The answer may be given in a twofold way. The matter or content of the temptation may be studied under either its general or its particular aspect. The one is the antagonizing will of Satan; the other is the false ideal of the Messianic kingdom.

1. Satan antagonizes the purpose and the authority of God's righteous love by proposing and insinuating his contradictory will, the same as to kind in his assault upon the last Adam as in his assault upon the first Adam. In the garden of Eden Satan asserts his will in direct antagonism to the original communion of righteous love between God and man. In the wilderness Satan proposes his will to Jesus in opposition to the new life-communion between God and man constituted by the divine-human personality of the Christ, in whom love has become the grace of redemption and forgiveness. There he succeeded in destroying the original harmony of the world by subjecting the will of the primeval family to his own will. Here he aims at the overthrow of the new creation by soliciting Jesus to renounce the divine will of redeeming love, and in its place to accept Satan's will as the law of the Messianic kingdom.

2. Under its particular aspect the matter of the temptation consists in the purpose to falsify the divine idea of the kingdom of God about to be actualized by the Mediator. Satan's purpose is to constrain Jesus to adopt the false ideal of the Messiah, and of the kingdom of the Messiah, which at the time was prevalent among the masses

of the Jewish people. Not a spiritual kingdom of divine love and divine righteousness, but a temporal kingdom of earthly magnificence, mightier and grander than the kingdom of Solomon, is the ideal of the tempter, an ideal that coincided with the sympathies and hopes of oppressed Judaism, no less than with the universal aspirations of mankind.¹

3. The law of the mediatorial work to which Jesus had been consecrated is the law of humiliation, of self-denial, of fasting and prayer, of poverty, persecution and shame. Subjecting Himself to this law of humiliation, He looks forward to a life of suffering and of seeming defeat; He even awaits the condemnation and death of a malefactor. To obey this law of self-denial and self-sacrifice in the endeavor to establish a great kingdom contradicts the wisdom of all ages, incurs the judgment of extreme folly, and necessitates an experience which to the greatest degree is painful and mortifying. The susceptible heart of Jesus feels His anomalous position; He knows that the judgment of the world, even of the wisest and best men, of the profoundest thinkers and the greatest scholars, is against Him; He anticipates the bitterness of His trials, the agony of terrible conflicts, and even then it may be the horrors of His crucifixion. Gifted with the self-respect of the noblest manhood, possessing the instincts of an immaculate personality, His nature shrinks from His extraordinary calling. Alone in the wilderness, He "offers up prayers and supplications with strong crying and tears unto Him that was able to save Him."²

¹ "The aim of Satan was to make of Jesus a pseudo-Messiah, abusing the divine gifts for selfish ends by conforming to the carnal expectations of the Jews respecting the Messiah."—Schaff.

² Heb. v. 7.

When Jesus 'had fasted forty days and forty nights, He afterward hungered.'¹ Then the tempter comes and proposes the contrary ideal of a kingdom, an ideal which had received the approval and support of all great men. There is another law of greatness and dominion, the tempter suggests, a law which supersedes hunger, dishonor and poverty. To one who is endowed with extraordinary powers, who comes in answer to the prayers and in fulfilment of the hopes of the Jewish people, and comes to satisfy the aspirations of all Gentile nations, this law commends itself as rational and divine.

This contrary law is the self-assertion of His powers in His own behalf. Being a free agent, an independent personality, Jesus has the ability and the right to obey this law.

Jesus may assert His authority and exert His power even to turn stones into bread; thus He will escape the humiliation of want and the pains of fasting.

If He will assert His prerogatives of freedom; if He will avail Himself of His grand opportunities conformably to the universal sentiment of the ages, He may, like Solomon, possess all the kingdoms of the world and the glory of them. Instead of suffering the abjectness of poverty, He may become the richest king among all kings.

More even than this. If He will display His personal superiority before the eyes of men, instead of being despised He will command their admiration, in place of persecution He will receive their homage. The resources of unbounded wealth, the intense satisfaction of having unexampled dominion, and the delights of the highest honors, are for Jesus the alternatives of self-denial, of poverty and shame.

¹ Matt. iv. 2.

The animus of the temptation is precisely the same as the animus of the proposition with which the tempter approached and succeeded in seducing the primeval family. The threefold form of the assault is adjusted to the threefold perverse tendency of Adamic humanity as represented by St. John: the lust of the flesh, and the lust of the eyes, and the vain-glory of life, which is not of the Father, but *is* of the world.¹

§ 245.

In setting forth the particular import of the temptation *its* peculiar adaptation to the human nature and official position of Jesus has also impliedly been presented.

The challenge addressing the last Adam, like that which addressed the first Adam, was internally as well as externally real.

1. Jesus felt the force of the contrary suggestions; and it may be said that He felt their force in all their strength. He saw the contrast of the proposed ideal of a mighty empire to that ideal of His mediatorial mission to which by His Father He had been consecrated. That the one was in harmony with the universal sentiment of the age, whilst the other stood in direct contrariety to it, He clearly discerned. That the one was pleasing to natural feeling, the other painful; that the one would be supported by a universal judgment of approval, whilst the other would incur universal condemnation; that the one would be attended by outward prosperity and be crowned with earthly success, whilst the other was full of peril and in the opinion of all the wise would issue in total failure;—all these contrasts we have good reason to assume were

¹ 1 John ii. 16.

projected before the eye of His imagination. The one was attractive, the other repulsive. The contrast stood out definitely before His mind, and its meaning penetrated the depths of His soul. Standing alone in the pursuit of His mission, not understood by His kindred, lacking the full sympathy of His mother,¹ with the enmity and persecution of His own nation in prospect, and the hatred, contempt and malice of the Roman Empire impending, the moment when the contrast rose distinctly before Him was a crisis.

Any view of the temptation which denies of it internal penetrating force for the soul of Jesus neutralizes its reality.

Temptation implies a challenge from without to do the wrong, and personal susceptibility to its force. A challenge exclusively external, holding no relation of fitness to the condition of the personal subject, would not be a temptation; the rejection of such a challenge would not be a moral victory. There must be the capacity of feeling the force of an evil solicitation; there must also be the possibility of responding affirmatively to the appeal (*posse peccare*). The possibility of yielding to the solicitation is the negative side of the autonomy of personality; and it is inseparable from freedom in the process of development and confirmation.

Such negative possibility, the possibility of not affirming the right with absolute firmness, does not presuppose the sinfulness of the personal subject; it presupposes only the state of relative moral perfection. As we are explicitly taught, Jesus could be tempted. "For we have not a high priest that cannot be touched with a feeling of our infirmi-

¹ Mk. iii. 21, 22; iii. 31-35.

ties; but one that hath been in all points tempted like as we are, yet without sin."¹ "He was," Bengel says, "both tempted without sin, and yet truly tempted." In the case of the Second Man no more than in the case of the first man does temptation imply that there is an abnormal element or some false moral tendency latent in the subject.

2. The doctrine that the temptation was in the true sense real, both externally and internally, presupposes just the contrary moral status of the Son of Man. Of a temptation to unfaithfulness or wrong-doing we can speak only as prevailing in the sphere of moral life; and it necessarily implies that the subject is capable of a prompt negative response. An external solicitation from the kingdom of darkness to the affirmation of which the personal subject is predisposed by some latent propensity of his nature makes the subject unfree; and the solicitation is in consequence not in the proper sense a temptation. Instead of standing in the crisis of a probation, the person would be wrought upon by the force of an external power; he would be related to the evil suggestion somewhat as thirst is related to water, or hunger to food; and compliance would be rather a moral effect than a free affirmative response. In these circumstances a yielding to an evil suggestion coming from without would not be an ethical fall; it would be progress in sinfulness.

Hence whether we maintain that Jesus fasting in the wilderness was by virtue of His sinlessness inaccessible to the suggestions of Satan, or hold that Jesus was only a great and good man possessing the latent proclivities to moral evil common to the best class of ordinary men, in either case we in effect deny the reality of His temptation.

¹ Heb. iv. 15.

Instead Christology has to teach on the one hand that Jesus was accessible to the insinuating force of the false ideal of the Messianic kingdom, for 'He hath been in all points tempted like as we are;' but on the other that there was no latent sympathy, no potential rapport, of His soul with this false ideal, for Jesus 'was without sin.'¹ Jesus was not only without evil thoughts, without evil words, or overt transgression, but neither the law of sin, nor a slumbering predisposition to think or to will the wrong, was an element of His nature.

§ 246.

The vexed question concerning the peccability of Jesus here arises. Christology has held contrary theories; the one that Jesus was impeccable (*non posse peccare*), because truly divine; the other that Jesus was peccable (*posse peccare*), because truly human.

Both theories may be true; both may be false. He was not peccable, He could not commit sin, if the question be construed ethically. But if the question be viewed in its relation to the idea of personal autonomy, Christology will have to say that He was peccable.

Whether Christology holds that it was not possible for Jesus to commit sin or that it was possible, in either case a distinction has to be made between a true and a false affirmation of peccability, between a true and a false denial.

1. Jesus was impeccable; He could not commit sin. When the evil suggestion of the tempter confronted His soul, He instantly asserted the law of His immaculate life against the false spirit of the temptation. Freely and without wavering He affirmed the divine ideal of His Messianic mission against the false conception of Messiah-

¹ John viii. 46.

ship prevalent among the Jews. With uncompromising firmness He chose the will of His Father as His only principle of action, in opposition to the will of Satan.

The record of the temptation as given by Matthew, Mark and Luke justifies Christology in maintaining that when Jesus felt the force of the evil suggestion, when like a flash the proposed alternative challenged His acceptance, He in that instant consciously, promptly rejected it; the rejection was the reverse side of His unchanging purpose to do the will of His Father. "He had a *sense* of sin deeper than that of all other men," says Dr. Tucker, "but He never for a moment assumed that He had the experience of it. * * He had the experience of temptation greater than that of any other man, but it was not the detailed experience of the common temptations of men. * * His temptation was as real to Him as yours to you, or as mine to me; but it was real to Him because it was His temptation, not yours or mine."¹ Not from any erroneous expectation that His people would welcome the truth of His mission and accept His new teaching, but with a definite perception of impending conflicts, suffering and shame, He, when like a sword the false ideal pierced His soul, unhesitatingly determined His will according to the true ideal of His Messiahship.

The impeccability of Jesus does not mean that He was totally inaccessible to the insinuating force of the falsehood of the tempter. Impeccability expresses the uninterrupted self-determination of His personality according to the law and truth of positive freedom. By affirming the objective truth of freedom, the will of His Father in heaven, He maintained fidelity and devotion to His Father

¹ Andover Review, Feb., 1892, p. 1888.

in the moment of severest trial, and did it with increasing decision and perfection. Impeccability consisted in the self-determined, inflexible affirmation of the truth of God in conscious opposition to every form of falsehood.

He could not do wrong because He would not. It is however, more scriptural and philosophical to express the thought thus: wrong He could neither do nor will, because He constantly willed, and effectually willed, to do the right. The ethical impossibility to commit sin is mightier and more ennobling than the physical impossibility. The physical finds its complement in the ethical.

If we refer His impeccability to the almighty power which His deity exerted upon His human nature, thus rendering the commission of sin a metaphysical impossibility through the controlling influence of external divine force, we invade the humanity of Jesus, we violate the law of the incarnation; and instead of emphasizing the genuine character of His holiness we reduce it to a lower level. If the divine nature overwhelms the human nature in the idea of His theanthropic personality and holy character, we cannot with logical consistency predicate sinlessness and impeccability of the Mediator.

2. Jesus was peccable. Being truly the incarnate Son, made to be sin on our behalf, in Him the absolute autonomy of the Godhead and the relative autonomy of manhood were one, the absolute being present and active in the relative. A divine-human personality, He was accessible to the evil suggestion proposed by the kingdom of darkness. Says Olshausen: "In the sphere of the involuntary life of the soul He was passively susceptible as we are."¹ If He had been absolutely inaccessible to the evil

¹ Comm. on Heb. iv. 15, p. 410.

suggestion, He would not conformably to the law of human freedom have stood firm, both negatively and positively, in His holy will; He would not have actualized in His personal history the living contradiction to false Messiahship, nor actualized an ethical superiority over the kingdom of darkness. The righteousness of His life would have been spontaneous and positive, but the negative element, the denial with clear consciousness of a pseudo-Messiahship, would have been wanting; His righteousness would not have included the virtue of conscious victory over the kingdom of sin, and the holiness of His character would under this negative aspect have fallen short of its ideal.

But Christology must guard against a false notion of peccability. When it is conceded that it was possible for Jesus to commit sin, the expression can denote only the autonomy of personality. A sinless person in the process of confirmation in righteousness is capable of not choosing the truth; but in the act of choosing the truth he renounces falsehood. The peccability of Jesus was not a minimum of latent indifference to His mediatorial mission, much less a slumbering sympathy with Satan's false ideal of the Messianic kingdom; but peccability was that intrinsic capacity of affirming or denying truth which distinguishes the mystery of creaturely freedom. Of this mysterious capacity in the incipient stages of perfection peccability and impeccability are reciprocally predicates, each presupposing the other.

Freedom was developed in the personal history of Jesus, day by day, year by year, after the divine pattern. He asserted His will exclusively in choosing and doing the truth, whereby the ideal possibility of choosing the false

was, moment by moment, resolved progressively into sinless righteousness.

To think of the peccability of Jesus as a slumbering disposition towards a pseudo-Messiahship, contradicts the spotless moral purity of His human nature. Or, to assume that the capacity of not doing the truth was by the will of Jesus held completely under restraint, without at the same time laying chief stress on the internal connection of such restraint with the firm, unbroken affirmation of His Father's will, both ignores and violates the distinctively positive character of our Lord's moral perfection. He did not keep Himself pure and faithful because He held in check the possibility of choosing Satan's false ideal; but the possibility of choosing the pseudo-Messiahship did not become actual either in word or deed, either in thought or feeling, because with unchanging purpose He chose to be faithful to His Father by fulfilling His mission.

3. The question concerning the peccability of Jesus is speculative. A sound Christology may accept either answer. The matter of chief dogmatic importance is to affirm the sinless and positive righteousness of His personal life. But the doctrine of sinlessness and positive righteousness must be held consistently with human nature, especially with the autonomy of personality. If we teach that He was sinless and righteous just because He was divine, and for no other reason, we fail to make due account of His humanity. We degrade His human nature instead of exalting it. Instead of according to Jesus the perfection of human freedom, we subject His human will to the control of His divine will as of an external power.

Whilst therefore it may be said that Christology may be

sound whether it accepts the one or the other answer to the question concerning peccability, yet it must be added that a Christology which denies His peccability solely because He was divine, puts the reality and perfection of His humanity on a precarious basis; and a theory of the temptation which touches the integrity of His humanity so far forth also affects the reality of the incarnation.

§ 247.

Standing firm in devotion to His mediatorial mission by the free activity of His righteous will, Jesus, the Head of the new race, achieved a *positive* victory over Satan.

The probation of Jesus and the assault upon Him of the kingdom of darkness, issue in a development and confirmation of His moral and spiritual dignity.

1. The mighty angel who had superinduced the apostasy of innumerable angels and of the whole human race, is now for the first time overwhelmed with defeat, overwhelmed by *Man*. Moreover, Satan, the god of this world, suffers defeat in his own dominions, where all the circumstances are favorable to success. Says Olshausen: "Adam fell in Paradise, and made it a wilderness; Jesus conquered in the wilderness and made it a paradise, where the beasts lost their wildness, and angels took up their abode."

The victory of Jesus was not purely negative. He did not simply by the force of will repel the tempter. Such repulse could be construed into wilfulness. And a wilful repulse, though in itself the repulse would be right, could not have been a substantial victory. Wilfulness may say to temptation either yes or no at pleasure. If we might

regard such a repulse as a victory, it would in point of fact have been a barren victory. The result would not have been a confirmation in truth, and therefore as regards the purpose of the temptation would have been a partial failure.

Jesus repelled the tempter not by a wilful no, but by acts of true obedience. He determined His will according to the law of right, of fidelity to God. The act was indeed a conscious act of His will, but not a wilful act. To do the will of His Father in heaven was His constant supreme choice; hence the repulse of the tempter had positive worth. He denied the will of the tempter because without wavering He affirmed God's will.

2. The account of the temptation as given by Matthew and Luke¹ brings prominently to view the positive character of the victory. Under each challenge Jesus refers Himself with unobscured consciousness to the moral order and the inviolable law of God. When the tempter supports his evil suggestion by putting a perverse construction on the divine sonship of Jesus, or by an abuse of the written word, Jesus repels his cunning by affirming man's normal relation to God and asserting the truth of the written word.

The first suggestion is repelled in a twofold way: negatively: 'Man shall not live by bread alone;' then positively: Man shall live 'by every word that proceedeth out of the mouth of God.' That which is 'written' has for him supreme authority. Not for an instant does He allow Himself to debate the question.

The second suggestion² is repelled under the negative

¹ Matt. iv. 1-13; Lk. iv. 1-14.

² Following the order of Matt. iv. 5, 6.

form, 'Thou shalt not tempt the Lord thy God.' But the positive basis of the repulse is expressed by the prompt reference of Himself to the word of God: *It is written.*

The third suggestion, like the first, is repelled in a two-fold way: negatively, 'Get thee hence, Satan;' then positively: 'It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.' Jesus immediately refers Himself to the divine word; and this self-reference is the ground of the repulse of the Devil.

Jesus does not simply resist the tempter; He does not merely refuse to accept the proposed alternative. Nor does He refer His refusal to His own choice; He does not say 'no' arbitrarily. But He conquers the tempter by the strength of the divine truth which with clear consciousness He steadfastly chooses. Referring Himself to the Good, and appropriating the Good by the persistent choice of His will, Jesus maintains His moral integrity; and by maintaining His integrity He achieves the victory.

CHAPTER VII.

THE MEDIATOR AND HIS MEDIATORSHIP.

§ 248

Returning from the wilderness in the strength of His victory, Jesus enters on His ministry, for which by birth, by His circumcision, by normal development in the communion of the covenant, by the consecration of the Father through the Spirit, and by His conquest of the tempter, He was designed and has now been prepared.

John Baptist introduces the consecrated Mediator to the confidence of Jews and the confidence of mankind with this sublime witness to His person and mission: Behold, the Lamb of God, which taketh away the sin of the world.¹ From this time onward the Christ goes forth to found His kingdom.

The unique dignity of His person and the virtue of His mediatorship involve the progressive perfection of His twofold constitution. The eternal being of the Godhead and the temporal being of man, centering in His personality, enter at every epoch into the mediatorship of the Christ.

1. The New Testament idea of the incarnation presumes a real transition from the glory of the Godhead into the sphere of the world, from the realm of the eternal into the realm of the temporal. "I came out from the Father, and am come into the world."² The 'Father' on the one side and the world on the other are opposite, the one Infinite the other finite, the one Absolute the other relative, but not exclusive nor contradictory. The Son ceases to live

¹ John i. 29.

² John xvi. 28. "ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον. πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα."

purely in the form of God; by conception and birth He begins to live in the form of man. The Son, 'taking the form of a servant' was 'made in the likeness of men;'¹ or, as expressed by Paul in another place: 'God, sending His own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh.'²

Of the Mediator performing His mediatorial work Christology predicates two modes of existence, the divine mode and the human mode, the eternal mode and the temporal mode, the one of the only begotten Son transcendent, the other of the only begotten Son incarnate. Of the Son transcendent, living 'on an equality with God,' Christology predicates the divine form, not the human form, of existence. Of the Son incarnate Christology predicates both forms of being, the divine form and the human form, the eternal Being in the temporal mode of existence. The transition from 'the form of God' to 'the form of a servant' does not contravene God's nature; the 'form of a servant' is the unique manifestation of the divine life of absolute love. The Son freely chooses not to live in the divine as the only form of existence; but without invading the prerogatives of His eternal dignity He chooses to manifest His power, wisdom and majesty by assuming and living in the existence form of man.

In taking 'the form of a servant' the Son continues to be 'the only begotten from the Father.' Having the existence form of the personal creature in time, He did not cease to be in eternity in the existence form of the Creator. The real transition from the glory of God to the state of humiliation 'in fashion as a man' was neither a divestment nor a negation of the Deity of the Son, neither of

¹ Phil. ii. 7.

² Rom. viii. 3.

His metaphysical nor of His ethical properties. Such a supposition runs counter to the New Testament truth concerning the dignity of His person. The transition from 'the form of God' to 'the form of a servant' was in truth such a manifestation of God's life of love, of God's majesty and presence, as the creation and government of the universe fails to realize. Instead of veiling or concealing the Godhood of God, the Son in 'the form of a servant' is the mightiest and noblest revelation of the otherwise hidden qualities of the Godhead. His most profound humiliation is in the sphere of time the most sublime assertion of His eternal being.¹

¹The anticlimax of Paul, Phil. ii. 5-11, has to some exegetes and theologians seemed to involve a limitation or a quiescent presence of divine life. Rightly interpreted, however, this wonderful declaration illumines God's metaphysical being, His infinite power and the boundlessness of His wisdom with a unique kind of force which distinguishes this passage from all others of its class. The humiliation of Christ in servant form is a new manifestation of the divine nature, such as no pagan philosophy could imagine, no Old Testament prophet predict, and the mind of no apostle could conceive until the Spirit who searches 'the deep things of God' revealed its mysterious meaning; for 'the things of God' 'none knoweth, save the Spirit of God.' 1 Cor. ii. 11.

Hooker by implication supports the principle as above expressed when he teaches that the "Deity of Christ which before our Lord's incarnation wrought all things without man, doth now work nothing wherein the nature which it hath assumed is either absent from it or idle." Yet he does not wholly surmount the dualism of the 16th century. He says: "The Son of God which did first humble Himself by taking our flesh upon Him was an humiliation of Deity," but when afterwards He descended much lower, and became obedient "so far as to suffer death, because such was His Father's will;" this Hooker pronounces "an humiliation of manhood." The humiliation in death is predicated, not of His personality, but of His human nature. By consequence His self-sacrifice does not become the new and most glorious manifestation of the Godhood of God.—Ecc. Pol., V., LV., 8.

Jesus being true God and true man in one person, the Son of God incarnate was at the same time the Son of God transcendent, a truth which Reformed divines thus express: *Logos totus extra carnem, totus in carne*. Subject in His incarnate history to the conditions of time and space, He being of one substance with the Father was likewise above time and above space. Born 'under the law,' made 'to be sin on our behalf,' having become 'a curse for us,' He was no less truly above the broken law, the righteous One in heaven. The incarnate Son tempted of the Devil and conquering the kingdom of darkness in a real conflict on earth, He, the Son transcendent, was at the same instant seated on the throne of majesty and 'upholding all things by the word of His power.' The Mediator unites in His personal history two opposite worlds, each in truth, each in its integrity.¹

The constitution of the Mediator presupposes not only the divinity (*θεότης*) of the Son but also His unchangeable Deity (*θεότης*); not only that the only-begotten Son became flesh and tabernacled among us, but also that though He became flesh He continues to be truly the Son of God, a unique truth clearly expressed by the Heidelberg Catechism: "The eternal Son of God, who is and continues true and eternal God, took upon Him the very nature of man, of the flesh and blood of the Virgin Mary, by the operation of the Holy Spirit." In the unfathomable mystery of His person there is the organic conjunction of

¹ "The eternal Logos," says Dr. Schaff, "continues in God and His general revelation to the world as the Author of all reason; while at the same time He enters into the bosom of humanity as a holy seed, that He may arise within the human race as a Mediator and Redeemer."—*Christ and Christianity*, p. 112.

the Creator and the creature, and by consequence the conjunction of opposite modes of existence, of the divine mode and the human mode; of the eternal and the temporal. This Christological truth is analogous to the theological truth respecting God as God, that He is transcendent, above time and space, yet by a dynamic presence is immanent in all His works.

2. The Mediator living the proper life of God in the proper life of man, as He has a twofold mode of existence, the one superhuman and heavenly, the other human and earthly, so He has also a twofold consciousness, a divine consciousness and a human consciousness, an eternal and a temporal consciousness.

This proposition does not mean merely that the Mediator knew God, knew His nature and attributes, knew His will and the purposes of His moral government; but it means that the Mediator was in His incarnate as in His pre-incarnate state the subject of divine and eternal consciousness, just as truly as ordinary men are the subjects of a time consciousness. The knowledge predicable of the Christ was a divine knowing. If we lay special stress on His divine nature as Divine, it may be said that His knowledge was not temporal but eternal, not relative but absolute, not finite but infinite. This proposition follows from the truth that the Son of God, though incarnate, was 'true and eternal God.'

But the divine knowledge predicable of the Mediator was not exclusively the eternal consciousness of the only begotten Son transcendent. His knowledge was a divine knowing in organic union with true human knowing; it was a divine consciousness in a real human consciousness, a union which was answerable at all points to the truth

that 'the Logos became flesh and tabernacled among us.' If thought be governed by the fundamental principle, that the infinite being of the Son condescended to assume the finite being of man and live on earth as to body and soul 'in fashion as a man,' Christology can logically accept the truth that the infinite consciousness of the Son of God was active in the finite consciousness of the Son incarnate. In other words, the knowledge predicable of the Christ was a divine knowing according to the essential laws, the conditions and limitations of human knowing, just as the Son of God Himself, having become flesh, lived on earth, without violence to His Deity, under the conditions of time and space. The truth of this proposition is based on the principle that man is nigh of kin to God. *Finitum capax infiniti.*¹

It is ever to be borne in mind that the infinite being of God and the finite being of normal manhood are not exclusive nor contradictory. On the contrary, man is formed for God.² So far from violating the human constitution, the incarnation is adapted to and satisfies the profoundest human needs. The instincts and intuitions of Jesus were really, but purely, after the manner of man. He advanced in wisdom and age agreeably to the laws of normal human development. This genuine humanness of His life and of His consciousness was the mode of the presence and life of His divine nature, the mode more-

¹ Herbert Spencer in his "First Principles" maintains that the idea of the infinite and that of the finite are correlatives, and that in the mind of man the finite only exists because he believes in the infinite.—P. 99. Dr. De Pressensé remarks that this "great idea must be inherent in the reason, before reason can educe it from the finite, even from the vastness of the starry firmament."—Study of Origins, p. 455.

² Isa. xliii. 20, 21.

over which on earth was the most perfect revelation of His divine nature. Any conception of the incarnate Son which ignores the essential conditions of human life, or denies that His humanity was the adequate organ of the manifestation of His Deity, fails to lay hold of the reality of the Mediator as this mediatorship addresses us from the New Testament.

As the Son incarnate does not presuppose the non-existence of the Son of God transcendent, in other words, as the existence form of the Son of God in time did not annul His existence form in eternity, so the knowledge of the Christ, predicable according to the laws and conditions of humanity, does not involve the denial of His knowledge after the transcendent manner of the Godhead. His finite time consciousness does not contradict the truth that He is the Son of God, and as such has an infinite eternity consciousness. Inasmuch as the Son, though incarnate, continues 'to be true and eternal God,' He is the subject of transcendent divine knowledge. The Son of God is the incarnate Son; and the Son incarnate has a twofold mode of existence, the one transcendent, the other immanent; hence He has knowledge after a twofold order, the one a divine knowledge after the manner of God, the other a human knowledge after the manner of ideal manhood.

Whilst we distinguish between the Son transcendent and the Son immanent, we may not separate the one from the other. The opposites, God and man, not confused but ever distinct, are nevertheless one personality. So whilst we must distinguish the eternal form of the divine consciousness of the Son transcendent from the time consciousness of the Son incarnate, we may not divorce these two forms of consciousness. The eternal mode of knowing

and the temporal mode of knowing are in the Mediator united; the two modes are not identical but are organically one. Being the destroyer of sin and the perfecter of human nature, He also destroys in Himself the contradictory opposition between man and God, and resolves into harmony the contradictions between God's eternal consciousness and man's temporal consciousness. The opposite forms of existence and the opposite forms of knowledge may to the understanding of 'the natural man' be irreconcilable; but in the Christ these opposite forms of existence become to the eye of faith the members of a unique constitution, and these opposite forms of consciousness become the predicates of one personality.

3. The same general law must govern reflection on the will of the Mediator. Being truly divine and truly human, He has a divine will and a human will; He is active after a divine manner and after a human manner. Of Him Christology predicates two wills, two modes of mediatorial activity. But Christology may not divorce the activity of the human will from the activity of the divine will, nor may Christology say that the human will coöperates or concurs with the divine will. It does not suffice to teach only that the Mediator is God and man, but Christological thought must pass beyond this line of apprehension and affirm that the Mediator is God-man, not a conjunction only, but personal unity. So neither does it suffice to hold only that the Mediator has a divine will and a human will; but Christological thought concerning the 'will' must advance to a conception demanded by the idea of personal unity, and affirm of the Mediator that the divine will is immanent in the human will. The divine will and the human will are not the same, but the two are *one*.

The unity of two wills, like the unity of two natures, presupposes and includes essential differences.

Sameness excludes differences. The divine will is active in the human will in a sense corresponding to the truth that the being of the Son of God is in the being of the Son of Man; or it may be said that the Mediator has a divine-human will in the same sense that Christology affirms that He is a divine-human Person.

According to this law we have to think of the works of the Mediator, of His divine working in its relation to His human working. Divine-human personality involves the idea of divine volition active in human volition, of divine working in human working. His deeds bore a twofold character; under one aspect each was a divine work, under another aspect each was a human work. But in the person and personal history of the Mediator the human mode of working is ever the organ, and the adequate organ, for the divine working.

Yet since the idea of the Son incarnate does not deny the Son transcendent, so the immanent will of the Mediator is not inconsonant with the reality of His transcendent will. And His immanent activity, His words spoken and His deeds wrought in 'the form of a servant,' do not exclude nor contradict the reality of His transcendent activity, His authority and dominion maintained after the manner of God.

The divine form of the existence of the Son transcendent, His 'equality with God,' involves the divine form of willing and working, just as the divine form of existence involves the divine form of knowledge. The Son of God living in the bosom of the glory of the Godhead governs heaven and earth, with all creatures, as truly as

the Son of God incarnate, born under the law, lives in the humiliation of 'a servant' and becomes obedient unto death. Hippolytus in a striking manner sets forth the contrasts in the unity of His personal life:

"Though demonstrated as God, He does not refuse the conditions proper to Him as man, since He hungers and toils and thirsts in weariness, and flees in fear, and prays in trouble. And He who as God has a sleepless nature, slumbers on a pillow. He sweats blood, and is strengthened by an angel, who Himself strengthens those who believe on Him. * * And He is scourged by Pilate, who took upon Himself our infirmities. And He who is inseparable from the Father cries to the Father, and commends to Him His spirit. * * And He who gives life bountifully to all, has His side pierced with a spear.¹

Thrones, dominions, principalities, powers, all things having been created through Him, hold together in Him at the instant that He is reconciling all things unto the Father 'through the blood of His cross.'²

If the doctrine concerning the incarnate Son emphasizes the unity in distinction from the sameness of the two natures, if it conserve the integrity of each and exclude a false subordination of either to the other, Christology will be able to affirm the *kenosis* taught by St. Paul in Phil. ii. 7, yet escape the dogmatic errors to which a defective interpretation of the incarnation exposes the Church.

§ 249.

The idea concerning the Mediator must govern fundamental conceptions concerning His mediatorship. Christology studies the mediatorial work in the light of the mediatorial Person.

What our Lord taught, what He wrought on earth, what He suffered, what He achieved by His resurrection

¹ Against one Noetus, § 18.

² Col. i. 16-20.

from the dead, is in all its relations connected with Himself, with what He was and is. The mysterious constitution of the Mediator is the germinal principle of His teaching and of His miracles, of His revelation of God to man and of the redemption from sin and death which in Himself He accomplished.

Jesus does not become the Mediator between the life of God and the life of man, between God as the righteous Governor of the world and man as the guilty transgressor, in consequence of His passion and death or of the redemptive work which He, enthroned in heaven, is now accomplishing. Jesus is the Mediator in virtue of the constitution of His person. He fulfils the mediatorial office because He is the Mediator. He is carrying forward the redemptive work because He is the Redeemer.

Therefore Christology must study the Mediator and His mediatorship according to the law which objectively governs their relation. A dogmatic conception of the mediatorship is to be developed in the light of the Mediator. The idea of His divine-human life must regulate our conceptions of the particular events of His life, especially of His miracles, His death and resurrection.

True, the mediatorship manifests the riches of the fulness of the Mediator; and we cannot get a satisfying insight into His fulness by reflection directly upon Himself apart from His manifestations. The manifestation of the cardinal events of His history sheds light upon the mystery of the person of the Mediator. Reflection on both is necessary, on His person and on His work. Each we have to study in its vital connection with the other. But the mediatorship is to be viewed as the exhibition and realization of what the Mediator Himself is. Whilst each

sheds light on the other, the fundamental order of the reality becomes the order of our knowledge. Thought passes from the Person to His history in the state of humiliation and of exaltation.

§ 250.

The mediatorship of the Christ is essentially one office. As the Mediator Himself is one, one person, one life, so is His mission only one mission.

As He unites in His personal life two orders of existence, the divine and the human, the heavenly and the mundane, and therefore is organically connected with God and the world, His mediatorship bears a twofold character.

1. His mission pertains immediately to God, and immediately to man. The Mediator comes to constitute a new communion; a new communion of God with man, a new communion of man with God. The communion is new, not absolutely but in a relative sense; for it presupposes as its basis the original communion of love founded by the creation of the primeval man in the image of God. This original communion the Mediator revives, and in reviving it, develops and completes it by the spiritual creation of humanity in Himself.¹

¹Speaking of the formation of the first Adam, Tertullian says: "A great matter was in progress, out of which the creature was being fashioned. Imagine God wholly employed and absorbed in it, in His hand, His purpose, His wisdom, His providence, and above all, in His love, which was dictating the lineaments of this creature. For, whatever was the form and expression which was then given to the clay by the Creator, Christ was in His thoughts as one day to become man, because the Word too, was to be both clay and flesh. * * That clay which was even then putting on the image of Christ, who was to come in the flesh, was not only the work, but also the pledge and surety, of God."—On the Resurrection, Ch. VI.

Of this new communion of love between God and man Jesus Christ is the real beginning. The beginning is dynamic and potential. From the Christ as the fountain of life proceeds a spiritual energy by which a new people is begotten, a new community is brought into existence, in which the revived, the ideal fellowship with God, begun in Him and by Him, is to prevail, to be unfolded and perfected.

2. As this new communion has two opposite terms, the energy of divine love and the response of human aspiration, the positive mediatorship is active always under two aspects. Looking at His office from one point of view, divine activity is prominent. The Divine is progressively communicating of the fulness of His life of love to the Son of Man. Looking at the mediatorship from the other point of view, human activity is prominent. Man apprehended and appropriated by God is lifted up into a better fellowship with God, and in this fellowship the Son of Man determines His life actually according to the divine will.

The new union and the higher communion of God and man as realized in the personal history of the Mediator, is accordingly a revelation, a revelation of God in man and to man, a revelation of man in union with God. Human nature having been created anew by the conception and birth of Jesus Christ through the agency of the Holy Spirit, the mediatorship becomes a process of human elevation, of human transformation and of metaphysical as well as ethical perfection.

3. The mediatorship is not external to man, nor external to God. The Christ does not stand between the two worlds, as if God occupied a position on the one side sepa-

rated by the infinitude of His being from man, as if man occupied a position on the other side separated by creatural finitude from God: so abolishing mutual antagonism by effecting and maintaining peace. Such a mediation would be a name rather than a spiritual reality. God and man would still be two parties standing asunder. The opposition between the infinite Personality of the Creator and the finite personality of the creature would not be resolved into vital union. Neither God's love of man nor man's capacity of loving God would be satisfied.

The mediatorship is internal and organic, consisting as to its principle in the unique constitution of the Mediator. In Him the contradiction between the life of God and the life of man, each otherwise exclusive toward the other, is transcended; transcended inasmuch as the two, each maintaining its own integrity, each honoring the integrity of the other, have become one life. The mediatorial history, as distinguished from the person of the Mediator, is the gradual development and progress of the mystery of His personal constitution. As this sublime history advances by mighty word and mighty deed, by parable and by miracle, from one epoch to another, through agony and death, through resurrection and ascension, the manifestation to men and angels of the Godhead 'in fashion as a man' becomes richer and more glorious, and the transformation of humanity into the image of God passes 'from glory to glory.' A work is done toward which all other works look. Another, a pure, final order of personal existence becomes on the plane of the natural world, an order in which the spiritual instincts and profoundest aptitudes of man's original being are brought to light and are met. Human aptitudes are met and enriched, inas-

much as the manhood of the Son of Man, responding to divine love, turns to God as the absolute Good and lives the life of spiritual perfection in God.

As each of these aspects of the mediatorship supposes the other at the birth of the Mediator, so each supposes the action of the other in every period, at every point, of His mediatorial history. The progressive self-communication of God implies the growing spiritual capacities and the progressive transformation of His manhood. A proposition reversing the order of action is equally valid. The progressive transformation of His human nature into the divine likeness implies the progressive self-communication of God. The mediation including the reciprocal action of these two factors is consummated in the person of the Christ by His glorification.

The view of the mediatorship of the Christ as it has now in brief been stated sets forth its fundamental truth, the truth which conditions its virtue for all the members of the Adamic race. It emphasizes primarily the essential relation between God and man, the reciprocity between the being of the personal Creator and the being of the personal creature. The Christ by His mediatorship fulfils and satisfies the eternal love of God to man; and in satisfying God's love He realizes the intention, the richest possibilities of human personality, and becomes the prophecy of God's foreordination concerning the world.

This twofold mediating truth He does in Himself, and in His personal history. Here where the historical mediatorship begins, thought on the mediatorship, to be thoroughly logical, has also to begin. But here logical thought may not pause.

§ 251.

The mediatorship of the Christ would be positive only, if the original communion between God and man prevailed under its ideal character. But man's apostasy from God by transgression is a fact that perverts and in a degree paralyzes the endowments of the race in all its relations.

Of the fall there are three fundamental aspects that require restatement with emphasis.

1. Man is a transgressor of law. Transgression touches God's heart. "It repented the Lord that he had made man on the earth, and it grieved him at His heart." Righteous love is turned into wrath. "And the Lord said, I will destroy man whom I have created from the face of the ground."¹ The divine law condemns the fallen race; for the race is guilty of loving and doing the wrong. Justice, the necessity of blessing, becomes the necessity of punishment. God's judicial attitude is changed. His presence in the economy of nature and His dealings with the world in the dispensations of providence reveal divine displeasure.

2. Sin infects man's entire constitution, and falsifies his original relation to all the kingdoms of nature. Wilfully subjecting itself to God's adversary, the author and constant upholder of moral evil, the race is the subject of an evil principle lodged in personality, a principle which disorganizes and poisons its capacities and gives false direction to its development.

3. Wilfully subject to the adversary of God, the race is not only disorganized, viewed in its relation to itself; but

¹ Gen. vi. 6, 7. Jno. iii. 36.

its disorganization is referable to a foreign dominion, to the kingdom of darkness of which the race is the bond-servant. Assailed by the hostile powers of nature, man is helpless in their ruthless grasp, because in and through nature the adversary is ever beguiling and destroying the transgressor.

Identifying Himself with mankind subject to condemnation and disorganization, the Mediator in fulfilling His mission of love for the perfection of the race meets the necessities arising from transgression.

§ 252.

The mediatorial history of the Christ becomes of necessity a redemption.

Coming to effect a new life-communion between man and God, He comes to deliver the race from moral and physical evil. His mediatorship involves a profound humiliation of Himself. He descends into the condition and history of the fallen world: to sanctify humanity, to bear the curse of God against sin, and to overthrow the dominion of Satan.

1. The redemptive mediation of the Christ includes the purification and sanctification of His human nature. In taking upon Him 'the very nature of man, of the flesh and blood of the Virgin Mary, by the operation of the Holy Ghost,' He revives the ideal action of the original law of manhood, thus superseding the controlling alien force of the law of sin. In consequence of a truly human conception, a truly human birth, the humanity which He develops in childhood and youth, which He expresses in deeds and words, is a spotless humanity, growing in positive moral elevation as He advances in His mediatorship.

The spotless purity of His birth and His infancy is the

consequence of the extraordinary agency of the Holy Spirit. Conceived according to the laws of original human nature, Jesus in the beginning of His divine-human life was the passive subject of the Spirit. But passive He could not continue to be. As the child grew, advancing in stature, He advanced also in wisdom. Passive spotlessness became active righteousness. Moral purity was no less the result of the free activity of His will than the condition in which He was born. Jesus purifies Himself from the corruption which attaches to the fallen condition of human life in the bosom of which He is born and grows and fulfills His mission.

Self purification was positive progress in purity as from day to day, from year to year, He came into close contact with all grades of impurity. It does not imply that the principle of sin was latent in His being, nor that the poison of impurity at any time infected His soul. When, for example, He entered into the synagogue where was a man that had his hand withered, and the Jews watched Him, whether He would heal on the sabbath-day, that they might accuse Him; and when He said unto them: Is it lawful on the sabbath-day to do good, or to do harm? but they held their peace; He looked round about on them *with anger*, μετ' ὀργῆς. The line is narrow between right anger and wrong anger, between holy displeasure with hypocrisy and unholy aversion to the person of hypocrites. But that His anger was righteous indignation, not against the person of His enemies, but at their hypocrisy, is evident from the narrative itself; for Mark says that He was 'grieved at the hardening of their heart.' "With His just grief," as Bengel remarks, "was united righteous anger." This example illustrates the general fact that

Jesus was living in the domain of selfishness, of moral corruption and wickedness, and at every turn He was assailed by the malice and cunning of moral evil. Moreover, the events of His history recorded by the evangelists justify us in saying that, owing to the ingenuity and deceitfulness with which on all occasions His foes misconstrued His words and misinterpreted His deeds, though actuated by pure love and genuine righteousness, there were points in His experience on every day of His ministry, on some days perhaps every hour, when the line between right and wrong affection, between sinless aversion and sinful passion, was just as narrow.

Yet though living in such close association with the malice and pride of enmity, though tempted continually by the stinging provocations of His persecutors, He was in no instance entrapped. By the exercise of positive freedom He kept Himself spotless. Not only did He keep His heart pure and His conduct blameless, but as He 'went about doing good,' and moved onward in His ministry, He actualized more and more completely in His person and character the divine ideal of human righteousness, thus satisfying without exception all the positive demands of the divine law of love. Of Himself our Lord says in the high-priestly prayer: "For their sakes I sanctify myself, that they themselves also may be sanctified in truth."¹ The Epistle to the Hebrews says: "It became

¹ John xvii. 19. "The word *sanctify* does not by any means imply the removal of defilement. * * We must, with Calvin, abide by the natural meaning of *ἀγιάζειν*, to take a thing away from a profane use in order to consecrate it to the service of God. Jesus possessed a human nature such as ours, endowed with inclinations and repugnances like ours, but yet perfectly lawful. Of this nature He continually made a holy offering; negatively, by sacrificing it where it was in contradiction to His

Him for whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings." In another passage of this epistle we are taught that "though he was a Son, yet learned he obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation."¹ The persecutions and sufferings of the Christ became for Him a moral and spiritual discipline, by enduring which He 'learned obedience' and was 'made perfect.' The Son of Man, living in the bosom of sin, was the first person who, born pure, maintained, developed and matured His purity, thus changing the moral condition and moral character of fallen Adamic nature, and making this nature in Himself the ethical ideal of the divine purpose in the creation of man.

2. The sense of the extraordinariness of the sinlessness and righteousness of the Christ is intensified by the fact that, born under the law, He was 'made sin on our behalf,' 'having become a curse for us.'

mission; positively, in consecrating to the task assigned Him of God all His powers, all His natural and spiritual talents. When the question was of sacrificing a gratification, as in the desert, or of submitting to a sorrow, as in Gethsemane, He incessantly subjected His nature to the work to which the will of the Father called Him, and this was not effected once for all. His human life received the seal of consecration increasingly even till the entire and final sacrifice of death, when 'by the things which He suffered' He finished the 'learning obedience.'—The pronouns *I* and *myself* set forth the energetic action which Jesus was obliged to exercise upon Himself in order to attain this result. Thereby Jesus realized in His own person the perfect consecration of the human life, and He thus laid the foundations of the consecration of this life in all His followers."—Godet.

¹ Heb. ii. 10; v. 8, 9.

excepted but those stings of conscience that are directly the consequence of personal transgression. He was 'holy, guileless, undefiled, separated from sinners,' yet He became the bearer of a curse so sharp, so thorough in body and soul, that 'being in an agony He prayed more earnestly: and His sweat became as it were great drops of blood falling down upon the ground.'¹

4. A false judicial relation prevails between the personal Creator and the personal creature; false, because contrary to the original communion of love. The original communion is neither annihilated nor suspended; it still lives, asserting its force in the heart of God, though offended by wrong-doing; asserting its force in the heart of man, though suffering the penalties of sin.

The force of the false judicial relation is revealed in God's displeasure with transgression and in man's sense of condemnation; whilst the force of the original fellowship is revealed on the divine side in grace, in God's redemptive love, and on the human side in the prayer of man after the judicial peace of perfect communion with God. This prayer, this longing after judicial peace with God, involves the profound desire to return into true communion by satisfying the demands of His violated law. In so far as the action of the conscience is in any degree normal, the transgressor affirms the judgment of God against himself; and refusing to deny or ignore or forget the guilt of wrong-doing, he is willing to re-enter into the condition of judicial peace with God in no way but by an expiation of the wrong which he has done. Expiation is a necessity grounded in the ethical nature, in the judicial life, of personality. "Wherewith shall I come before

¹ 1 Peter ii. 22; Lk. xxii. 44.

3. The Adamic race by reason of transgression had fallen under condemnation, and was experiencing all forms of the curse.

Born of woman, Jesus had the nature and life of the race. The race and He, as being really man, were the same. He occupied its judicial attitude, and in His personal history realized its judicial condition. As the race had fallen under the condemnation of God's law, He was under this condemnation; not under condemnation in consequence of personal transgression or of any deficiencies of personal righteousness, but by virtue of the fact that, having identified Himself with the fallen race, He was its representative. "For both He that sanctifieth and they that are sanctified are all of one."¹ Moreover, inasmuch as the race was experiencing the curse, provoked by transgression, He, 'made to be sin' and living 'in the likeness of sinful flesh,' was subject to the same curse. Says St. Paul: "Having become a curse for us."

However difficult it may be to construct a doctrine concerning the vicarious condemnation of our Lord, a doctrine satisfactory to the logical understanding, this logical difficulty does not justify Christology in questioning its truth. Whether thought can solve the problem or not, the mystery confronts the eye of faith. Apart from the prophecies of Jesus, apart from the teaching of His apostles, *there is the historical fact.* Do not the narratives of His life set before us the Man 'having become a curse?' Do not all moral evils and physical evils fall upon Him, 'who did no sin, neither was guile found in His mouth?' Does not He who went about doing only good experience these evils in their extremest form? No evils are to be

¹ Heb. ii. 11.

excepted but those stings of conscience that are directly the consequence of personal transgression. He was 'holy, guileless, undefiled, separated from sinners,' yet He became the bearer of a curse so sharp, so thorough in body and soul, that 'being in an agony He prayed more earnestly: and His sweat became as it were great drops of blood falling down upon the ground.'¹

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¹ 1 Peter ii. 22; Lk. xxii. 44.

the Lord, and bow myself before the high God?"¹ "I will arise and go to my Father, and will say unto him: Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants."²

Both the divine side and the human side of the false judicial relation between God and the Adamic race meet in the Mediator, determining His moral position and the necessities of His mediatorship. He asserts and realizes in Himself the original and normal communion; He experiences and annuls in Himself by His obedience the false judicial relation. The two forms of His office are at all points the elements of *one* mediatorship. The one work does not succeed the other. The false judicial attitude is not first overcome, and the true communion afterwards developed. He does the one in doing the other. He asserts and actualizes the original communion of love in the process of dissolving divine condemnation; He dissolves condemnation by the process of developing and perfecting the force of the original communion. The eternal love of God to man becomes in the person of the Mediator the humiliation of redeeming love; and the intrinsic aptitude of human personality for God, the necessity of divine fellowship, becomes in the person and history of the

¹ Mic. vi. 6.

² Lk. xv. 18. "That oneness of mind with the Father, which towards man took the form of condemnation of sin, would in the Son's dealing with the Father in relation to our sins take the form of a perfect confession of our sins. This confession, as to its own nature, must have been *a perfect Amen in humanity to the judgment of God on the sin of man.* 'In Christ tasting death [as] the wages of sin . . . was a perfecting of the Divine response in humanity to the Divine condemnation of sin.'"—"The Nature of the Atonement," by McLeod Campbell, in *Lux Mundi*, p. 242.

Mediator the offering of Himself an expiatory sacrifice for sin.

In other words, the love of God to man subject to the condemnation of violated law, and the yearning of man after peace with God whose wrath is abiding on the transgressor, meet in the righteous life and the expiatory history of the Mediator. As regards man it may be said: the Mediator raises the transgressor into true communion with God in expiating his guilt. The reverse statement is equally true: in expiating the guilt of the transgressor He assumes and perfects human nature. As regards God it may be said: the Mediator originates a new communion of God with man by actualizing redeeming love in His mediatorial life; and He actualizes redeeming love inasmuch as, born under the law, He bears the wrath of God against the sin of the whole human race.

5. By His expiation of guilt the Mediator delivers the race from subjection to the kingdom of darkness.

Sin is of Satan. In superinducing man's fall Satan has made man the servant of his will. His will is fixed antagonism to God. By the commission of sin man does Satan's will. Doing Satan's will, man is held in bondage by Satan. Says our Lord: Every one that committeth sin is the bond-servant of sin.¹ Sinful human life is centered in Satan's will. Says John: "He that doeth sin is of the devil: for the devil sinneth from the beginning."² The

¹ Jno. viii. 34. Both the A. V. and the R. V. take *τῆς ἀμαρτίας* to be genuine. If the words be spurious, we shall have to translate: "Verily, verily, I say to you that whosoever commits sin is a slave;" a sense which for substance is the same: truly a slave he is, while believing himself a free man.

² 1 John iii. 8. 'Of the devil' as a *son*. The word *born* is not used, nor *seed*, as in v. 9, but *works*. "From the devil there is not generation, but corruption."

wrong-doer occupies a position in the Good and a position in the evil; and this twofold attitude implies a twofold ground.

The original connection with God, which determines the normal constitution of the race, has its ground in God alone; and the immanent force of this original connection is the power of God for good in the being of fallen humanity.

Man's false attitude toward God and toward himself, the attitude which perverts and disorganizes the functions of the human constitution, has its ground in Satan's will; and the determinative force of this false connection is 'the power of the devil'¹ working in the perversion of humanity. Fellowship with Satan's will has disturbed and neutralized normal communion with God. Says Godet:

"All personal and free life has communication in its depths with an infinity of Good or of Evil, of light or darkness, which penetrates into our inner being and which, when once received, displays itself in our works, words or acts."

To emancipate the race from sin this false, antagonistic dominion of Satan had to be destroyed. "To this end was the Son of God manifested, that He might destroy the works of the devil."² Into this false relation of the race the Christ enters. His relation obtains not in thought only, but in reality. Assuming the nature of the race whose fallen life is centered in Satan's will, the Christ enters into the domain of Satan and in a qualified sense is under Satan's power. But at every point of His history the falsifying power of Satan is met and effectually overcome; Satan's mighty will is resisted; Satan's dominion

¹ Heid. Cat., Q. 1 and 34.

² 1 John iii. 8.

over mankind is broken. As in the wilderness, so at every other juncture, the tempter is beaten back. The Son of God partook of flesh and blood "that through death He might bring to nought him that hath the power of death, that is, the devil; and might deliver all them who through fear of death were all their life-time subject to bondage."¹

In a real way the Mediator enters into this abnormal relation in order that, standing in it and dissolving it in Himself, He may destroy Satan's power over the new, regenerate race.

6. Accordingly the mediatorship of the Christ involves personal conflict with Satan, and the necessity of victory. The race with which He was identified being subject to Satan's dominion, He as the deliverer purchased redemption by carrying on the conflict amid temptation, sorrow, ignominy, unto complete triumph. Says Paul: "Ye were bought with a price." Peter says: "Ye were redeemed with precious blood, as of a lamb without blemish and without spot." Jesus says of His mission: "Verily the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."² On the ground of such teaching the Catechism declares: Our Lord "has redeemed us and purchased us, body and soul,

¹ Heb. ii. 14, 15. "'A murderer from the beginning.' Death agreeably to its full and profound biblical meaning denotes not only corporeal death, but the destruction through sin of the body and the soul. (Cf. Rom. i. 32. Ch. v., 12.) The devil is the originator of bodily and spiritual, of the temporal and eternal ruin of men. From him the kingdom of evil, split as it is into innumerable divisions, derives unity, coherence and direction; through his cunning wiles men are drawn into his own destruction. The consequence of these diabolical seductions is that all men stand in fear of death."—Otto von Gerlach.

² 1 Cor. vi. 20; 1 Peter i. 18, 19; Mk. x. 45; Matt. xx. 28.

from sin and from all the power of the Devil, to be His own."¹

Here we have the important element of truth which Gregory Nyssa and other Greek theologians emphasized disproportionately by their doctrine of the atonement:

"Deity was invested with the flesh, in order to secure that the enemy, by looking upon something congenial and kindred to himself, might have no fears in approaching that supereminent power. * * It was by means of a certain amount of deceit that God carried out this scheme on our behalf. For that not by pure Deity alone, but by Deity veiled in human nature, God, without the knowledge of His enemy, got within the lines of him who had man in his power, is in some measure a fraud and a surprise. * * He who first deceived man by the bait of sensual pleasure, is himself deceived by the presentment of the human form. But whereas he, the enemy, effected his deception for the ruin of our nature, He who is at once the just, and good, and wise one, used His device, in which there was deception, for the salvation of him who had perished."²

To ignore the truth underlying this misapprehension of the relation of the Mediator to Satan involves defect in construing the doctrine of redemption as really as to ignore the Mediator's obligation to the justice of God.

The suffering of death as the penalty of sin and the achievement of the victory over Satan were different aspects of one abnormal necessity of the mediatorship, just as on the other hand the violation of the divine law and obedience to the will of Satan are two aspects of the same transgression. The Mediator conquers Satan when, bearing the curse, He takes away the sin of the world.

7. Deliverance from the dominion of Satan, the bearing of God's curse upon sin, and the purification of humanity, are three different aspects of the *one* redemption.

¹ Heid. Cat. 34.

² Gregory Nyssa, *The Great Cat'm*, ch. 23-26.

These three forms are objectively inseparable; inseparable, because the false moral status of the Adamic race includes three things: the false relation of man to *himself*, to *God*, and to *Satan*. False these human relations are, inasmuch as each is a perversion of the constitution and the teleology of mankind.

A real redemption answers to the needs and miseries of the subjects of redemption.

To form a scriptural conception of Christ as Redeemer we have to emphasize these three things in due proportion, each being valid and intelligible when viewed in its internal connection with the others. To emphasize man's fallen condition in any one relation by itself whilst the modifying force of the other false relations is overlooked, will result in a defective doctrine of redemption.

If we fasten thought chiefly upon the attitude of the Adamic race toward God, the curse of God's law will be unduly prominent; as a consequence the doctrine on the redemptive work will come to be exclusively or mainly forensic or judicial. The ethical needs of the race are overlooked.

If thought dwells principally upon the false relation of man to himself, that is, upon the moral defilement of human nature, redemption becomes mainly ethical, a process of personal purification. The believer by the efforts of his own will, by obedience and self-denial, attains to righteousness. Then the juridical demands of violated law recede or are ignored.

If, as was done in the first ten centuries, thought lays stress chiefly on the false relation of the transgressor to Satan, or on the dominion of the Devil over man and nature, redemption is resolved into a strategic device by

which Satan is outwitted and vanquished. Then the doctrine fails to meet man's personal needs and his judicial necessities.

These defective opinions concerning redemption are superseded when the doctrine lays stress in due proportion on each of these three false relations in which the Adamic race stands; but the false attitude of the race to be rightly construed must be studied in its connection with the original and essential communion of man with God.

§ 253.

These three phases of the mediatorship refer in the first instance to the Mediator Himself. The Mediator becomes in reality the Redeemer inasmuch as His humiliation, His propitiatory passion and death, issue in moral and spiritual perfection, in absolute peace with God, in complete victory over the powers of darkness.

This important truth has been assumed and is implied by what has been said concerning the nature of our Lord's mediatorial history. But a self-consistent apprehension of the mediatorship requires that it receive special emphasis. Otherwise, as has frequently been the case, Christology may be ensnared by a mechanical or commercial conception of the vicarious character of the Christian redemption.

The Mediator is the subject of the mediatorship. That the world may be emancipated in and through Him, He becomes identified with the world; and He performs the redemptive work primarily on His own behalf as the Head of the new race. The Mediator redeems humanity in His person. The only Saviour is the first man who is saved.¹

¹ Heb. iv. 7. "Who in the days of His flesh, having offered up prayers

Respecting the mediatorship no proposition is more scriptural than that Jesus Christ is the Saviour. He is the Lamb of God which beareth the sin of the world.¹ The Son of Man came to seek and to save that which was lost.² Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.³ If there had been no apostasy, no human guilt, no divine condemnation, there would have been no occasion, no necessity for the redemption. Christianity would have been purely a new revelation, the quickening of a higher order of life-communion with God. From the tremendous reality of sin arises the necessity of a life-communion which is redemptive. "We behold Him who hath been made for a little while lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He should taste death for every man."⁴ But the great redemption is wrought out by a transaction of the Mediator which in the first instance directly affects Himself.

"What did He accomplish during His life on earth?" Rothe asks. "Very little as regards others, but infinitely much as regards Himself. He perfected Himself as the Redeemer, and what a vast work He thus accomplished for humanity became evident from the day of Pentecost and onwards."⁵

The Christ did not externally take the place of transgressors; He did not become their substitute as one man

and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for this godly fear, though He was a Son, yet learned obedience by the things which He suffered." Cf. Jno. xii. 27.

¹ John i. 29.² Lk. xix. 10.³ 1 Tim. i. 15.⁴ Heb. ii. 9.⁵ Still Hours, p. 210.

may become surety for the appearance of a culprit at an appointed time before the civil court. His connection with a sinful world is inward, not outward; organic, not mechanical. He not only stands where the Adamic race stands; He becomes also what the Adamic race is. 'Him who knew no sin God made to be sin on our behalf (*ὅτι ἡμῶν ἀμαρτίαν ἐποίησεν*), that we might become the righteousness of God in Him.'¹ Bengel remarks: "He was made *sin*, just as we are made *righteousness*. Therefore Christ was also abandoned on the cross." By the will of God, though personally sinless, Christ by incarnation and by self-determined obedience took, and in fact experienced, the position of the transgressor, *ἁμαρτωλός*.

Made sin on our behalf and perfecting His incarnate life under the condemnation of divine law, He wrought out deliverance from sin and victory over death for Himself as the Second Man. Having in 'the likeness of sinful flesh' perfected redemption from the fallen economy of the world in Himself and for Himself, He becomes in reality the Redeemer; and the redemption of which He is the principle becomes available for all members of the Adamic race. Participation in the benefits of Christ presupposes participation in Himself.² Engrafted into Him by the Holy Spirit, sinners are justified by faith. Becoming members of Himself and thus identified with the Redeemer, they have part in the virtue of His expiatory death and His triumphant resurrection.

¹ 2 Cor. v. 21.

² H. Cat., 20, 55.

CHAPTER VIII.

HIS MINISTRY: DEEDS AND WORDS.

§ 254.

The person of our Lord conditions the peculiar characteristics of His ministry. Identified with our race suffering the miseries of sin, He is distinguished by love to the race, a love which marks His personal history from its beginning to the end. Righteous love is active in two ways: in what He does, and in what He says.

His doings and His sayings correspond to His personality. Jesus was what no man ever had been, He became what no man had ever become; therefore He did what no man had ever done, and He spake as no man had ever spoken.

Contrasted with the works done by other mighty men, His deeds were miracles; contrasted with the doctrines taught by other great teachers, His words were 'spirit' and 'life.' Words and deeds fit the Son of Man.

The conquests of Alexander answer to his military genius, the resources of his country and the bravery of his troops. So the conquests of Jesus over diseases, demoniacal possessions and over death, answer to the superior authority of His divine-human personality. The philosophy of Plato answers to his metaphysical insight, and his powers of profound thought; so the new teaching of Jesus respecting God and man answers to the new consciousness of ideal manhood.

Moved by the love of fallen mankind to take the form

of a servant and become obedient unto death, the Son of God became the Mediator that men might share the triumphant life which He lived and might know the truth which He was.

The ministry of the Mediator was the impartation of His fulness to all classes who were capable of receiving His gifts.¹ The new blessings given by miracle and by parable presuppose the new spiritual resources which He developed and realized in Himself.

It is not compatible with the necessary limits of this chapter to attempt an exhaustive discussion of the import of His parables or of the significance of His miracles. Instead, our studies will be limited to some of the leading features of His deeds and words.

§ 255.

The deeds of our Lord are to be studied first in relation to Himself, then in relation to the persons and things upon which these deeds were wrought. In both relations His deeds, however wonderful, were natural. They were done in accord with His own nature and in accord with the nature of men and of things.

1. The miracle which above all others appeals to faith and reason is His own personal history; yet this personal history is neither unhuman nor unnatural.

The extraordinariness of His personality as presented by the books of the New Testament we cannot but see and feel. Contrasted with all heroes of ancient and modern times, or with the best teachers of religion, He stands alone. Between Him and the noblest among pious men there is a deep, broad chasm.

¹ "Of His fulness we all received, and grace for grace."—John i. 16.

Though Abraham and Moses, David, Samuel and Isaiah, were chosen men of Jehovah who lived on a spiritual level far higher than any pagan seeker after God, yet no law-giver, no seer, no prophet of the Old Testament furnishes a criterion of judgment. "The greatest saints of the Old Testament, even with the help of divine grace, did not rise above reproach; and some of them are stained with the guilt of blood and adultery."¹ So far above them all does His personality tower that John Baptist, than whom there was none greater among them that are born of women, pronounced himself not worthy to stoop down and unloose the latchet of His shoes.²

A similar contrast is evident when we compare the Master with His disciples. Though He that is but little in the kingdom of heaven is greater than John Baptist, yet the life of no apostle is the perfect image of the life of his Lord. John and James, Peter and Paul are wonderful examples of a new, an uplifting and transforming virtue, yet in point of character and divine consciousness they are of inferior rank. He is the pattern, they are reflections; He is faultless, they confess themselves sinners; He realizes the divine idea of man, they are the imperfect witnesses of Him; He is the fountain of a new vitality, a new righteousness, a new spiritual strength, they receive their inspiration with all their new powers from Him.

Reason cannot account for the character of Jesus, for a Man who whilst living on the ordinary human plane, in sympathy with all the needs and all the woes of His fellow men, stands forth the reality of an ideal never before attempted or even conceived, by recognizing in Him only

¹ Schaff's Person of Christ, p. 43.

² Matt. xi. 11; Luke vii. 28; John i. 27.

the best endowments of the Hebrew people. A life, a character so new, so extraordinary, so opposite to the accepted principles of the noblest men, presupposes an extraordinary personality. Jesus Christ is the one great miracle of the Christian religion.¹

2. In the degree that we rise to a clear perception of the miracle which His personal history sets before us, we may get an insight into the reasonableness of His character and the naturalness of His wonderful works. Rightly apprehended, His personal conduct satisfies the universal conscience, and His mighty deeds command the consent of the universal judgment.

Does the ideal of any philosopher, pagan or Christian, satisfy the aspirations of the human reason? Does not every great man aim at a kind of perfection higher than that to which he has attained? Is any ideal of character or of achievement, however exalted, irrational? Does not the age and the world commend the endeavor after extraordinary achievements for the well-being of mankind? Is not the person who accomplishes great things for his age rewarded by approval? Does not a man lose respect in the degree that he fails of a high aim?

When Jesus sets before Himself an ideal of love to God and love to man, of self-sacrifice for the salvation and blessedness of His enemies, an ideal which distinguishes Him above all great and good men, does not such a high purpose accord with the dictates of sound reason? Is not such an ideal truly in living sympathy with our purest

¹ "The true idea of a miracle is that of an effect in nature which cannot be explained by the laws of nature, which can only be explained as the result of a thoroughly *original* movement from the divine centre."—Martensen's *Dogmatics*, p. 126.

aspirations?¹ Does it not accord with the best instincts of our nature?

Inasmuch as Jesus proposes to Himself an aim which distinguishes Him from all other men, sound reason demands that He demonstrate His claim to respect and confidence by the realization of His aim. Did He or did He not succeed? There is no occasion for argument in support of an affirmative answer. That He was the extraordinary reality which He proposed to Himself is conceded even by some of the most learned of His enemies. Is such reality natural or unnatural?

Is it unnatural to evolve an ideal of manhood purer, higher than the ideals of all other men? Is it unnatural to resolve that ideal into reality, and set it without flaw or blemish before the eye of the world? Is it only superhuman, or is it truly human, to touch the richest possibilities of man's divine imageship?

No: the personal life of Jesus was neither unhuman nor unnatural. The miracle of miracles, whilst it reveals a presence other than the laws of nature, other than the endowments of the Adamic race, is nevertheless in sympathy with the laws of nature and responsive to the dictates of sound reason.

3. From a man who is himself a miracle we look for miraculous deeds. From a man whose endowments are

¹ "There are spots in every sunbeam, there are thorns in every rose, there are crosses in every life. I have never seen the perfect landscape, I have never beheld the cloudless day. I have never looked upon the faultless human soul. Never till I found *Thee*. But Thou hast answered to the pattern in my heart, Thou hast realized the ideal in my spirit. Thou art the spotless sunbeam, Thou art the thornless rose, Thou art the cloudless day, Thou art the faultless life. My imagination cannot transcend *Thee*."—Voices of the Spirit, by Matheson, p. 28.

extraordinary we may expect extraordinary words. Reason asks for works and words that answer to personality. Says Schaff:

"From His miraculous Person His miraculous works follow as an inevitable consequence. Being a miracle Himself, He must perform miracles with the same ease with which ordinary men do their ordinary works."¹

Jesus Christ was preëminently the Man of deeds. He came into the world, not chiefly to teach new doctrines, but to *do* new truth. His personality and His works were the presupposition of all His words.

His deeds done in the service of mankind are to be studied, first, in their relation to men as men, bearing God's image, capable of God's love; then also in relation to the enemies of man, including all the ills of his fallen condition.

Formed in God's image, men without exception are by creation predestinated for the perfect communion of love with God. They have a hidden intrinsic capacity to be wrought upon by the miraculous works done by Jesus. Human nature has a susceptibility akin to His own manhood. His aim it was by doing the will of His Father to make Himself the archetype of a new manhood, a manhood of which the primeval man was the figure.² "The mystery of Adam is the mystery of the Messiah." At every cost, opposed by the enmity of wicked men, assailed by Satan, Jesus persisted with unyielding firmness in the

¹ Schaff on the Person of Christ, p. iv.

² Rom. v. 14. Says Olshausen: "The Old Testament is to all the writers of the New Testament an adumbration of truth [*μόρφωσις τῆς ἀληθείας*], and according to this principle Christ must naturally appear as the *second* Adam (1 Cor. xv. 45), the whole race being represented by Him after a spiritual, as by Adam after an external manner."

work of realizing and consummating in Himself the glory of true manhood.

By His works and His words He aimed to make men what He was. The consummation set before Him by the Father for Himself, was the consummation which He set for others. In all men He recognizes the possibility of attaining by the obedience of faith in union with Himself to a manhood pure, perfectly righteous, divinely holy like His own.

On the basis of this principle He forms a kingdom out of sinful men, changed by a new birth of the Spirit into likeness to Himself, a kingdom in which He reigns as King, a kingdom which differs from the kingdoms of the world as He differs from other kings. Says our Lord: "Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you; but whosoever would become great among you, shall be your servant: and whosoever would be first among you, shall be servant of all. For verily the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."¹

The authority of His kingdom is the authority of love: not the love of a father to a son; nor of a patriot to his country, such as may be seen among the civilized nations of paganism; nor that purer love, examples of which appear in the best representatives of the Hebrew nation; but that self-sacrificing love for all men, for 'the evil and the good,' for 'the just and the unjust,'² in the service of God, of which Jesus is the beginning; the love which perceives in every man, every woman, every child, the inborn capa-

¹ Mark x. 42-45; Matt. xx. 28.

² Matt. v. 45.

bility of godlike perfection, of a blessedness akin to the eternal blessedness of God; and therefore takes delight in consecrating time and strength, talent and genius, even life itself, to the work of raising the wicked from the 'horrible pit' of sin to the divine plane of righteousness and wisdom.

Of His kingdom He is the only foundation; "for other foundation can no man lay than that which is laid, which is Jesus Christ."¹ This foundation is laid in man's nature no less than decreed by God's sovereign will. Extraordinary as is the fundamental principle of His kingdom and the law by which it is governed, fierce as was the war waged against it by the enmity of the Jew and the Gentile, the kingdom is nevertheless in reality a natural kingdom. It was, and it is, just what the nature of the Adamic race needs, what nature yearns after, struggles by inventions of its own to establish, and what men by their endowments have a fitness to enter. There is no principle of the kingdom, no precept, no maxim, no ordinance, not even a word contrary to any law of mind or body. Instead, all the gifts of the kingdom and all its demands prove it to be the complement and the joy of genuine manhood.

4. Answering to the deepest needs of human nature, aiming at the positive perfection of sinners, the works of Jesus were done *in opposition to sin*. From this alien principle moral evils and physical evils arise. The enemy of sin, Jesus waged a deadly war against sin; He did His works for the destruction of the ills to which our sinful race is heir. Blindness, deafness, lameness, fevers, paralysis, leprosy, demoniacal possessions, death, and all the pains and sorrows attending these ills are contrary to nature and to our

¹ 1 Cor. iii. 11; Eph. ii. 19-22.

natural instincts. Each is a violation of manhood, being inimical to the life of the body and the well-being of the soul. It is not forgiveness that violates the laws of nature, but transgression and guilt. It is not an effectual remedy, not miraculous interposition, that interrupts and suspends the harmonies of the family and the State, but sickness, diseases, death.

The miraculous healings recorded in the Gospels declare His superior authority to be in profoundest sympathy with man's nature, no less also with the nature of sub-human kingdoms. Jesus honors all natural laws.¹ So far from violating or suspending or even for an instant disturbing the original equipoise of man's complex organization, or interrupting the harmony between man and lower kingdoms, every miraculous cure asserted the fundamental rights of humanity by attacking the abnormal principle from which the ills of life proceed, and overwhelming the adversary of the Good and the Right. The Author of nature honors nature. The Man who is the true ideal of manhood is the enemy, not of natural law, but of the violation of natural law.

If we get a clear insight into the naturalness of the works of Jesus, into His devotion to the hidden truth of man and to the harmony between man and lower kingdoms, the great number of wonderful cures² wrought by

¹ The mystery of His death He illustrates by a grain of wheat. If it fall into the earth and die, it beareth much fruit. Life springs out of death. John xii. 24. "The same metaphor," Olshausen remarks, "is employed by the oriental mystics. * * Nature, conceived of as animated by the breath of the Eternal, and sustained by the Almighty word of God, contains in her phenomena the most pregnant symbols of all the truths pertaining to the spiritual world."

² Matthew says: "And Jesus went about in all Galilee, teaching in

His touch or His word will appear to be like refreshing streams flowing from a new fountain of life and freedom opened in the barren desert.

The synoptists prove the historicity of their records by the very fact that they contain an account of these miracles. If in the record miracles were wanting, the record would imply that in the actual history of Jesus miracles did not occur; and reasoning from the absence of miracles in His actual history it would follow, either that His works did not correspond to the perfect naturalness of His personality, or that His personality did not in truth realize the ideal superiority of man over nature's ills. His personal history would have come short of genuine manhood, would as really have been wanting in naturalness as the personal history of all other great men. In full accord with the words of Dr. Schaff, quoted above, Principal Fairbairn evinces clear insight into the cosmic significance of Christ when he says that "the natural action of the miraculous Person is the miracle. In the degree that He Himself transcends nature, it is but normal that His acts should do the same."¹

5. Proceeding on the same general principle we may form a correct judgment concerning other classes of our Lord's miraculous works. When Jesus walks upon the turbulent waves of the Sea of Galilee, or commands the storm to be still and it obeys His word; or when He teaches in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of Him went forth into all Syria; and they brought unto Him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and He healed them."—iv. 23, 24.

¹ Place of Christ in Modern Theology, p. 347.

directs Peter to go to the sea, cast a hook, and take up the fish that first cometh up to find a shekel in his mouth in order therewith to pay tribute; or says to the fruitless fig-tree; "Let there be no fruit from thee henceforward forever," and immediately the fig-tree withers away;—He asserts and declares the original superiority of man over the kingdoms of nature. Such extraordinary acts display God's purpose, relatively to nature, in forming man after His own image.

Of the primeval family it is written: God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." Seizing the truth of Genesis the eighth Psalm hymns the praises of Jehovah in the same lofty strain:

What is man, that thou art mindful of him?
And the son of man that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou madest him to have dominion over the works of thy hands;
Thou hast put all things under his feet.

When Jesus commands the angry sea we have a manifestation of the true dignity of man, the king of the natural world, a definite expression of the irresistible might with which man's will may put in subjection under his feet the disorganizing forces of lower realms. Jesus simply fulfils the prophecy of Genesis.

On the same principle we interpret the miracle of feeding five thousand men with five loaves and two fishes. When they have all eaten and are filled, the disciples take up twelve basketfuls of the broken pieces. This extraordinary transaction accords with the original laws and the

true teleology of nature. Jesus on the one hand touches **the** hidden synthesis between the impersonal world and the **will** of its Author immanent in its laws, on the other He **asserts** the hidden synthesis of human personality with the **economy** of nature. Nature anticipates man, anticipates **the** ideal Man. To be truly natural, to fulfil its mission, **nature** needs man's presence, needs the benediction of his **personality**. The world invites him to be active in it and **upon** it.

This principle is applicable to the miracle of Cana in Galilee. Jesus ordered six water-pots of stone to be filled with water; and when the servants obeyed His command: "Draw out now, and bear to the ruler of the feast," the water became wine. The exertion of His miracle-working power was not arbitrary, nor did He aim at display. There was a want of wine at the marriage. Our Lord interposes to supply this want. His act of interposition reveals His kingship. Trench remarks: "He, a king, gave as became a king." Agreeably to the word in Genesis He, the ideal Man, has dominion 'over all the earth;' and the exercise of this dominion expresses in a figure the purpose of His presence.¹ Nature is made for man, not man for nature. Nature is man's servant; and when by the force of His will Jesus turns water into wine in the service of man, He uses nature according to its latent capacities. Jesus works after the method of the ideal Man who has an intuitive perception of the relations of nature to His kingdom,

¹ "The miracles of Jesus manifested not only God's glory, but His own: they were signs of what He is. This gives a new starting point. Each miracle is a sign of what He is, not only in regard of His power, but it is also a symbol of His work."—Prof. William Milligan, D. D., Schaff's Commentary, II., p. 23.

neither understood nor seen by ordinary men. This miracle images the truth that His kingdom not only removes actual evils, but at the same time also supplies individual and social needs. His kingdom is profitable for all things, having the promise of the life which now is and of that which is to come.¹

In performing the miracle in Cana He proves Himself to be equal to His claims. Does He not profess to have come to be the Saviour of the world? The salvation which He brings means deliverance from all evils, whether of body or soul, whether of the individual or the family or the State. Can any rational objection be made to a universal salvation? Does not the judgment of men everywhere bear witness to the fact, that a universal salvation is needed, and that such salvation can come neither from nature, nor from philosophy, nor natural science, nor culture, nor material progress? Universal judgment by implication affirms that if deliverance be possible, it must come from one who not only differs from ordinary men, but who also as regards wisdom and power is able at will to command all the forces of evil, natural and spiritual.

Is it rational to raise an objection to the wonderful deeds of Christ because, claiming to be the Saviour from all evils, He makes good His claim? or inasmuch as the methods of ordinary men are a universal failure He makes good His claim by methods of His own? Could Jesus do things that no men have ever done, if His method did not differ from ordinary methods? Would not the absence of method and of results peculiar to Himself involve a reflection on the perfection of His wisdom and character? If,

¹ 1 Tim. iv. 8.

claiming to be the universal deliverer, He should, like other physicians, stand powerless before leprosy, or be dumb in presence of the bier and the tomb, only weeping with those that weep, would not this lack of ability to afford extraordinary relief in extraordinary emergencies declare Him to be only a man like other men, not the almighty Saviour? and declare His kingdom to be of this world, not the kingdom of God?

When Christology refers the authority with which Jesus rebukes the storm, and the power with which He multiplies the loaves and the fishes or walks on the surface of the sea or turns water into wine, exclusively to His divinity, it overlooks fundamental Christian truth. The gospels lose one element of their peculiar significance, and the manhood of Jesus is divested of the unique dignity which the New Testament ascribes to Him. As regards Jesus it means nothing when Christology says that God can do all things, that God governs in heaven and on earth and under the earth. Christianity is not needed to teach us that. So much we learn even from the light of nature.¹ If Christianity means no more than this: that God can forgive sins; that God changes man's heart; that God can calm the turbulent waves; that God can give sight to the blind, hearing to the deaf, and the vigor of health to the leper;—if Christianity means no more, it is as to kind no advance on Judaism, but only sets forth more clearly, more definitely, what we learn from the Old Testament. Then we lose sight of the virtue of the new principle, that 'the Word became flesh and dwelt among us.' The human nature of Jesus, because truly human, was even while on earth the adequate organ of Deity for

¹ Rom. i. 18-21.

tion, He destroys. All who are accessible to His spiritual healing are not only delivered from physical ills, but are also lifted up to a nobler plane of manhood on which they move with new vigor, new strength, new hope.

§ 256.

The wonderful works of Jesus Christ presuppose and express His wonderful personality: so do His words. What Jesus teaches answers to what Jesus is. Words set forth His purpose in founding and consummating the kingdom of God.

As to manner and matter, His teaching differs from the manner and matter of the seers and prophets of the Old Testament. No less also does His manner really differ from the manner of the teaching of His apostles.

1. An extraordinary personality warrants the expectation of extraordinary teaching.¹ Distinguished from all men by a sinless soul and a pure body, by vital union and ideal communion with God, His speech like His history is miraculous. Like Himself His words are above the common level on which Jews and Gentiles think and act and speak, though marked by singular simplicity and intense human sympathies. To get an insight into the meaning of His words requires such spiritual qualifications as are necessary to grasp the truth of His person. Both require the same kind of obedience, the same kind of study.

The central theme of His teaching was Himself. He did mighty works as the natural expression of His mighty presence. Works manifest His effective sympathy with

¹ "The teaching and the person of Jesus, as the evangelists represent each, are at one, and each is the witness of the genuineness of the other."—*Old Faiths in New Light*, by Newman Smyth, D. D., p. 242.

could hold Him in subjection, so the kingdom founded on His person is intrinsically superior to all human ills. The healing of bodily and mental diseases, the raising of the dead and the removal of all kinds of human misery were the normal operation of the genius of His kingdom, on the one hand answerable to the demands of human nature and on the other prophetic of an intrinsic energy adequate to the entire emancipation of the race.

7. Wrought for the removal of moral and physical evils, the works of Jesus had at the same time a profound positive significance.

His miracles were more than antidotes. Jesus laid hold of the normal order of human life and the normal order of the natural world, the order which underlies disorganization and misery. He touched latent possibilities of soul and body, and developed these possibilities into realities. Discerning and asserting the original purpose and the ideal development of humanity, He overcame evils by a quickening and recuperative force active from within. Deafness, blindness, lameness, paralysis, He heals by reviving the enervated vitality of the subject, thus honoring and enthroning the rights of original humanity. As a physician overcomes sickness by protecting or stimulating the natural vitality of his patient, so the great Physician by the force of His penetrating will quickens the capacities of suffering men, capacities unknown and inaccessible to ordinary medical skill. By vivifying and unfolding slumbering powers He neutralizes and abolishes the poison of moral and physical evil.

Two things He does by one act: the external phenomena of mental and bodily disease He removes; and the cause of these phenomena, lodged in the interior const-

tion, He destroys. All who are accessible to His spiritual healing are not only delivered from physical ills, but are also lifted up to a nobler plane of manhood on which they move with new vigor, new strength, new hope.

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¹ "The teaching and the person of Jesus, as the evangelists represent each, are at one, and each is the witness of the genuineness of the other."—*Old Faiths in New Light*, by Newman Smyth, D. D., p. 242.

the sick, the suffering, the needy in the hour of distress. Words set forth in speech the truth that works manifest by facts. That Truth was in every instance the Son of Man.

Jesus by words declared Himself to His disciples and to the multitudes as occasion arose, and as His hearers were able to bear His teaching. His disciples were under His special training. Them He led on step by step from lower to higher and better knowledge of His personality and His mediatorship. Though the disciples were a select class of Jews, yet they were slow learners; slow not because they were unapt to learn nor unfit for their high calling, but because Jesus was personally so different from the scribes, and stood so far above every Old Testament prophet, that, to know Him or apprehend the nature of His kingdom, a thorough revolution in belief and in thought was requisite for the Jew as well as for the Gentile, a quickening of spiritual capacity and a radical change in habits of thought which presuppose a new birth of the Holy Spirit.

2. The consideration of points of contrast between the teaching of Jesus Christ and the teaching of Socrates, Zarathrustra, Menu, Confucius, Gautama Buddha, or other prominent founders of ethnic religions I shall waive, and limit brief enquiry to the contrast of the prophets of pre-Christian revelation.

Seers and prophets describe the works of Jehovah in the earth and in the heavens; they proclaim His attributes in bold, lofty imagery drawn from the phenomena of nature; they declare His will in the words of the Decalogue; they build the tabernacle and found institutions after a prescribed pattern;¹ they separate the chosen people from

¹ Heb. viii. 5. Cf. Ex. xxv. 40; xxvi. 30.

surrounding nations by the faith of Jehovah and by a Messianic ritual; they cultivate the knowledge of sin and announce divine judgments upon the disobedience of the people; above all, by promise, by discipline and by prophetic teaching they develop the hope of a great Deliverer. They teach truth other than their own personality; they declare an authority other than their own will; they prophesy events other than the prospective sorrows and joys of their own future history. Their utterances are justified by the common formula: 'Thus saith the Lord. No prophet asserts authority on the ground of his personality, nor does he claim obedience to his own will as final law.

Jesus manifests profoundest reverence for God; He honors the Mosaic ritual; He recognizes His Father in heaven æ greater than Himself.¹ The spirit of subordination to God breathes in all His teaching. Yet the difference between the subordination of prophets to Jehovah and the subordination of Jesus to His Father is wide. Jesus asserts a dignity, a majesty coördinate with God. He says: "My Father worketh even until now, and I work." Jesus works as God works. He honors God's absolute wisdom, but He teaches on the ground of His personal authority. The common formula of the prophets: 'Thus saith the Lord, never falls from His lips. He has a formula of His own: Verily, verily, I say unto you. He comes forth from the Father; by the Father He is sent into the world; but that the Father is the light of the world He does not teach. Instead, He says: I am the light of the world.

3. Jesus honors the commandments of the Decalogue, but not by accepting the Decalogue as it stands in the Old

¹ John xiv. 28.

Testament, or is applied by the pentateuch. He brings to light and enforces the positive spiritual meaning hidden under its negative form. An illustration of His method is furnished by the Sermon on the Mount, especially by His exposition of the third, sixth and seventh Commandments.

With uncompromising boldness He attacks defective interpretations current among the Jews. He says, for example: Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you. Jesus goes still further; He even sets aside some of the enactments of the great lawgiver, Moses, who above all others was honored by the Jews. According to Deut. xxiv. 1, Moses authorizes a man who has taken a wife, "if she find no favor in his eyes, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house." Jesus says: For your hardness of heart Moses wrote you this commandment. But from the beginning of the creation, male and female made He them. For this cause shall a man leave his father and mother and shall cleave to his wife; and the twain shall become one flesh: so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.¹

Jesus honors His Father's will as fundamental authority. His will is the law underlying all laws. He says: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.² Jesus, however, does not put

¹ Gen. ii. 24; Matt. xix. 6; Mark x. 9; Matt. v. 31, 32.

² Matt. vii. 21.

His own will below His Father's will. Instead, the Father's will is identified with obedience to the will of the Son. He says: This is the will of my Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life; and I will raise him up at the last day. For the hour cometh, in which all that are in the tombs shall hear the voice of the Son of Man, and shall come forth.¹ On one occasion when the Jews asked Him: What must we do, that we may work the works of God? Jesus answered: This is the work of God, that ye believe on Him whom He hath sent.²

As regards truth, honor, authority, Jesus demands confidence in Himself. Men are to come to Him and believe in Him not only as coequal with the Father, but to come to Him as the only medium of access to the fellowship and knowledge of the Father. The chief sin of which men become guilty is not the transgression of the Ten Commandments. He says: If I had not come and spoken unto them, they had not had sin. If I had not done among them the works which none other did, they had not had sin.³ The chief sin is the rejection of His person and authority. He says: Now they have no excuse for their sin. He that hateth me hateth my Father also.⁴ That the rejection of Himself is the acme of sin He declares in His final discourses. He teaches that when the Comforter, the Spirit of Truth is come, He 'will convict the world in respect of sin, because they believe not on me.'⁵

Neither Moses nor Isaiah, not even John Baptist, than whom there was no greater prophet, claims for himself

¹ John v. 28.² John vi. 29.³ John xv. 22, 24.⁴ John xv. 23.⁵ John xvi. 8-10.

in any instance a personal dignity coördinate with the majesty of God. No one asserts ultimate authority for his words on the ground of his personal dignity. In these respects the words of Jesus stand out in the strongest contrast with the manner and matter of all teachers the world over, whether pagan or Jewish, Mohammedan or Christian.

4. In one respect the apostles teach as Jesus taught. The subject-matter of their teaching was the same. Jesus proclaimed Himself and His mediatorship. He was the truth which all men were to receive; He was the source of eternal life; and if men have this eternal life they overcome death. So also do the apostles teach. But no apostle preaches or writes on the strength of his own responsibility. As the Old Testament prophet depends on the word of Jehovah, so the New Testament apostle depends on the word and Spirit of Jesus Christ.

Moreover, Jesus taught not only that whilst living on earth He was the source of eternal life and the ground of hope, but that He would hold among men this central position of dignity after He had gone to the Father. The Holy Spirit would be sent to bear witness of Him. He says: "When the Spirit of Truth is come, which proceedeth from the Father, He shall bear witness of me." The apostles were chosen by Him and trained for the special purpose of being His witnesses. "And ye also bear witness, because ye have been with me from the beginning."¹ Of Him they were to be witnesses 'both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth.'² Jesus bore witness to Himself. To Him also the Father bore witness at His baptism, at His transfiguration and on the eve of His glorification.³ He was the

¹ John xv. 27.

² Acts i. 8.

³ John xii. 23-28.

only Man to whom the Father bore witness, the only Man to whom apostles, prophets, evangelists, pastors and teachers were commanded to bear witness. No apostle, not even the great apostle of the Gentiles, bore witness to himself. Jesus says, I am the Truth; but no apostle teaches that he is the truth. Jesus says that 'no man cometh unto the Father but by me;' but no apostle teaches concerning himself that by him men come to the Father.

Just as all Old Testament prophets with more or less definite perception look forward to One who is wounded for our transgressions, who humbled Himself, who made His grave with the wicked, although He had done no violence neither was any deceit in His mouth; so the apostles and prophets of the New Testament point backward to Jesus of Nazareth, who through the eternal Spirit offered Himself without blemish to God, who put away sin by the sacrifice of Himself, and point upward to the Son of Man who is alive from the dead, who is on the right hand of God, angels and authorities and powers being made subject unto Him. After this manner prophets and apostles teach; but not Jesus. He neither bids us look backward to discover the greatest Good or to see the golden age, nor bids us look forward to His ambassadors who will teach a decree other than His will or a truth other than His personality; instead, with amazing self-possession, He fastens all eyes upon Himself. He is the Way, and the Truth, and the Life; He is the One who when lifted up from the earth will draw all men, not to the Father, but unto Himself.¹ His disciples are commanded to bear witness, not to Moses nor to David nor

¹ John xii. 32.

to Isaiah nor to John Baptist, not even to His mother, but to bear witness of Himself, His person, His death and resurrection, His glorification and headship, because He bearing a Name which is above every name has all authority given unto Him in heaven and on earth.

§ 257.

The words and the deeds of Jesus Christ are integral parts of the one ministry. Miracles are truths confronting us in the character of transactions. Words are deeds wrought out in language. As the statue is poetry in marble, so the parable is life-giving power in articulate speech.

Deeds and words are expressions of the same personality. Each is the medium through which His life and salvation are freely imparted to men subject to the curse of the violated law. Of the two modes of ministration the deed, the transaction, is the richer manifestation, because under the form of reality it embodies and reveals more of the wealth of His personality.

This proposition is valid respecting the actual history of Jesus Christ compared with the record of Him in the words of either of the four Gospels. The fact of His miraculous conception and birth has more virtue than the account written by Matthew and Luke can express. So in regard to the crucifixion and resurrection. The reality of His death is fundamental; it has more solemn significance than the words of Jesus foretelling it bring to light, or than the words of the apostles who bear witness to the fact can teach. As regards the resurrection no words of Scripture furnish us an adequate insight into its nature. The mystery of the crucifixion and of the resurrection we

approach in the Spirit by faith; and unquestionably we have to study both through the medium of the inspired record. But the principal object of our faith, the ground of our undying hope, is the reality from which evangelical speech derives its unfathomable meaning.

Of like kind is the relation of the words spoken by Jesus Christ to the fundamental miracle, to His personality and His personal history on earth and in heaven. Inasmuch as He was a Man such as no one had been before, such as no one has been since, He spake as no other has ever spoken. The truth that He was and lived has a breadth and length, a height and depth, which by the common consent of Christendom no believer, no theologian, has yet measured. For this reason the words of Jesus as written by the evangelists presuppose an import, a hidden wealth of virtue, which the mind of the evangelists did not fathom, a wealth which by the Christian may be more and more clearly discerned in proportion that by the Holy Spirit He grows in positive fellowship with the life of Christ. Communion in the Spirit with Himself conditions better insight into the import of evangelical words.

The lack of a distinct recognition of the relation which the personality and the deeds of our Lord bear to His words has betrayed some scholars into a partial undervaluation of the synoptists.¹ A sentiment has in our age been

¹ The great Reformer led the way on this line of discrimination. At the close of his preface to the German New Testament, Luther uses these words: "Denn wo ich je der eins mangeln sollt, der Werke oder der Predigt Christi, so wollt ich lieber der Werke, denn seiner Predigt mangeln. Denn die Werke helfen mir nichts; aber seine Worte, die geben das Leben, wie er selbst sagt (Joh. v., v. 51). Weil nu Johannes gar wenig Werke von Christo, aber gar viel seiner Predigt schreibt; wiederumb die andern drei Evangelisten viel seiner Werke, wenig seiner

gaining currency which by overlooking the peculiar worth of Matthew, Mark and Luke, extols the fourth Gospel disproportionately, extols it because whilst recording but few miracles it contains, with the exception of the Sermon on the Mount, the richest discourses. Negative criticism attacks the Gospel of John because of these profound discourses; the synoptists it attacks on account of the numerous miracles which they record. Apologetics, following in the wake of Luther, has proceeded largely on the silent assumption that of the four Gospels the fourth is the principal book. Corresponding to this silent assumption that our Lord's discourses are the fundamentals of Christianity, some critics have felt called upon to apologize for the miracles of the synoptists, even to explain away the historical truth of some of them by denying or questioning the reality of demoniacal possessions.

Such hesitancy of faith, such an unwarranted concession to the enemy, is as unphilosophical as it is unbiblical. The order of arrangement of the four Gospels is logical no less than historical. First the person of the Son of Man, then His discourses. First His wonderful deeds, then His wonderful words. Rightly judged, the three synoptists condition the fourth Gospel. All move on the same high, divine-human plane; but if there be any difference, Matthew, Mark and Luke, objectively considered, are more profound and of richer import. Instead of feeling any need of apology for the miracles recorded by the synoptists, or of investing the record with more credibility by referring demoniacal possessions to superstition, a sound Christology relies on the truth of the principle

Worte beschreiben: ist Johannis Evangelion das einige zarte, rechte Hauptevangelion."

that the miracles answer to the personality of the Man. The Man who has the consciousness of possessing godlike life and transcendent authority, who has the amazing boldness to lay claim to a dignity superior to all other men, such dignity as the inimitable discourses recorded by John necessarily presuppose, must either be unworthy of confidence, or He must have had the required energy of will to perform the miracles reported by the synoptists. Accept the reality of the miracles of Mark, and there is a logical basis for the discourses of John. Deny the miracles of Mark, and the logical reflex action of thought will deny the extraordinary personality of Jesus. Deny His extraordinary personality, and the discourses of John will have to be resolved into the vagaries of a morbid phantasy. To state the same principle in other words: if no mighty deeds had been recorded by the synoptists, if the ills of the kingdom of darkness had not receded at His touch,¹ if the incarnate presence of God in ideal manhood had not provoked an unprecedented manifestation of

¹ The ills of the body represent the more malignant ills of the soul. To give life to the dead, symbolizes a mightier spiritual energy by which man's moral and spiritual being is transformed. Says Lactantius: "The strength and power of the works performed by Christ had some weight indeed for the present, but also declared something for the future. * * He opened the ears of the deaf; declaring that it would shortly come to pass, that they who were destitute of the truth would both hear and understand the divine words of God. He loosed the tongues of the dumb. In this display of power was contained another meaning: it would shortly come to pass that those lately ignorant of heavenly things, having received the instruction of wisdom, might speak respecting God and the truth. For he who is ignorant of the divine nature, he truly is speechless and dumb. When the tongue has begun to set forth the excellency and majesty of the one God, then only does it discharge the office of its nature."—Divine Institutes, Bk. IV. 26.

demoniacal enmity, there would have been a contradiction between His teaching and His doings, between His self-exaltation in speech and His helpless inefficiency in practice.

For the sake of the argument I have impliedly been acceding to the presumption that the teaching of Christ as represented in John differs in kind from His teaching as reported by the synoptists. But truth requires Christology to challenge this presumption. Is it valid? There is good reason to question its validity. The subject-matter of the teaching is the same in the four Gospels. The variation appears in method. In John there is little or no teaching by parables; instead we have the metaphor. In the other Gospels parables abound. Two methods of teaching represent different aspects of our Lord's genius. The parables of the synoptists declare His artistic skill; the discourses of John show His philosophic wealth.

Parables are works of art, the word-paintings of the ideal Artist. The subjects are Himself and His kingdom. The classic pictures of Matthew, Mark and Luke, like the noblest works of all great artists, are a perpetual inspiration to the heart of the Christian, and to the scholarly theologian objects of study from age to age.

By deeds and by words, by miracle and by parable, Jesus Christ imparts to receptive souls of the fulness of His life and salvation. Men become rich, strong, godlike, and triumphant over evil in proportion as by the obedience of faith they accept and appropriate His ministrations.

CHAPTER IX.

THE DEATH OF JESUS CHRIST: HIS ATONING SACRIFICE.

§ 258.

In performing His mediatorial work the Mediator reaches the lowest stage of humiliation on the cross and in Hades. Here all lines of revelation and redemption, of the new life and of the issue with sin, meet.

To develop a scriptural conception of this concluding epoch of the life of Jesus on earth we have to reflect upon it, not by itself, but in its objective relations, especially in connection with Himself.

The entire mediatorial work is internally one with the divine-human personality of the Mediator; so is the atoning sacrifice one with the entire mediatorial work. The mystery of His person imparts character to His mediatorship; and His mediatorship imparts character to His atoning death.

1. The course of study pursued in preceding chapters has unfolded two general aspects of truth. Jesus Christ is the revealer of God and the redeemer of man. His mediatorship is the progressive realization of a new human life, a life which annuls the law of sin and expiates its guilt.

These two forms of mediatorship presuppose and involve each other. Jesus reveals the truth of God. He develops and perfects the new life-communion by performing the work of reconciliation. The reverse proposition is likewise valid. He redeems mankind from the curse of sin by developing and perfecting in Himself the true life-communion between man and God, passing through and per-

fecting every age, from infancy to manhood : a truth prominent among the Nicene and ante-Nicene fathers, by none however more definitely expressed than by Irenæus :

He did "not despise or evade any condition of humanity, nor set aside in Himself that law which He had appointed for the human race, but sanctified every age, by that period corresponding to it which belonged to Himself. For He came to save all through means of Himself, infants, and children, and boys, and youths, and old men. * * At last He came on to death itself, that He might be 'the first-born from the dead, that in all things He might have the pre-eminence,' the Prince of life, existing before all, and going before all."¹

If He were not the true life-communion with God, He could not be the Redeemer of mankind. If He were not the Redeemer, He could not be the positive revelation, not the ideal Man nor the ideal life-communion with God.

These two forms are not coördinate. True life-communion with God conditions the virtue of suffering and death. The fulfilment and realization of God's will by the ideal manhood of Jesus is the foundation on which propitiation rests. On the other hand, the annulment of the law of sin and the extinction of the curse are necessary conditions involved in the process by which the ideal manhood of Jesus is realized. The redemptive process governs the manner of the movement of revelation. The revelation of God is actual and complete in the degree that mankind in the person of Jesus conquers temptation, and transcends the disorganization of a fallen world.²

¹ Irenæus Against Heresies, Bk. II., 2, 4. Cf. Bk. V., 23, 2.

² The article on The Atonement in *Lux Mundi*, by the Rev. and Hon. Arthur Lyttelton, M. A., justly puts emphasis on the union of man with God no less than on expiation, and in this respect it has special value. "Only in union with God," he states, "can man accomplish anything that is good ; and, therefore, so long as he is alienated from God, he can

True life-communion presupposes the *essential* connection between God and man, God being the archetype of man and man being formed in God's image. Redemption, on the contrary, presupposes the abnormal or false judicial relation of man to God, the relation which is not fundamental nor necessary, but accidental, being brought about contrary to all law by wilful transgression. The Mediator fulfils a double necessity. He annuls the accidental relation inasmuch as He quickens the essential connection, renews it and perfects it.

2. These two factors are active in the mystery of His death as in the mystery of His birth.

At first view the agony in the garden and the bitter passion on the cross may seem to be exclusively penal, an expiatory offering required of the Redeemer by divine law for the sin of the world. But more mature reflection upon the nature of this offering discloses the presence of another factor which is more fundamental. The offering of Himself on the cross under the condemnation of law is the manifestation of the eternal love of God, of love to sinful mankind active in the character of redeeming love. Jesus became *obedient* to the righteous will of saving love, 'obedient even unto death, yea, the death of the cross.' Such obedience was not required by an arbitrary determination of the divine will, nor was it merely subjection to the demands of inflexible punitive justice; obedience was no less truly the fulfilment of the eternal love of the

only long for, he cannot obtain, his reunion with the Divine life." But he presses the idea of alienation beyond due limits. "Sin is a state," he says, "in which the will is separated from the Divine will, the life is cut off from the life of God." Is this sentiment compatible with the words of Paul, Acts xvii. 28? Has man been 'cut off' from God, like a branch from a tree?

Father to the Son, and in the Son incarnate of the love of the Father to mankind, degraded and led captive by the device of Satan. "Herein was the love of God manifested in our case, that God hath sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation (τὸν ἱλασμόν) for our sins."¹

The sending of His only begotten Son in the flesh that we might have life through Him, and the coming of the Son, 'for this cause,' to be the propitiation for our sins, this twofold movement was the manifestation of love, of love to 'the whole world lying in the evil one.'² In prospect of His crucifixion Jesus says: "Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name."³ The sacrifice on the cross glorifies the name of the Father, inasmuch as Jesus by laying down His life for the sheep declares righteous love. In bearing and resolving the condemnation of sin the redemption of the race is achieved, whilst the new creation advances triumphantly.

¹ 1 John iv. 9, 10. *ἱλαστήριον* was the cover of the ark of the covenant in the holy of holies. *ἱλασμός*, *propitiation*, was the service of the high priest on the annual day of atonement when he sprinkled the blood of 'the goat of the sin offering upon the mercy seat, and before the mercy seat' (*ἱλαστήριον*): "this rite signifying that the life of the people, the loss of which they had merited by their sins, was offered to God in the blood as the life of the victim, and that God by this ceremony was appeased and their sins were expiated." Cf. Levit. xvi. 2-16; Heb. ix. 6-9. (Thayer.)

² 1 John v. 20.

³ John. xii. 27, 28.

§ 259.

Christ offering Himself, the righteous for the unrighteous, is accordingly to be studied as the revelation of God and the redemption of man. His sacrifice is the manifestation of redeeming love in the expiation of human guilt. Each aspect of truth involves the two terms, God and man, or God's relation to man and man's relation to God.

1. Revelation by the atoning sacrifice presupposes 1. The profound original aptitude of humanity for life-communion with God. It is a movement of God towards man helpless under the curse, or the manifestation of divine self-sacrificing love in and through man. Such manifestation implies a change, or the transformation of man into the divine likeness. 2. Revelation also presupposes the eternal aptitude of God for life-communion with man, and involves the return of man to God from his state of alienation. As a consequence of the approach and manifestation of God in love, man, in Christ, turns away from the world, turns against Satan, and offers himself in body and soul to God. And since God is the ground of man's existence, the law of his life, and the ultimate end of his ethical activity, man in offering himself to God realizes his highest beatitude.

Both elements of truth, the self-manifestation of God's love to man and the free return of man to communion with God, enter into the awful mystery of the cross. If we leave either element of truth out of view, we shall fail to grasp the full import of the atoning sacrifice. The yearning of divine love awaits the return of the 'prodigal;' and the heart of the 'prodigal' has an intense longing for the spiritual good of his Father's house.

Jesus certainly is not the prodigal; but since 'He that sanctifieth and they that are sanctified are all of one,' Jesus revealing the race in 'the likeness of sinful flesh' represents the condition and character of 'the prodigal.'

2. Redemption presupposes, as regards man, transgression and consequent guiltiness; as regards God, the judgment of His condemnation abiding on the transgressor. Corresponding to this twofold presupposition, the Redeemer meets a twofold demand, the demand of God's righteous love and of man's ethical life. Identified with the fallen race in its judicial relation to God, He bears God's judgment of condemnation. God, sending His own Son in the likeness of the flesh of sin and for sin, condemned sin in the flesh.¹ Identified with the fallen race in its relation to itself, He expiates the guilt of transgression. Bearing our sins in His body upon the tree He fulfils our penal obligations, and cleanses the conscience from dead works.²

The Redeemer changes both terms of the abnormal judicial relation in Himself. Bearing the condemnation of righteous love on the cross, He changes the divine curse into divine blessing. Christ redeemed us from the

¹ Rom. viii. 3.

² 1 Pet. ii. 24; Heb. ix. 14. Death, the "actual result of all human sin was herein made the very revelation of holiness itself, the means whereby the union with the will of God, so far from being finally broken, was finally perfected."—*Lux Mundi*, p. 245. Martensen expresses the central thought of this statement in these words: "What Christ offers on the cross is the Ego, the will, the principle of the world, from which proceeds the whole of this world's dominion with all its glory, the sacrifice which the human race itself could not bring, which He brings in man's stead. As He without this could not be the Redeemer, so neither could He be the Pattern."—*Christian Ethics*, I., § 86.

curse of the law, having become a curse for us. Fulfilling the penal obligation of the transgressor to righteous love, that is to say, exhausting and annulling the force of guilt by suffering the penalty of sin, Christ, the representative of the sinful race, reconciles the race to God, and changes the sense of condemnation into self-approval. Annulling the abnormal judicial relation between man and God, He asserts the original positive bond of love, and consummates reciprocal love in a new and perfect communion.

As in the idea of revelation, so in the idea of redemption it is important to affirm both terms. Wrath and guilt are correlative. Man's guilt presupposes God's wrath; God's wrath implies man's guilt. Redemption expiates human guilt. Him who knew no sin He made to be sin on our behalf. Redemption appeases divine wrath.¹ He is the propitiation for our sins; and not for ours only but also for the whole world.² Redemption effects the reconciliation between God and man. The Father 'made peace through the blood of the cross' of Christ.

3. The revelation of divine love obtains in the character of redemption. The redeeming work of the Mediator is the mystery in which the manifestation of God's atoning love addresses our faith. God's righteous displeasure with transgression stands in God's love of the transgressor. His love of the world is the love of truth, of right and blessedness; hence Love in its relation to falsehood and wrong utters itself in the curse abiding on the trans-

¹ 'The wrath of God' denotes no "changeable impulse or passing feeling, but the fixed and necessary hostility of the Divine Nature to sin, including the manifestation of that hostility, whenever sin comes before God."—*Lux Mundi*, p. 239.

² 1 Jno. ii. 2; 2 Cor. v. 21.

gressor. "He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him."¹

So does human guilt, the self-condemnation of the transgressor, presuppose man's original freedom and his divine imageship. The original instinct of communion with God, the yearning after divine love and blessedness, expresses man's rights in the sense of the necessity of expiation. Spontaneously the penalty, springing from the depths of personality, asserts itself in remorseful feeling, condemnatory judgment and in a judicial habit of misery. Man must return to God; return he must bearing the curse of his sin; the necessity is the categorical imperative of his self-condemning soul. The transgressor invites the penalty; he seizes it as his due by the judgment of God with an unrelenting grasp. In paganism as well as in Christian lands, whenever moral life awakes to the perception of personal guilt or unworthiness for wrong-doing, personality is irresistibly impelled as by the authority of inviolable immanent law to make amends for the wrong, by willing to bear the judicial evils of wrong-doing, or even by inviting and inflicting judicial evils on itself.

Identified with the Adamic race, experiencing the ills of its transgression, Christ realizes this human necessity of expiation in His atoning death. The race calls for judicial relief by self-sacrifice. To this call the passion of

¹ Jno. iii. 36. Literally according to the Greek: "He that obeyeth not the Son shall not see life." (The Sinaitic Codex reads: *ὁὐκ ἔχει* (*hath not*), instead of *ὁὐκ ὀψεται* (*shall not see*). "The phrase *ὁ ἀπειθεὺς*, *he who disobeys*, brings out the voluntary side in unbelief, that of revolt. The Son is the legitimate sovereign; unbelief is the refusal to submit."—Godet.

Christ is the response. He satisfies the universal judicial need when, made sin on our behalf by God, He offers Himself to God on the cross.

The officiating priest and the spotless victim in one person, the mystery of this 'one offering' proclaims God's unfathomable love of the world and the kinship of man with God.¹

§ 260.

On the basis of the general truth which has been set forth I proceed to develop the particulars which this general truth includes.

Jesus Christ is the sent one of the Father to make atonement. Sent of the Father He comes of His own will. He comes to realize and perfect manhood and to suffer the penalty of sin, the righteous for the unrighteous. His propitiatory sacrifice is a necessity, divine and human. The sacrifice is atoning in a twofold sense, being vivific and forensic. The atonement avails for all men. The laying down of His life by the Mediator conceals the principle of victory over sin and death.

1. The incarnate Son is the sent one of God the Father. His humiliation in the form of a servant reaching its lowest point on the cross and in Hades, is a fulfilment of the divine will. "Sacrifices and offerings and sacrifices for sin Thou wouldest not, neither hadst pleasure therein (the which are offered according to the law): then hath He said, Lo, I am come to do Thy will. He taketh away the first that He may establish the second."² The will of God in which 'we have been sanctified through the offering of the body of Jesus Christ once for all,' is His

¹ Rom. xi. 33-36.

² Heb. x. 8, 9; Luke xv. 3-7.

essential will, the will of righteous love. God so loved the world that He gave His only begotten Son. And the will of righteous love is that the Son of Man drink the cup which the Father hath given Him.¹ In prospect of His crucifixion, His soul is exceeding sorrowful even unto death; falling on His face He prayed three times saying, O my Father, if this cup cannot pass away, except I drink it, Thy will be done.² That He offer Himself on the cross was the unchangeable will of His Father. It was not possible that the cup should pass away from Him. The Father's will was that He suffer for sins once, the righteous for the unrighteous, that He might bring us to God.³

2. The sent one of God comes into the world to suffer and to die for sins freely. Jesus 'humbled Himself.'⁴ He came for the purpose of doing the will of His Father. He says: My meat is to do the will of Him that sent me, and to accomplish His work.⁵ In the darkest hour of Gethsemane, when being in an agony He prayed more earnestly, and His sweat became as it were great drops of blood falling down upon the ground, He said: Not my will, but thine, be done.⁶ On a previous occasion we hear him saying: "Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father."⁷ What Jesus Himself says of His will to suffer for sins all His apostles repeat. 'He offered up Himself.' Through

¹ John xviii. 11.

² Matt. xxvi. 38-44.

³ 1 Peter iii. 18.

⁴ Phil. ii. 8.

⁵ John iv. 34.

⁶ Lk. xxii. 41-45.

⁷ John x. 17, 18.

the eternal Spirit Christ 'offered Himself without blemish to God.'¹

The will of the Father and the will of the Son were distinct, yet the same in purpose. The will of the Father that the incarnate Son bear man's curse consequent upon sin, was the will of the Son, by becoming man, to assume the curse, and having assumed it to fulfil His will of self-sacrifice by laying down His life of Himself. In fulfilling His own will to lay 'down His life for the sheep' He reveals the love of the 'Good Shepherd.' Says our Lord: 'Even as the Father hath loved me, I also have loved you. * * Greater love hath no man than this, that a man lay down his life for his friends.'² The voluntary coming into the world and the offering of Himself on the cross, His obedience even 'unto death,' were the fulfilment and manifestation of His own purpose of love.

3. The sacrifice of Himself, which the Mediator freely offers on the cross in obedience to the commandment from His Father, is the suffering of the penal consequences of sin. The penalty is of the nature of transgression, for sin is the perpetual aversion to the divine law of blessedness. Penalty is judicial suffering, and judicial suffering is inseparable from transgression. Penal suffering is no less really the infliction of divine justice.³ Justice is not the arbitrary determination of a righteous sovereign to vindicate his authority by sternly executing the sentence of condemnation. God is indeed sovereign; His authority is inviolable, and the sentence of condemnation passes into execution; yet this aspect of God's attitude towards the transgressor represents but a partial view of

¹ Heb. vii. 27; ix. 14.

² John xv. 9, 13; Rom. v. 5-8.

³ Cf. §§ 136 and 137.

the truth. Ideal justice unchangeably unites blessedness with right-doing; hence justice cannot but sever blessedness from wrong-doing. Inasmuch as God can approve only the right, justice becomes the reaction against wrong. Penalties are the juridical demand of the violated communion of love.

The communion of love between God and man is an ethical communion; being ethical it is judicial. Authority and obedience are the action and reaction of love. Authority delights in obedience; obedience rejoices in authority. The disobedience of sin violates this righteous communion, and by consequence incurs the penalty of guilt. Disobedience renounces authority; authority condemns disobedience. To take away sin it is necessary that sin be expiated; in and with the destruction of the law of sin in human nature, the penalty which is inseparable from sin must be borne. This juridical necessity is both the punitive justice of God, and the punitive conscience of the transgressor. Punitive justice accordingly is an abnormal necessity that presupposes the communion of righteous love, a necessity grounded in both its terms, the essential nature of God and the ethical constitution of man.

The sum of all penalties is *death*. So the Old Testament teaches. In Eden "the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."¹ This principle characterizes all the teaching of pre-Christian revelation. According to the prophet Ezekiel the Lord God says: "The soul that sinneth it shall die."² Of sinning, death is the penalty;

¹ Gen. ii. 16, 17.

² Ezek. xviii. 4, 20; xxxiii. 8.

and the penalty will fall, not on another, but on the person of the transgressor himself. So also we are taught in the New Testament. Our Lord connects death with sin: "I go away, and ye shall seek me, and shall die in your sin;" not in your sins, but in your *sin*, ἐν τῇ ἁμαρτίᾳ. In the same sense the word death, θάνατος, is used by our Lord in John viii. 51: "If a man keep my word, he shall never see death." The reference is here, as Cremer observes, "to death as the objective sentence and punishment appointed for man."

θάνατος denotes the penalty of sin, especially in Rom. v. 12: "Through one man sin entered into the world, and death through sin;" and in vi. 21: "The wages of sin is death;" so in many other places throughout the New Testament. "The end of earthly life, which is more immediately called death, is always the point of the punitive sentence about which all the other elements in that sentence can be grouped.¹ This it is that gives the death of Christ its significance."² Cremer maintains "that in order to the clear perception and understanding of the scriptural, and especially of the New Testament use of this word (θάνατος), we must hold fast and abide by the fact that *death as the punishment pronounced by God upon sin has a PUNITIVE significance*. All the elements of the divine judgment make themselves present and realize themselves to man in its train, and are bound up with it."³ The fact

¹ Cremer's Lexicon of New Testament Greek, p. 284. Cf. Rom. v. 14, 17, 21; 1 Cor. xv. 21, 26, 54-56; 2 Cor. ii. 16; iii. 7; vii. 10; 2 Tim. i. 10; Heb. ii. 14, 15; Jas. i. 15; 1 John v. 16, 17.

² Acts ii. 24; Heb. ii. 9; v. 7; Rom. vi. 3, 4, 5, 9; 1 Cor. xi. 26; Phil. ii. 8.

³ Cremer's Lexicon, p. 283.

that Christ suffered death is itself the sufficient evidence that He bore the penalty of sin; and He bore this extreme penalty either because He was Himself a sinner (which it would be blasphemous to assume), or because, being Himself personally sinless, He was identified with and represented the sinful Adamic race.

In representing the sinful race He quickened and perfected the new creation of humanity by His birth and life, by His death and resurrection. To express the relation of His death to the new life in other words: identified with the Adamic race in its judicial relations to God and to itself, the Mediator by the offering of Himself under law on the cross satisfies the juridical demand of righteous love; and in satisfying this demand He reasserts the original law and fulfills the intent of the first creation.

4. The necessity of the sacrifice made by Jesus Christ on the cross was a necessity of His mediatorial work. It was due from Himself really and truly as the last Adam, who was both the head of the new race and identified with the old race.

Given the idea of a veritable incarnation of the Son of God in the Son of Man under violated law, and as a logical sequence we have the idea of a Mediator bearing the condemnation of violated law. The condemnation abiding upon a sinful world is not merely imputed to Him; the juridical consequences of transgression attach to the humanity which He has assumed. The humanity with which He is identified being under sentence of condemnation, He by assuming it voluntarily subjected Himself to that condemnation. The Mediator came into the world to save sinners, giving His life a ransom for many; yet He offers Himself on the cross not primarily on

behalf of individuals, but on His own behalf as the Mediator. As He was conceived and born to be the Second Man; as by parable and by miracle He declared Himself to be the truth and the life; as He always did those things only which pleased His Father in heaven, because to do the will of the Father was His meat and drink;—so for the same reasons it was His will to lay down His life for the sheep. It was a part of His mediatorship as the Redeemer of the world, a function of the office to which He had been consecrated.

Given the notion purely of an imputed penalty, and by logical sequence we get the notion of an imputed humanity; and an imputed humanity involves an imputed subjection to the violated law of God. Then we have launched into the vacant region of unreality. The human nature of the Redeemer instead of being an essential constituent of His personality and of His redemptive work, comes to be only a temporary expedient or a phantasm.

We may not with Anselm separate the passive obedience of Christ from His active obedience, maintaining that His sufferings and death avail for the redemption of sinners, whilst His positive righteousness, His observance of all the precepts of the divine law, are due to God from Himself, and therefore cannot avail for the benefit of others. With more propriety Christology might assert directly the opposite. It is obedience that satisfies the positive claims of God, not the suffering of the penalty. Penal suffering is an abnormal necessity; it may only expiate guilt. Though the expiation of guilt is a judicial necessity, yet it is a life fulfilling the communion of love alone that satisfies the authority of law; and if the Mediator had done no more than expiate guilt by suffering and death, there would be no atonement.

The sufferings of Christ like His positive obedience were due from Himself as the Mediator between God and the Adamic race. His entire personal history on earth was the humiliation of Himself, and thus in one respect a passive form of obedience. His entire personal history was also the free determination of His own will, and thus in another respect an active form of obedience. "Christ is not passive in His passion," says Meyer. "His *obedientia passiva* is active. His passion is the very acme of the work He is doing." Christ was actively obedient in all His sufferings, even on the cross; He was passively obedient in developing a perfectly righteous life, for every moment of His righteous life was a painful conflict with the powers of darkness.¹

5. The death of the Mediator was an *atoning* sacrifice. Atonement is a twofold idea, including the two forms of His mediatorship, the new life-union and the deliverance from sin.

Studied under one aspect the atonement is unifying and vivific; studied under another it is ethical and forensic.

(1) The death of the Mediator is an atoning sacrifice; for as in all the cardinal events of His personal history, so by virtue of His death He makes God and man one. God

¹ Equivalent are the words of Van Oosterzee: "The doctrinal theology of the Church has distinguished between the active and passive obedience of our Lord—*obedientia activa et passiva*—and has ascribed to each a separate value in relation to the work of Redemption. * * The distinction in itself is extremely imperfect, since the very doing of the Lord was also to a certain extent a suffering,—His suffering, on the other hand, in some respects His highest form of action. The suffering of death on the cross is notably the personal deed, in which it attains a climax, above which nothing higher can be conceived."—*Christian Dogmatics*, II., p. 552.

and man being alienated in consequence of man's sin, the atonement is at-one-ment. So the word is used by Shakespeare :

Buckingham. Ay, madam ; he desires to make atonement
Betwixt the Duke of Gloster and your brothers.¹

The mediatorship is throughout a unifying work.

In the fallen history of the Adamic race the article of death is an inevitable epoch. The work of reviving and perfecting communion with God is done not only in harmony with the original laws of human life, but conformably also to all its present abnormal conditions. It behooved Him in all things to be made like unto His brethren. The article of death conditions the real transition from the mundane to the supermundane, from the earthly to the heavenly, from the present unnatural, disorganized status to the truly natural and glorified status of human existence. In laying down His life the Mediator surrenders the imperfect and inadequate order of existence for the higher order in which righteous human life becomes perfect and adequate to its idea. He passes through this epoch, inasmuch as it is the inevitable crisis in the process of perfection. The new human life which He has been living on earth is by this crisis 'quickened' and advanced. That which "was entombed, was united to the spring of life," says Leighton. Through death and the resurrection Christ leads back the race, in Himself, out of the confusion of the existing world ; He surmounts the limitations of present disorganization and perversion, makes humanity partaker of a life of blessedness on the transcendent plane, a life triumphant over disorder and misery, satisfying all spiritual instincts and the noblest aspirations. This view

¹ King Richard III., Act. I., Sc. 3.

of the Mediator's death, as a transcendent epoch in the history of His *life*, a passage from the earthly to the heavenly world, comes prominently to view in a number of places in the Gospel by John.

When the chief priests and Pharisees sent officers to take Him, Jesus said: Yet a little while am I with you, and I go unto Him that sent me.¹ When Andrew and Philip tell Jesus of certain Greeks who had said to Philip: Sir, we would see Jesus, He answereth them, saying: The hour is come, that the Son of Man should be glorified.

* * Father, glorify Thy name. There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again.² The Father will glorify His name through the transition of His Son from earth to heaven. If a grain of wheat fall into the earth and die, it beareth much fruit. The moment at which the grain ceases to be a grain is the instant of incipient glorification in the new stalk.

Again: Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.³ His death was a departure, a rising from the earthly plane to the heavenly throne of authority, an investiture with a quality of divine glory with which He was not and could not be clothed while in the natural body.

In the same chapter our Lord says to His disciples: Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.⁴ Leaving the world and going to the Father was for Jesus an inde-

¹ John vii. 33. ² John xii. 24, 28. ³ John xiv. 12. ⁴ John xiv. 28.

scribable good, towards which He was looking forward in hope. For this reason if the love of the disciples for Jesus had been true and wise, they instead of being troubled would have rejoiced with Him.

Speaking of the coming and the office of the Comforter Jesus says that the Spirit will convict the world of righteousness, because I go to the Father, and ye behold me no more.¹ His transition from the earth to the glory of the Father, He implies, will demonstrate the righteousness of His life, the truth of His teaching and the superiority of His kingdom.

In harmony with the import of this teaching Christ says in His high-priestly prayer: I am no more in the world, and these are in the world, and I am come to Thee.²

Death is the gateway through which the captain of our salvation passes in His triumphal march to take possession of His throne.

(2) Man bears the guilt of transgression as well as the divine image; and God is a righteous Judge no less than a merciful Father. Mercy and righteousness embrace each other. The essential connection between God and man is ethical no less than vital, and judicial no less than sympathetic. Inasmuch as sin alienates the life of man from the life of God, there is a profound necessity of return and ideal union. But as sin is also a radical moral wrong, it not only causes estrangement but also incurs condemnation. God being wronged by sin He condemns the sinner; man being the wrong-doer, he feels God's displeasure in the self-condemnation of conscience. The issue between God

¹ John xvi. 10. Cf. 28. I came out from the Father, and am come into the world: again I leave the world, and go unto the Father.

² John xvii. 11, 13.

and the transgressor is a judicial issue; there can be no peace with God, no peace of self with self, apart from the expiation of guilt.

Christ by His humiliation, especially by His passion and death, makes mankind one with God, because He meets the juridical demand of the violated communion of love. The offering of Himself is an expiatory sacrifice. Identified with the race under sentence of death, He dies under this sentence. His passion expiates the guilt of the race, because He maintains Himself in the perfect communion of love with the Father in the act of bearing the sentence. He so maintains Himself in righteousness that He exhausts the force of condemnation in its relation to Himself as the representative of the race. The atoning sacrifice is forensic as really as vivific, being on the one hand an epoch of transition in the process of perfection, and on the other the reconciliation of God and man, both in the one mystery.

(3) In a scriptural doctrine of the atonement Christology has to hold in unison these two factors of truth. The sacrifice is at the same time unifying and judicial. His death is the epoch in which the Mediator advances and perfects life-communion with God, a transition which presupposes the original kinship between God and man.¹ Just as truly is His death a bearing of the sin of the

¹The departure of Christ from earth in death corresponds to the predestined epoch anticipated by the formation of the first Adam in the image of God, a positive epoch of transformation for the whole man in passing from the plane of the earthly life to the plane of the heavenly life. Sin changes the joyous prospect of good into the depressing fear of evil, but the positive necessity of spiritual transformation survives; and Christ obeys the original law of humanity when on the cross He says: *Father, into Thy hands I commend My Spirit.*

world, the suffering of the necessary penalty of transgression, whereby peace between God and the transgressor is brought to pass.

If in the doctrine of the atonement we separate the life-giving work and the redemptive work of the Mediator, and then lay stress exclusively on either, the doctrine fails to contain the whole truth. If, laying stress chiefly on the life-giving aspect of the mediatorship, Christology denies of His death that it is a propitiation for sin, the doctrine will conflict with the moral order of the world as taught by Scripture and declared by the intuitions of personality. There is no forgiveness, no judicial peace, without expiation. That is the testimony of the conscience of mankind. If on the other hand we lay stress only on the fact of expiation, and ignore the more profound complemental truth that the incarnate Son is the head of a regenerate race, the author of a new victorious life, the doctrine of the atonement may become purely forensic; and a purely forensic doctrine does violence to man's divine image-ship, to the original communion of love, and to all those teachings of the Bible, especially the teaching of our Lord, which represent Christianity to be a new creation and the death of Christ to be an epoch of triumph in the process of glorification.

6. Inasmuch as the sacrifice of Christ was due to God from Himself as identified with the Adamic race, it avails for the benefit of all men.

Scientifically considered, the Mediator did not lay down His life either directly on behalf of an elect few, or directly on behalf of all men. He suffered death on His own behalf. Being the Second Man, and at the same time identified with the race of the first man, death for Him

was an inevitable crisis, like the temptation in the wilderness. The necessity was rooted in the truth of His divine-human personality. The incarnate Son came into the world to reveal God and mankind in Himself, and in Himself to effect a reconciliation of God and mankind.

Having suffered and died and risen from the dead to accomplish His mediatorship, He became the way, the truth and the life for all men; all may partake of the spiritual good of His death as they may of His birth. But of the virtue of His birth as of His death all men may partake only by becoming the members of Himself.¹ He is the true vine; only the branches of this vine share the life and bear the fruit of the vine. It is not His death as an isolated offering that confers benefits. Forgiveness and salvation proceed neither from His crucifixion nor from His resurrection, but from Jesus Christ Himself, from the crucified Mediator risen and glorified.

Viewed in its necessary connection with the person of Jesus Christ, His atoning sacrifice avails in one respect for mankind universally, but in another respect it avails only for a part. It avails for the race, for no sinner is excluded. Jesus Christ is the propitiation for our sins; and not for ours only, but also for the whole world. By the grace of God He tasted death for every man. As

¹ On the necessity of union to Christ Leighton has this forcible passage: "To those that sincerely and with all their hearts receive Him, *Christ is all things*; to those that receive Him not, *nothing*. For, how can any good, however suitable or extensive, be actually enjoyed; or, indeed, any such enjoyment conceived, without some kind of union between that good and the person supposed to stand in need of it? * * To be *united to God*, is the great and the only good of mankind; and the only means of this union is Jesus, in whatever sense you take it: He ought truly to be called the *union of unions*." —Works, p. 589.

regards the virtue of the sacrifice and the purpose of God's love, all may become the members of Christ and share the full virtue of His mediatorship. In point of fact, however, the atoning sacrifice avails for the salvation only of some. Many persistently refuse to accept Him; and those only can obtain forgiveness who 'by true faith are ingrafted into Him and receive all His benefits.'¹ "He that abideth in me, and I in Him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned."²

7. The atoning sacrifice achieves the victory over sin. A victory the sacrifice is because it is a real expiation. Jesus Christ dies under condemnation, yet lives truly in the communion of love with God; He *lives* in the act of suffering the penalty of death. He does not succumb under 'the wrath of God' and become a prey to the power of death. In that case, 'having become a curse for us,' He would have suffered under the curse as all men suffer, without annulling in Himself the law of sin, without satisfying the juridical demands of the violated communion of divine love.

Christ maintained Himself personally sinless when 'His own self bare our sins in His body upon the tree.' Or it may be said: in the act of offering up Himself the 'one sacrifice for sins' He lived His life of positive communion with God.³ So we are taught in the Epistle to the Hebrews: "The blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, shall

¹ Heid. Cat., 20.² John xv. 5, 6.³ Heb. vii. 27; x. 12.

cleanse your conscience from dead works to serve the living God."

Hence instead of becoming a prey to death, He by drinking 'the cup which the Father hath given Him,' conquers this mighty all-consuming power. He conquers, because whilst in reality bearing 'the curse of the law,' He in this crisis surmounts the state of humiliation, resolving and satisfying on the one side God's judgment of condemnation, and on the other developing His righteous life onward into the higher, transcendent realm of glorification. In the hour when sin effects its triumph over Him, He achieves the triumph over sin. The paradox stands. When 'slain,' He was living the new life of self-sacrificing love.

CHAPTER X.

BURIAL OF CHRIST: DESCENT INTO HADES.

§ 261.

The burial of Christ followed the offering of Himself on the cross. Says the Christian Creed: "Suffered under Pontius Pilate, was crucified, dead, and buried." Immediately connected with His burial is the article: "He descended into Hades." Like all the cardinal events in the history of His mediatorship, the descent into Hades has significance for Himself as well as for the economy of redemption.

The Greek *αδης*,¹ of which the English *Hades* is simply a

¹ *Ἄδης* or *αἰδης*, commonly derived from *ἀ* privative (*not*), and the verb

transliteration, is equivalent to invisible, unseen. In contrast with the present world, seen with the bodily eye, Hades in Greek mythology means the dark abode of disembodied spirits, which with the bodily eye cannot be seen.

In the New Testament the word denotes the *unseen* future realm intermediate between the article of death and the resurrection.

It is important to have clearly before our minds the distinguishing characteristic of the astronomy and geography of ancient times. According to the Ptolemaic system the earth was central, and the sun, moon and all the heavenly bodies revolved around the earth. The earth was a vast undulating surface, consisting of land and water, upheld by the mighty hand of God.¹ Heaven was the realm of light above the earth; above the heaven of heavens was the abode and glory of God. Below the surface of the earth was Hades, the unseen realm, in the Old Testament called Sheol, a realm of darkness, into which the spirits of the departed entered. By the ancients, the Israelites as well as the Greeks and Romans, man's death was conceived to be the cessation of his life on earth and his entrance into this 'nether empire,' literally a descending into indescribable abysmal depths.

Agreeably to pagan intuition the state of the dead in the nether world is conditioned on their moral and religious

ideiv (*see*), means, etymologically, *not seen*. In the New Testament the word occurs ten times: Matt. xi. 23; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; Rev. i. 18; vi. 8; xx. 13, 14. Gehenna, the abode of penal suffering, occurs twelve times, the word which is properly translated *hell*.

¹ Call to mind the Greek myth of the giant Atlas, who bore up the earth upon his shoulders.

character. The good are in Elysium, the bad in Tartarus,¹ the one a state of happiness, the other a state of suffering.

A similar twofold conception was held by the Jews, and it appears in the New Testament. The parable of a certain rich man represents that the beggar died and was carried away by the angels into Abraham's bosom. The rich man also died, and in Hades he lifted up his eyes, being in torments. The figure of Abraham's bosom is drawn from the image of a banquet, where Lazarus is reclining in high honor, whilst Dives passes from the height of earthly pleasure into the depths of anguish. Christianity recognizes an element of truth in pagan intuition. And the twofold Jewish idea of Sheol becomes the basis on which rests Christian revelation respecting the state of the righteous and the wicked in the future world.

The phraseology: "descended into hades" and "ascended into heaven," is a representation of truth which, as to its forms, teaches the local transition of Jesus Christ downward and upward. As to mode of apprehension, this is the meaning of the words *descend* and *ascend* wherever they occur in the New Testament. The Copernican system, which makes the sun the center around which the earth and the planets revolve, and the consequent change in current conceptions respecting geography, were neither accepted nor even known until the latter half of the sixteenth century. In studying the history of eschatological doctrines it must not be forgotten that the astronomy and geography of the ancients prevail not only in the Old Testament and in the New Testament, but

¹ A word used once in the New Testament, 2 Pet. ii. 24.

also through all the ages of the Christian Church onward till within the last two centuries.¹

These two facts, the burial of our Lord and His *descensus ad inferos*, are connected, being in truth two aspects of one mystery. So they were regarded in the second and third centuries, when the original Christian Creed was in process of formation. By the burial the primitive Church did not understand merely the solemn interment of our Lord's lifeless remains. Burial implies also His real transition from the natural world into the region of the dead. Like His death on the cross, His burial, agreeably to the New Testament, is the predicate of Himself, embracing the totality of His constitution. It was Jesus Christ that died; it was He that was buried. Inasmuch as the words, "crucified, dead, and buried" had such fulness of meaning, the article: "He descended into Hades," was not originally a member of the Creed; not in it, because the fact it teaches was affirmed by implication.

The article was inserted, perhaps first by the church of

¹ Nicholas Copernicus, the founder of modern astronomy, was born 1473, and died 1543. His principal work, entitled *De Revolutionibus* was completed in 1530, but was not published until the year of his death. With him however the heliocentric idea was an hypothesis rather than a demonstrated fact. It remained for Kepler, 1571-1630, distinguished for the discovery of his four laws of the planetary system, and for Sir Isaac Newton, 1642-1727, who demonstrated the law of universal gravitation, to establish the intuition of Copernicus on scientific grounds. From these historical facts it becomes evident that the old geocentric theory held sway onward to nearly the middle of the 18th century. The idea that the sun is central and that around it the earth revolves, did not gain free access to literature universally before the opening of the 19th century. As to its forms of representation, the teaching of the New Testament respecting the hereafter has to be studied under the imagery derived from the Ptolemaic theory.

Aquileja,¹ when the docetic errors of Gnosticism made it important to affirm explicitly that invisible side of the mystery of His death which before had been confessed implicitly.

That the crucified Christ was buried is a fact so definitely taught by the evangelists, and so universally accepted by the Church and the world, that there is no occasion to adduce arguments in support of it. It is one of the things which is designedly recorded in each of the four Gospels.²

Moreover, that the burial of the crucified Christ was an essential epoch in the progress of His humiliation and included His descent into Hades, is a belief that likewise was universally accepted by the Church onward to the sixteenth century. From the time of Calvin some branches of the Evangelical Church have denied this belief, or questioned its validity. Calvin "is responsible," as Schaff remarks, "for the unhistorical interpretation of Christ's descent into Hades, by which he understood the anticipation of the sufferings of hell in Gethsemane and on the cross."³ To this remark the Larger Catechism of the Westminster Assembly forms an exception.

¹ Cf. Schaff's *Creeds of Christendom*, Vol. I, p. 19.

² Matt. xxvii. 59, 60; Mk. xv. 45, 46; Lk. xxiii. 52, 53; John. xix. 38-42. Cf. 1 Cor. xv. 4.

³ *Creeds of Christendom*, I., p. 470. Calvin maintains that "if Christ had merely died a corporeal death, no end would have been accomplished by it; it was requisite also that he should feel the severity of the Divine vengeance, in order to appease the wrath of God, and satisfy his justice. Hence it was necessary for him to contend with the powers of hell and the horror of eternal death. * * Therefore it is no wonder, if He be said to have descended into hell, since He suffered the death which the wrath of God inflicts on transgressors. * * Those suffer-

It becomes important therefore to set forth the truth of the *descensus*, as well as to inquire into its nature and purpose.

§ 262.

It is important to restate Christological truth respecting natural death, Hades and death being integral parts of the same mystery.

What is the meaning of the article of the Christian Creed: He descended into Hades?

I. Belief in Hades, the realm of the dead, is an inference from a true conception of human death. Rather may it be said that the two things are essentially parts of one fact.

Natural death under the operation of the law of sin is to be regarded as reigning under a twofold form. It is an *article* of transition, and a *realm* of existence.

As an article death is an event, a point of time, an epoch in the present course of a man's history, when his connection with all existing social relations and all earthly conditions is dissolved. This terminus of natural life involves his whole being. It is not the human body that dies, abstractly considered; nor does the human spirit die. *Man* dies, body and soul included. The human constitution in its organic unity is fatally touched by the virus of sin, and its existence on earth ceases.

Looking upon this mystery in its relation backward to man's earthly history, natural death is the end of one state and period of existence; looking upon it in its relation forward to his post-earthly history, natural death is the

ings of Christ, which were visible to men, are very properly followed by the invisible and incomprehensible vengeance which He suffered from the hand of God."—Calvin's Institutes, Bk. II., ch. xvi. 10.

beginning of another period and a different condition of existence. The epoch closes one period and opens the other, removing the whole man by this crisis from the present world and introducing him into another world, effecting an organic change, the form and conditions of which are now not definitely discernible.

2. It follows that the article of natural death is not a circumscribed, not an isolated event, but a continuous abnormal power. Destructive in one direction, like the breaking of the egg, the epoch is in another direction constructive, like the birth of the fledgling. Sin under the form of dying and of death creates a sphere of its own, a sphere after the nature of sin, into which by departing from this world 'natural' men enter, where the same law of sin holds sway over its subjects, and holds sway so long as that law is not abolished by a personal power other and stronger than itself.¹

Into this dark realm of death all men over whom the empire of sin reigns enter. All enter, because all who do not share the virtue of the risen Mediator die 'in sin.' As by birth 'the natural man' begins to live his natural life subject to the law of dissolution, so by his exit from this world he begins another mode of existence under bondage to the same ruthless dominion.

¹ Says Cremer: "*Θάνατος* is not an isolated occurrence or fact merely, it is also a *state*, just as life is a state; it is the state of man as liable to judgment. It is the antithesis of that eternal life which God had purposed for man, and which man may yet obtain through Christ; see Rom. vi. 23; 1 John iii. 14-16; the opposite of life as blessing and salvation. * * We find that, according to the context, the reference of *Θάνατος* is either to death as the objective sentence and punishment appointed for man, or to death as the state in which man is as condemned through sin. * * ."—*Lexicon of New Testament Greek*, p. 284.

If the question be raised whether the Christian does not die like other men, and enter into Hades under the law of sin, I anticipate a point which will be taken up further on, and answer no. Being a member of Christ he passes into no 'dark realm,' but he enters into Paradise, which is the intermediate state as transformed by Christ.

The realm of death, though invisible, is a real world, the outcome of the present fallen, abnormal order of human history. Of the outward manner of the existence of its subjects we may not venture to speak, for it is inevitably hidden from present perception. But regarding the spiritual status of its subjects we are justified in asserting that the fallen life of the transgressor when in Hades is in many respects analogous to the fallen life of the transgressor on earth. The moral disorganization and contradiction, the sinfulness, guilt and misery reigning here, are reigning there; for whatsoever a man soweth, that shall he also reap. 'The corrupt tree bringeth forth evil fruit.'

3. Into this hitherto unbroken realm of spiritual darkness the Christ enters. As by one natural epoch He comes into the present world under human law, so by another natural epoch He passes into the realm of the dead under the same human law. The cross was not an illusion, not a pretence. His crucifixion was an historical fact, invested with all the phenomena of stern reality. So the evangelical record teaches in most explicit words. So the Church has always believed and taught. Even the Jew and the Gentile have pointed the finger of scorn at a pretended Mediator, 'crucified' and 'buried.'

Given the reality of the death of Jesus, and we have given also the reality of His subjection to the realm of

death. The affirmation of the former is the affirmation of the latter. The denial of the descent of Jesus into this realm, when logically developed to its last results, is equivalent to the assertion that His crucifixion was not an historical fact but an apparition or a deception.

4. The crucifixion of Jesus is much more, however, than the death of an individual. To see more clearly and fully how the article of His death involves His *descensus* we have to reflect on the offering of Himself on the cross as a part, an essential part, of His mediatorship. The facts of His mediatorship answer at all points to the necessities of the Adamic race.

The Son of God became man inasmuch as the race which He came to save and to perfect was human. Since the children are sharers in flesh and blood, He also Himself in like manner partook of the same.¹

The Son became man under the condemnation of violated law inasmuch as the race, guilty of wilful disobedience, was subject to condemnation. Him who knew no sin God made to be sin on our behalf.²

The Christ was tempted of the Devil and "suffered in the flesh"³ inasmuch as temptations, sufferings and sorrows are through transgression the inheritance of all men. For it became Him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering.⁴

In His humiliation He became obedient unto death, even the death of the cross, because death was both the judicial sentence of God pronounced upon transgression and the dynamic consequence of the law of sin. Behooved

¹ Heb. ii. 14.

² 2 Cor. v. 21.

³ 1 Pet. iv. 1.

⁴ Heb. ii. 10.

it not the Christ to suffer these things, and to enter into His glory?¹

The same law of vicarious humiliation reigns in His mediatorship onward to the end. With the cross dogmatic thought may not stop. That would be arbitrary, untrue, unscriptural. If the article of natural death were the extinction of the transgressor, or the last consequence of sin; if there were no lower stage of condemnation and misery in the world of spirits beyond the grave; then there would be some show of reason for the opinion that the crucifixion of the Mediator on Calvary was the final act of redemption. Such an hypothesis, however, is fostered only by skeptics and atheists.

5. There is a domain and a period of future personal existence. So the religious consciousness of every nation in every age asserts, and asserts no less explicitly than Holy Scripture teaches. Moreover, the moral condition of the transgressor in the post-earthly domain is a condition of guilt and misery. In this condition, the bitter fruit of perpetual sinning, transgressors will either continue, or they must be redeemed by a method as real as that by which they are redeemed from the guilt and misery of transgression prevalent on earth.

Now since the Mediator is a complete Redeemer; since He performs the work of redemption, not by the fiat of His divine will, not by the exertion of magical power, but performs the redemptive work in a real way, that is, according to the economy of human life, by putting on the nature of the transgressor, by entering into the moral condition and spiritual relations of the transgressor, and assuming all his penal obligations;—it is just as necessary

¹ Luke xxiv. 26.

that in fulfilling the mission of a real Redeemer He enter into the natural grave, and enter into the dark realm of death in the world of spirits, as it was that by birth He enter into 'the darkness' of this world, and suffer 'in the flesh,' and offer Himself a sacrifice on the cross. So far down into the depths of darkness as sin carries the unredeemed transgressor does the Son of Man descend, even 'into the lower parts of the earth,' in order to destroy the tyranny of death, and, seizing 'the keys of death and of Hades,' to open a highway of deliverance for His people by His resurrection from the dead ; for 'the gates of Hades shall not prevail against' the Church of Christ.¹

The history and mediatorship of the Christ run parallel with the history of the fallen Adamic race in the groove formed by the law of sin. Herein consists the reality of His redemptive work. The constitution of man, that constitution under the curse of violated divine law, determines his spiritual and judicial needs at every epoch and on every plane during his history on earth and in the realm of the dead. These spiritual and judicial needs under the form which they assume at all points of his existence, whether here or hereafter, fix the objective necessities which confront a Redeemer. Inasmuch as the realm of death beyond the grave is for transgressors a reality, and the reality is a state of hopeless bondage, that realm was a real domain for the redemptive work of the Mediator, as truly as human history on earth, where He had to meet and conquer the powers of darkness or suffer the defeat and despair of other men.

¹ Eph. iv. 9; Rev. i. 18; Matt. xvi. 18.

§ 263.

The fact of the descent of the Christ into Hades is plainly taught in the New Testament.

It is taught 1, by necessary implication, and 2, by many explicit statements.

1. The first form of New Testament teaching concerning this article of the Christian Creed is the prediction of our Lord that He must be put to death, and continue for three days in the realm of the dead. "The Son of Man must suffer many things, and be rejected by the elders and the chief priests, and the scribes, and be killed, and after three days rise again. And He spake the saying openly."¹ He would rise again, but not until 'after three days.' This prediction was known to His disciples, but not understood. Peter even began to rebuke Jesus for the saying.² There was to be a period of time between the hour when He should expire on the cross and the hour when He would come forth from the tomb.

This prediction was fulfilled. The evangelists are unanimous in recording the fact that Joseph of Arimathaea laid the lifeless remains of Jesus, 'bound in linen cloths,' in a new tomb wherein was never man yet laid, on Friday evening before sunset; and that His remains reposed in this new tomb until before sunrise on the first day of the week. Where was the Son of Man during those thirty-six hours? He was not among the living on earth. He had not ascended to heaven.³ To affirm either resolves

¹Mark viii. 31; x. 33; Matt. xx. 17; Luke ix. 22.

²Mk. viii. 32.

³To Mary standing without at the tomb, on the morning of the resurrection, the risen Jesus saith: "Touch me not; for I am not yet ascended unto the Father; but go unto my brethren, and say to them, I ascend

His history into an illusion. According to His own prediction, He was rejected by the Jews, delivered unto the Gentiles, and He was *killed*.¹ Being really killed, He was really dead. He says of Himself in the book of Revelation: I became dead.² Being dead He was, as Paul teaches, under the 'dominion' of death.³

To say of Jesus that He died, yet deny that He was really dead; or to say that He was dead, but deny that He was among the dead, is confusion of thought and a contradiction of words.

2. The descent into Hades is presupposed by the fact of the resurrection. The resurrection of Jesus on the third day was a resurrection "from the dead."⁴ This cardinal miracle necessarily implies that for at least thirty-six hours intervening between the moment when He expired on the cross and His reappearance among His disciples His abode was in the realm of the dead. These two things, being among the dead and rising from the dead, are correlative. If He was not in the realm of the dead, He did not go forth from that realm; if He did not go forth from the realm of the dead, then there was no resurrection; 'and if Christ hath not been raised, your faith is vain; ye are yet in your sins.'⁵

Would it be possible for Paul to teach that 'death no more hath dominion over Him,' unless Paul believed that

unto my Father and your Father, and my God and your God." John xx. 17.

¹ Matt. xvi. 21; Mk. viii. 31 and ix. 31.

² Rev. i. 18. Bengel remarks: "He might have said, ἀπέθανον, *I died*, but with singular elegance it is ἐγενόμην νεκρός, *I became dead*, to denote the difference of times, and of the events in them."

³ Rom. vi. 9, 10. ⁴ 1 Cor. xv. 12, 20; Col. i. 18; et al. ⁵ 1 Cor. xv. 17.

Jesus, having really died, had been in reality under the dominion of death?¹

These two mysteries, the *descensus* and the resurrection, being correlative, we cannot rationally believe the one without believing the other; nor can we deny either without by implication denying the other. So closely are the burial and the *descensus* connected with the cross on the one side, and with the victory "of death and of Hades" on the other, that a denial of our Lord's *descensus* not only annihilates the reality of the resurrection, but no less also resolves the offering of Himself on the cross into a phantasm.

3. This method of argument is sustained by the Heidelberg Catechism; not indeed by its exposition, in the 44th Question, of this article of the Christian Creed, which teaches that the descent into Hades is "His inexpressible anguish, pains, and terrors which He suffered in His soul on the cross and before;" but the Catechism does not profess to teach the complete doctrine of the Reformed Church on the *descensus*.

Ebrard maintains that in this Answer "the Reformed theologians taught nothing that is false; but they taught, 1, something true under a false head, and 2, something that is true they omitted."² The more complete doctrine as affirmed by Reformed theologians supplements the deficiencies of Calvin. Sudhoff remarks that it is wholly

¹ Says Olshausen: "The οὐκ ἔτι κυριεύει, *hath dominion no longer*, intimates that death certainly had dominion over Christ, in that He really died, but not by the necessity of nature, but by freely giving up Himself in love [John x. 18; Phil. ii. 7]. Yet even in death life could not be holden of death. * * Our Lord appeared among the dead as already conqueror over death."—Kendrick's Olshausen, III., p. 597.

² Christian Dogmatics, by Ebrard, II., § 419, p. 238.

an error to restrict the doctrine of the Reformed Church on the *descensus* solely and exclusively to the 44th Question of the Heidelberg Catechism.¹ Peter Martyr says:

"Eundem subiit statum (anima Christi) quem reliquae animae a corpore sejunctae experiuntur quae aut in sanctorum societatem coöptantur, aut cum damnatorum spiritibus in exitium detruduntur."²

In his compendium of the Christian religion Bullinger expresses himself to the same effect:

"Confitemur Christum descendisse ad inferos, non solum quia vere mortuus est et ejus anima a corpore separata recepta in sinum Abrahae h. e. in consortium omnium sanctorum patrum qui jam e vivis excesserant, sed ideo etiam, quod ipsius mors ac passio satis efficax est ad redemptionem omnium sanctorum patrum."³

With this teaching the Larger Catechism is plainly in sympathy. In answer to Q. 50 it says:

"Christ's humiliation after His death consisted in his being buried, and continuing in the state of the dead, and under the power of death till the third day, which hath been otherwise expressed in these words, He descended into hell.

In support of this more complete conception respecting the *descensus* we may refer to the Heidelberg Catechism itself. It in effect surrenders the exposition given in the 44th Answer by its teaching respecting the death, the resurrection and the ascension of our Lord.

As taught by the Catechism and by all the confessions of the Reformed Church these mysteries: His death, His resurrection, His ascension, are not vain appearances, but each is a reality. The Heidelberg Catechism has no less

¹ See his Theological Handbook on the Catechism, p. 234. Cf. Schweitzer's Dogmatics, II., p. 350, a quote from Aretius.

² 1500-1562. Quoted by Sudhoff, p. 235.

³ Book VI., ch. VI., quoted by Sudhoff on the Catechism, page 235.

than seven Questions on these mysteries: the passion, the condemnation by Pontius Pilate, the actual crucifixion, the necessity of His death, the difference between His death and the death of His members, and on the benefit we receive from the sacrifice and death of Christ on the cross. It teaches in most explicit terms that He bore in body and soul the wrath of God against sin; that He being innocent was condemned by the temporal judge; that He took on Himself the curse which lay upon us; that satisfaction for our sins could be made no otherwise than by His death; and that *He was really dead.*¹ Certainly there is no shadow of ground for alleging that the Heidelberg Catechism fails to teach either that He was really "killed" or that "He was really dead."

On the other hand the Catechism teaches just as explicitly that He rose from the dead, and that He ascended into heaven. Though very brief the definition of the resurrection embodies, under its negative aspect, the marrow of the truth of this mystery. It says: "By His resurrection He has overcome death." His final victory over death He did not achieve by dying on the cross but by His resurrection. Being really dead, He overcame death by becoming "the first-born from the dead."² The coming forth from the dead on the third day was the completed victory over the realm of the dead.

The ascension follows upon His resurrection, and is equally real. Christ, in sight of His disciples, we are taught, was taken up from the earth into heaven; and in our behalf there continues until He shall come again to judge the living and the dead. * * Christ ascended into heaven for this end, that He might there appear as

¹ Qs. 37, 38, 39, 40, 41, 42, 43, 45.

² Col. i. 18.

Head of His Church, by whom the Father governs all things.¹

Christ did not ascend to heaven from the cross; but from the cross He was taken down and buried, because He was really dead. Nor did He ascend into heaven on the morning of the resurrection. On that morning Jesus saith to Mary: "Touch me not; for I am not yet ascended unto the Father."² It was not until many days later, after He had certified the reality of His resurrection to His disciples, that He ascended. On Mount Olivet 'Christ, in sight of His disciples, was taken up from the earth into heaven.'³ The ascension, according to the Catechism, was an historical fact as real as His resurrection.

All the confessions of the Reformed branch of the Reformation affirm the reality of the resurrection and the reality of the ascension, as definitely as the Heidelberg Catechism. Such teaching respecting the truth of Christ's death and the truth of His resurrection necessarily implies the correlative truth that during the intermediate period He was dead, not non-existent, but 'really dead.'

¹ Heid. Cat. 46, 50.

² John xx. 17.

³ Lk. xxiv. 51; Acts i. 9.

§ 264.

Here the argument might rest. If the idea of death implies that Christ was really dead, and if the idea of a real resurrection postulates the fact that He was in the realm of the dead, then we cannot have more conclusive evidence of the truth of this article of the Christian Creed. The burial includes His descent into Hades.

Yet the teaching of the New Testament on this article is so explicit and so full that it brings more definitely to light the truth of the inference from the facts of His death and His resurrection.

Let us turn to the words of our Lord and of His apostles.

1. Consider one of the utterances of our Lord. On one occasion the scribes and Pharisees said to Him : Master, we would see a sign from thee. They desired some external phenomenon, such as Moses had given to their fathers; but He replied that an evil and adulterous generation shall have no sign given unto it but the sign of Jonah the prophet ; "for as Jonah was three days and three nights in the belly of the whale, so shall the Son of Man be three days and three nights in the heart of the earth."¹ The sign that would be given the Scribes and Pharisees would be His crucifixion, burial and descent into Hades. If we bear in mind the ideas concerning astronomy and geography then universally prevalent, we shall have no difficulty in understanding the force of this analogy. The formula, *heart of the earth*, certainly cannot mean the natural life of Jesus before His crucifixion ; nor can 'heart of the earth' possibly mean heaven. The image of Jonah in the belly of the whale sets definitely before us the pros-

¹ Matt. xii. 40.

pective analogous condition of Jesus. He should be killed, and go down into the realm of the dead. 'Heart of the earth' denotes the nether-world, the world beneath, the indescribable abode of the departed, in contrast with the visible earth above, and in contrast with the realm of glory beyond the heavens. So Tertullian, Irenaeus, Theophylact, Bellarmin, Olshausen, Kœnig, Schaff, Riddle and many others interpret. "The heart of the earth," Meyer says, "can designate only the depths in the interior of the earth." As the sea received Jonah so will Hades open its mouth to receive the Son of Man, and for 'three days and three nights' hold him in its depths.

2. We have a forcible testimony to the *descensus* in the first proclamation of the Gospel by the apostle Peter on the day of Pentecost.

Reasoning in support of the resurrection of Jesus of Nazareth, who by the hand of lawless men had been crucified and slain, he declares that God had raised Him up, "having loosed the pangs of death; because it was not possible that He should be holden of it." As a child when the full time for its birth has come cannot remain in the womb of its mother, so Jesus could not be held in the heart of the earth. The language is determined by the analogy of natural birth.

Then proceeding to argue from the Old Testament in support of the resurrection of Jesus, the lineal descendant of David, Peter quotes Psalm xvi. 8-11. David says:

Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall tabernacle in hope:
Because thou wilt not leave my soul in Hades,
Neither wilt thou give thy holy one to see corruption.
Thou madest known unto me the ways of life.

The words of the Psalmist, Peter maintains, were not fulfilled in the patriarch David ; for David 'died and was buried, and his tomb is with us unto this day.' This prophecy was fulfilled in Jesus of Nazareth. David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins one should sit upon his throne ; he foreseeing this spake of the resurrection of the Christ, that neither was He left in Hades, nor did His flesh see corruption.¹ Distinguishing between 'the Christ' Himself and 'His flesh,' Peter declares that the Christ was not left in Hades, the abyss of the under-world, and that His flesh did not fall a prey to corruption. 'This Jesus did God raise up, whereof we are all witnesses.' Agreeably to the first proclamation of the Gospel by this chosen apostle after he had been 'baptized with the Holy Ghost,' the resurrection consists in this, that Jesus came forth victorious over death from the depth of Hades in an incorruptible body.

The entire argument of the apostle concerning the resurrection of the Christ hinges on the fact that He had really died, and had really been under the 'dominion' of death in the under world.

3. If we accept the unequivocal teaching of Peter in his first sermon, we shall have but little difficulty in recog-

¹ Acts ii. 22-32. In verse 31 the Received Text is at fault: "he seeing this before spake of the resurrection of Christ, that His soul was not left in Hades." According to Westcott and Hort who represent the best results of textual criticism, the words *ἡ ψυχὴ αὐτοῦ* are not genuine. The correct text is *ὅτι οὐτε ἐγκατελείφθη εἰς ᾧδην*. Therefore we read in the Revised Version "that neither was He [Christ] left in Hades, nor did His flesh see corruption." This passage furnishes direct support to the fact that Christ in the unity of His divine-human constitution descended into the realm of the dead.

nizing the same truth presented under a different aspect in his first Epistle. There he sets forth the fact of the *descensus* in its historical relations. Here we have the same fact under its doctrinal aspect and in its doctrinal bearings.

"Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God; being put to death in the flesh, but quickened in the Spirit; in which also He went and preached to the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water."¹

The word prison, *ἐν φυλακῇ*, is the equivalent of Hades, *ᾗδης*; the latter denoting the nether world as *unseen*, the former as a *confinement* within strong walls, as of a castle from which there is no escape. Other equivalents are *abyss*, *εἰς τὴν ἀβύσσον*, in Rom. x. 7; and things *under the earth*, or things of *the world below*, *καταχθονίων*, Phil. ii. 11. 'Abyss' presents Hades under the aspect of an unknown and unknowable depth; 'the world below' as the abode of the dead below the surface of the earth.

If we do not allow dogmatic prepossessions to prejudice interpretation, if we study this passage in connection with the historical order of events as recorded in the Gospels and as made the basis of evangelical argument by Peter in his sermon on the day of Pentecost, the meaning of the words of the apostle in his epistle becomes evident. He teaches that Christ, though put to death, was alive in the Spirit. Being alive in the Spirit, He went into the world below. 'Spirit' does not mean the soul as contradistinguished from the body; nor does 'flesh' mean the body as contradistinguished from the soul. 'Flesh,' as in 2 Cor. v. 16, Gal. iv. 29, also in other places, denotes the natural

¹ 1 Peter iii. 18-20.

constitution of the Adamic race represented by Christ, in virtue of which relation to fallen humanity He offered Himself. 'Spirit' denotes the new order of human life of which He, the Second Man, was the beginning. Christ was both in one mystery. By virtue of His identity with the Adamic race He suffered for sins once, the righteous for the unrighteous. By virtue of the new creation of which He was the principle, He triumphed in defeat, He lived the new life when expiring on the cross.

"Christ having life in Himself, and being Himself the Life, neither ceased, nor began again, to live in spirit: but as soon as He had been released by death from His fleshly weakness, *immediately* (as distinguished divines acknowledge) the energy of His imperishable life began to exert itself in new and unembarrassed ways."¹

Descending in living Spirit He announces Himself to the spirits which were disobedient in the days of Noah. "Christ dealt with the living, in the flesh; with spirits, in spirit. He Himself has power with the living and the dead. There are wonders in that invisible world."

In full harmony with this teaching the apostle adds that those who have wrought the desire of the Gentiles and walked in abominable idolatries "shall give account to Him that is ready to judge the quick and the dead. For unto this end was the Gospel preached even to the dead, καὶ νεκροῖς, that they might be judged according to men in the flesh, but live according to God in the spirit."² Inasmuch as both the living and the dead shall give account to God, the glad tidings were preached to the dead as well as to the living, to the end that the dead no less than the living might be judged by the same Gospel.³

¹ Bengel on 1 Pet. iii. 18.

² 1 Peter iv. 5, 6.

³ Paul's language involves the same truth when, speaking of the final

4. There are passages in the Epistles of St. Paul which directly or indirectly teach the same truth; such as Rom. x. 7; Phil. ii. 10; Col. i. 18; 1 Cor. xv. 12-18; Eph. iv. 9, 10. Of these we select but one, Eph. iv. 9, 10.

"Now this, He ascended, what is it but that He also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that He might fill all things."

The expression, 'into the lower parts of the earth,' εἰς τὰ κατώτερα μέρη τῆς γῆς, is the equivalent of the 'heart of the earth' in Matt. xii. 40, ἐν τῇ καρδίᾳ τῆς γῆς. If we recollect the astronomical conception of the apostle, the propriety of the imagery by which he represents the victory and the gifts of the Mediator may at once be seen. The triumph and glory of His ascension is taught in contrast with the extreme limit of His condescension. The formula, 'lower parts of the earth,' and the formula, 'far above all the heavens,' are directly antithetic, the full force of each depending on the significance of the other. If 'far above all heavens' denotes the height of glory in the world above, then 'lower parts of the earth' denotes the profoundest depths of humiliation in the world below. Says Delitzsch in his *Biblical Psychology*:

"The descent εἰς τὰ κατώτερα μέρη τῆς γῆς, i. e. into Hades, which with the burial is comprised in the sojourn ἐν τῇ καρδίᾳ τῆς γῆς (Matt. xii. 40), is the extreme lowest point contrasted with the ascension above all the heavens (Eph. iv. 9); for heaven and Hades (Matt. xi. 23), or heaven and the under world (Phil. ii. 10; Apoc. v. 3), or heaven and the abyss (Rom. x. 6), or heaven and the prison (1 Pet. iii. 19, 22), are opposite poles."¹

issues of the moral conduct of Jews and Gentiles, some of whom 'by patience in well-doing seek for glory,' whilst others 'obey unrighteousness,' He says: "In the day when God shall judge the secrets of men according to my gospel, by Jesus Christ."—Rom. ii. 16.

¹ Second English Edition, p. 482.

Otherwise there is no propriety in the imagery. If the words, *lower parts of the earth*, be taken in their superficial and literal sense, as meaning only the tomb in which the lifeless remains of Jesus were laid, and remained from Friday evening until Sunday morning, then the antithesis disappears, and the remarkable construction of the apostle's language loses its force. From the context it is obvious that the endeavor of Paul is to set forth, in strongest terms, the unspeakable contrast between the lowest state of our Lord's humiliation and the most exalted state of His glorification.

5. I shall note but one passage more, found in the Apocalypse:

"And when I saw Him, I fell at His feet as one dead. And He laid His right hand upon me, saying, Fear not; I am the first and the last, and the living one; and I became dead, and behold, I am alive for evermore, and I have the keys of death and of Hades."¹

These words of one 'like unto the Son of Man,' describing His humiliation and victory, are ruled by the image of a castle or city surrounded by impregnable walls, into which the entrance leads through massive gates. Jesus being really dead had to descend into the city of the dead; but the gates of Hades could not shut Him in, nor could the power of death hold Him captive. The gates that had been shut against all the dead He opened; He took captive the power of death which had held all others in captivity. Going forth in His might He is alive, alive unto the ages of the ages; not only alive, but He has the keys of death and of Hades; the gates have been unbarred; the death-power is broken down; and in the fulness of time the Church of the redeemed, awaiting in joyous hope

¹ Rev. i. 18; ii. 8; v. 3.

His second coming, will follow Him in the path of completed victory. According to His own words spoken when in the flesh: "The gates of Hades shall not prevail against" His Church; He leads forth His people through the opened gates of the intermediate world into the freedom and final glory of eternal life.

6. These studies in the New Testament show that the descent of Christ crucified into the abysmal abodes of the dead is definitely set forth, or logically implied, not in one passage of uncertain meaning, as has often been asserted, but in all the books from Matthew to Revelation. This mystery is more explicitly taught, and references to it are more frequent, than the primary fact that Jesus was conceived by the Holy Ghost and born of the Virgin Mary, in support of which we have but three or four categorical statements.¹

§ 265.

Into Hades the Christ descended to accomplish the same end for which He lived upon the earth. The work done among the living and the work done among the dead are different parts and different stages of the one mediatorship.

1. Jesus Christ crucified manifests and proclaims Himself among the dead the Messiah, the hope of Israel, the desire of the world, the One who brings to nought him that hath the power of death. He went and preached unto the spirits in prison, says St. Peter. What did He preach? There is but one answer to be given: the Truth. He proclaimed the same glad tidings "unto the spirits in prison" that He had proclaimed among the living. There

¹ Matt. i. 18, 19, 20; Luke i. 26-35; Gal. iv. 4; Heb. ii. 14-18.

is but one theme ; that theme is Himself, Himself as the way, the truth and the life. "The gospel," Peter declares, "was preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Of equivalent meaning are the words of Paul: "To this end Christ died, and revived, that he might be Lord of both the dead and the living."¹

Of the Gospel the Christ, the Word become flesh, is the beginning, the middle and the end. He, "quickened in the Spirit," confronted the expectant spirits of all who had "died in faith, not having received the promises, but having seen them and greeted them from afar," just as when in the flesh He confronted Simeon and Anna, and "all them that were looking for the redemption" upon the earth. His personal presence, as on earth so in Hades, was the manifestation of Himself, a mighty proclamation of glad tidings.

2. Made to be sin on our behalf, the Mediator descended into Hades under the operation of the law of sin. Having become a curse for us, He redeemed us by bearing it, and so bearing it that for Himself the curse was resolved into a new revelation of His glory, and for us resolved into blessing. Suffering and misery, death and Hades, all are forms and stages of that one abnormal order of the Adamic race which has supervened through the entrance of sin. A complete victorious Redeemer delivers the children who

¹ Rom. xiv. 9. Says Godet: "With the view of securing the possession of His own, whether as living or dead, Jesus began by resolving in His own person the contrast between life and death. He did so by dying and reviving. For what is one raised again except a *dead man living*? Thus it is that He reigns simultaneously over the two domains of being through which His own are called to pass, and that He can fulfil His promise to them, John x. 28: 'None shall pluck them out of my hand.'"

are "sharers in flesh and blood" with Him from the whole compass of its degrading power.

For the same reason that an effectual Redeemer suffers the persecution of the Jews and the temptation of the Devil on earth, and at length condemned by Pontius Pilate dies on the cross, He also bears that degree and form of humiliation which is the inheritance of the fallen Adamic race in the realm of departed spirits.

The humiliation of the Mediator was in one respect throughout penal, being borne by Him who was one with the race suffering the sentence of condemnation. In another respect His humiliation throughout was expiatory; for on every plane, at every point, He exhausted and resolved the judicial consequences of transgression. He exhausted and resolved guilt, because in bearing the judgment of God He ever asserted and developed the moral and religious life of the fallen race in absolute harmony with God's will. The process of expiation reaches its conclusion in death, in the realm as in the article of death; for the Lamb of God beareth the sin of the world, not in part, but in its entire compass. Hades is the penalty, the ultimate stage of the penalty of the transgression of the moral law. In bearing, exhausting and resolving the lowest stage of condemnation, Christ completes His own victory, and by His victory completes the redemption of His people from the law of sin.

3. When Jesus Christ descends into the realm of death under the law of sin, and fulfills His mission among the dead as He fulfilled His mission among the living, He changes the nature and character of this realm in its relation to Himself and for all who believe in Him. As He was on earth the life and the light of the living, so He is in

Hades the life and the light of the dead. The new human race of which He is the Head is not circumscribed by the limits of our earthly history; the new race embraces believers in the intermediate state as well as believers on earth.

As by His incarnation, by His deeds and His sufferings in the flesh, the new communion with Himself was initiated on earth, so by the completion of the same mediatorship in Hades, by the final victory over sin and Satan, did the same new communion with Himself begin to exist in the world to come. Spiritual darkness there had to recede before the streaming light of life as the powers of spiritual darkness receded here.

The condition of suspense and expectation among Old Testament saints waiting by faith for His advent there, as Simeon and many others were waiting here, was changed into a condition of Messianic joy. Old Testament hope became New Testament vision. The Paradise of patriarchs and prophets, and of all who had lived and died looking forward to the coming of the Messiah, was irradiated by His personal presence; this presence transforms the old Paradise into the new Paradise. The words of Jesus addressed to the thief on the cross: "Verily I say unto thee, To-day shalt thou be with me in Paradise," imply and teach that the abode of the saints of the old covenant is by the atonement and victory of Christ changed from hope into the blessed fruition of the new covenant.¹ Hades

¹ The change in the status of believers in Paradise answers to the change in the status of believers in the Church on earth. Cf. Heb. x. 1-18. The "sacrifices and offerings" of the Mosaic economy, that which was but "a shadow of the good things to come," made way for "the very image of the things," for the one offering by which Christ "hath per-

became a world of light and felicity, which is to be superseded only by that glory to be revealed, to them and to us, at His second coming.

4. Jesus Christ in Hades meets the final crisis of His mediatorial work. On earth the temptation in the wilderness was followed by the persecutions and conflicts of His ministry ; His triumphal entry into Jerusalem by His terrible agony in Gethsemane ; His agony by the betrayal of Judas, by the condemnation of the Sanhedrin and of the Roman governor ; and the condemnation was followed by His passion and death on the cross. In every crisis He achieved a victory, but the victory did not and could not become manifest ; for the law of redemption from sin was in no epoch fulfilled ; each successive victory became a qualification for a new crisis in the progress of humiliation.

In Hades Christ reaches the lowest stage of His mediatorship. Beyond that realm sin had not borne our fallen race. Here the last issue under the law of condemnation confronts the Mediator. Hence the victory achieved by Him over sin and the kingdom of darkness is not hidden under the humiliation of any lower stage of condescension, but it asserts itself in the character of victory. The reality of every antecedent achievement hitherto obscured and the virtue of all His expiatory sufferings are revealed in the glory of completed triumph. The lowest plane of the humiliation of the Mediator becomes the first stage in the process of exaltation. In the realm of the dead He leads captivity captive.

fects forever them that are sanctified." By virtue of the same law of grace we may say of believers in Paradise, that "He taketh away the first that He may establish the second."

§ 266.

The Scriptural conception of the descent of Jesus Christ into Hades supersedes and sets aside the Roman doctrine of purgatory.

Calvin affirmed the reality of the death of Christ and the reality of His resurrection on the third day, thus assuming an intermediate state in the history of the mediatorship; but he attempted to explain away the *descensus ad inferos* by a novel interpretation of the word 'hell.' On the cross, he declares, Christ "suffered in His soul the dreadful torments of a person condemned and irretrievably lost."¹ The chief reason for this logical inconsistency was, as there is reason to believe, the difficulty of affirming the *descensus* without giving support indirectly to the error of purgatory. In truth however it is not the fact of the *descensus*, as represented by the New Testament, but the denial of the fact, that indirectly lends support to the Roman error.

No one who confesses the Christian creed *ex animo* can refuse to hold that there is for believers a state and a period of existence intervening between natural death and the second advent. If the mediatorship of Christ embraces in a real way the course of human life on earth; if He was born under the law because we are born under the law; if He suffered because we are subject to suffering; if He bore the curse because the curse rests upon us; if He offered Himself a sacrifice on the cross because we are under sentence of death;—there is a necessity also for a redemption that in the same real way covers our existence in the in-

¹ Calvin's Institutes, II., xvi. 10.

intermediate state. Had the vicarious humiliation of the Redeemer ended with the moment when He expired on the cross, believers would enter the intermediate state without that strength and comfort which is derived from the vicarious experience of the victorious Forerunner. Whatever, on this assumption, may be said of the imputation of the atonement to us after death by the sovereign will and infinite favor of God, it remains true nevertheless that, though we have a vicarious Redeemer for our history on earth, we have no vicarious Redeemer under the same real character for our existence in Hades. At death we should have to enter a realm into which He has not entered, a realm from which He was excluded, or from which He held Himself aloof. Strictly speaking, it would then not be true to say that our great High Priest "hath been in all points tempted like as we are." Whatever may be its conditions or its demands, whatever may be our history or its suspense before the final judgment, we should not have the support and joy of a Mediator who in all these experiences has gone before us, subduing all adverse powers, resolving fear into hope, doubt into assurance, suspense into confidence and peace. Such an anticipation of Hades into which the Mediator has not entered, which by His presence He has not transformed into the Christian Paradise, would afford support to the notion that, since at the instant of death no believer is perfectly holy, he will hereafter have to undergo a process of further deliverance from moral evil, and endure the judicial pains which such a process of deliverance may include.

If, however, as the New Testament abundantly teaches, the vicarious humiliation of Christ did not come to an end

when He expired on the cross ; if from the cross He passed into the realm of the dead, enduring whatever humiliation the entrance into that realm involves ; if His mediatorship was as real and triumphant there as it was real on earth ;—then there is no room for a purgatory. The necessity or occasion for it does not exist. The vicarious sacrifice is commensurate with the entire history of the believer in this world, commensurate with his entire history in the world to come. He has a vicarious Redeemer, a vicarious atonement, a vicarious Conqueror, who has gone before him covering all periods of his existence. No unknown penalty is impending ; no experiences of evil but such as the Redeemer has had, none but such as He has resolved into experiences of good. In the hour of death the believer can commend himself to the vicarious Forerunner with the same assurance of hope with which he made his confession of faith in the Church on earth.

CHAPTER XI.

HIS RESURRECTION.

§ 267.

Belief in an atoning sacrifice which in truth has redeeming virtue anticipates the glorious fact of the resurrection.

If Jesus Christ had had no power to take the life which He so freely laid down; if in consenting to be crucified the bondage of death had proved itself mightier than His will, the sacrifice which He offered would have been but a passing tragedy like the execution of Socrates, a mark of God's displeasure, but not the manifestation of an effectual redemption provided by divine love, an example of the impotence and insufficiency of a great teacher, but not a real expiation of human guilt.

1. Sin developed into fruit is death ; not extinction, but an epoch of organic exit under condemnation. The realm of death holds absolute sway over all its subjects, a dark, ruthless dominion that mocks all nobler aspirations and turns man's life into a lie. Into this dark realm, hitherto unbroken, Jesus entered through the gateway of the cross. He entered, not in thought, but really. The crucifixion was not an empty vision, His death being neither a swoon nor a sham. As were His birth and history in the flesh, so were His death and burial, historical facts. So every branch of the Christian Church has as with one voice confessed in all ages : Suffered under Pontius Pilate, was crucified, dead, and buried.

2. Death and burial are the predicates of Jesus of Naza-

reth, of the person who lived and taught in Galilee and Judea ; not the predicates of His humanity only, much less of His body only. He who was the Son of God and the Son of Man in one personality, He died under sentence of condemnation, He was buried, He descended into the lower parts of the earth. The crucifixion of a righteous man upheld by divine strength would be a human sacrifice, a martyr death, but not a divine-human atonement. The burial of the lifeless remains of a man and the descent of his departed spirit into the all-embracing realm of the dead, would have been the actual subjection of Jesus to the dominion of death ; but no more than this. Such a death could issue in no resurrection, no genuine victory over Hades, no realization of triumphant life.

Given the veritable crucifixion, death and burial of the incarnate Son ; given a veritable humiliation under the law of sin, the subjection of the Christ in the totality of His divine-human constitution to this law ;—given these mysteries, and we have the basis and possibility of a redemption that becomes complete in a veritable resurrection and glorification of the divine-human Mediator. "Death and resurrection," says Dr. Milligan, "are complementary parts of one whole, each impossible without the other."

3. That the crucified Christ rose from the dead on the third day and showed Himself alive unto the apostles after His passion by many proofs, is the fundamental article of the apostolic Creed and the central theme of the original proclamation of the Gospel.

The fact of His resurrection from the dead was definitely foretold by our Lord Himself. Matt. xvi. 21; Mk. ix. 31; Lk. xiii. 32; xviii. 32, 33; John xi. 25. The historical

transaction is also variously recorded with many particulars by all the evangelists. Matt. xxviii. 1-10; Mk. xvi. 1-8; Lk. xxiv. 1-12; John xx. 1-18; Acts i. 2, 3; 1 Cor. xv. 3, 4. The variations as to incidental particulars of the record reveal the relative independence of the writers, and bear witness to the common faith of the apostolic Church respecting the reality of the resurrection.

Whether the variations in the records are historically reconcilable is a legitimate question for biblical criticism and for exegesis; but as regards the foundation of Christian belief and the doctrine concerning the resurrection, the external differences of statement are unimportant. Indeed, to an enlightened Christian faith these variations represent more satisfactorily and more convincingly the unique character of the fact. An event so novel, so contrary to experience and to common belief, so contrary to the expectations of the disciples; an event so wholly transcending the universal order of human history as well as all modes of human thought, could not be apprehended by different persons, possessing different capacities and occupying different positions, after a manner externally uniform; nor could the event be described as to all particulars with such self-consistency as would make the account accessible to ordinary understanding. A natural transaction, such as the battle of Gettysburg or the inauguration of a President, may be sketched like a picture, self-consistent in all its parts; though even in such cases it is sometimes very difficult to reconcile all testimonies; but a supernatural mystery like the resurrection of Jesus from the dead, so startling to His enemies, so transporting to His disciples, yet so real, must baffle the attempt to draw a fourfold, or even a twofold, picture externally harmonious as to all incidental circumstances.

Did the Gospels betray an effort of the writers to make different accounts of it correspond to one another in all the details, the fourfold testimony would be by so much less forcible and less trustworthy. The absence of all traces of collusion indicates the naturalness of the manner in which the belief and knowledge of the resurrection lived in the apostolic Church.

§ 268.

The resurrection of Jesus Christ is an historical event. As such it is recorded by the four evangelists. Whilst only Matthew and Luke have an account of His birth of the Virgin, no one fails to give prominence to the crucifixion and resurrection; and every book of the New Testament bears testimony directly or by implication to the reality and significance of these mysteries.

But belief in the resurrection of Christ turns chiefly on its self-evidencing and self-verifying virtue, a proposition the truth of which will appear from a study of the origin and perpetuity of the Church.

1. The historical evidence of the resurrection may not be lightly estimated. The testimony of the apostles and of all the first disciples has great value; yet historical evidence respecting the external phenomena of the astounding event is by itself insufficient.

Not being a natural event, the resurrection of Christ, as to its Messianic significance, is not accessible to natural perception; nor is its significance demonstrable to the natural understanding; nor can its meaning be developed merely by logical reasoning from the data recorded by the evangelists. An argument proceeding on the assumption that the records are genuine may from these testimonies demonstrate the external historical fact that

Jesus was crucified, was really dead, and was buried on Friday before sunset; also that on the morning of the third day His tomb was found to be empty, and that He showed Himself alive to His disciples at different times and in different places, conversing with them, associating with them, a living man among living men, in extraordinary forms. But an attempt to grasp the interior truth of the mystery from these outward phenomena will fail.¹ It will fail whether regarded as successful or unsuccessful. If held to be successful the attempt fails, because it lays hold only of the external phenomena, thus ignoring the interior virtue of the resurrection from which the extraordinary character of the phenomena is derived. This fundamental article of the Christian Creed is divested of its transcendent quality, being reduced to the level of an extraordinary earthly event, accessible to the bodily senses and to logical reflection. An extraordinary earthly phenomenon addressing our natural faculties, like the resuscitation of a man supposed to be dead, is not the resurrection of Jesus Christ; and all argument proceeding on the silent hypothesis that this supernatural event may by natural methods be demonstrated to the satisfaction of honest inquiry, instead of showing the event to be a cardinal

¹The words of Martensen may be appropriately quoted: "We challenge any impartial critic, assuming for the sake of argument that the resurrection did take place, to ask himself whether it was not to be expected that the great and unequalled impression which that event must have made upon the first witnesses of it, would not naturally have incapacitated them from treating all the minute circumstances connected with it microscopically, and would not involve a want of exact harmony in their accounts of it? while the main assertion of the fact of the manifestation of the risen Saviour must have been the same on the part of them all?"—Martensen's *Dogmatics*, p. 321.

mystery of His mediatorship, serves rather to obscure the truth and undermine the foundations of Christian belief.

2. More satisfying evidence is derived from a consideration of the nature and relations of the resurrection.

The condemnation of Jesus first by the Jewish Sanhedrin, then by the Roman governor, and His subsequent execution as a malefactor, blasted the hopes of all His disciples, filling them with despair. The Shepherd was smitten, and the flock was dispersed. So Jesus had foretold, "Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone." The bond of fellowship, as Godet remarks, "will be broken, at least externally. But the spiritual bond will remain forever." This prediction was fulfilled. The betrayal of Judas was followed by the denial of Peter and the dissolution of the nascent community of disciples. Dissolution was the natural consequence of the condemnation, the crucifixion and (as they thought) the utter extermination of their Master.

Death in its effect on all temporal organizations is not a unifying but a dissolving power. As it terminates the earthly existence of the individual, resolving the organic union of manifold parts into separate elements, so it terminates the organized community and dissolves the social and civil relations that center in the subject of death. When parents are consigned to the grave the family is broken up. When Alexander died his empire was divided. The death of Charlemagne induced a similar dissolution. The little band that Jesus had organized centered in His living personality. When He failed, when He was conquered, when His life was taken by His foes, seemingly more powerful than Himself, then the

bond of union and communion between Jesus and His disciples was broken, and broken hopelessly. Death cannot inspire confidence; death relaxes, enervates, prostrates the earthly connections of whatever object it touches.

This was the natural effect of the crucifixion. The effect continued from hour to hour, and it would have been perpetual throughout all subsequent time, had the crucifixion and burial been the end of the history of the despised Nazarene. The Christian Church clothed with authority from the mediatorial throne and possessing heavenly resources adequate to the spiritual conquest of all nations could never have had an existence, despite all the noble words of the crucified Teacher.

3. Nor could the simple announcement of the resurrection in words of "certain women of our company," who had been early at the tomb on the third day but had not found His body, revive the confidence of the disciples. The report circulated by the women 'amazed' them; it sounded like the recital of a dream, serving at most only to awaken the memory of the prediction which Jesus had uttered when He was alive, and to excite a faint hope that the report of the women might be true. That report, however, was no more than this: that His body was not found, and that the women had "seen a vision of angels, which said that He was alive."

What this report meant, or what influence, if true, it would have upon their future life, or on the religion of the Jews, or on Jewish polity, or on the condition of the Gentile world, the disciples did not perceive, much less did they understand. If the astounding report of the women had been the end of the matter, if Jesus had not by His extraordinary presence authenticated Himself to be the

first-born from the dead, His resurrection would have proved itself to be an empty vision, or at most would have become only an impotent belief founded on rumor.

4. It was the self-verification of the risen, living Jesus Christ Himself, confronting the senses, confronting the spirit of the despairing disciples, and communicating by His word and Spirit to the center of their personal being the mysterious energy of His new, His victorious life, that dissipated the gloom of despair, revived confidence in Himself, and quickened the new faith in His triumph over death.

The old life 'in the flesh' and the old fellowship between Jesus and His disciples were now transcended and superseded, whilst the resurrection life and the uplifting force of a new fellowship springing from the resurrection life asserted itself in the hearts of the scattered members of the flock. The disintegrating influence of His crucifixion was checked; not checked by a denial of the reality of His death and burial, nor by the resumption of previously existing earthly and Jewish relations; but disintegration was checked inasmuch as the risen Jesus, though the same person, was now a different Man, who became the dynamic center of another order of communion on a different and higher plane of spiritual existence. Manifesting the resurrection life under the transient form of His history 'in the flesh,' the risen Jesus by virtue of the victorious energy going forth from His personality apprehended the receptive hearts of His 'little flock,' and made each member a partaker, in principle, of the same victorious energy.

Reanimated by His wonderful presence, quickened into a degree of participation with Him in the mystery of His

resurrection, thus raised up with Jesus out of the preliminary Jewish fellowship and translated into the fellowship of a new, triumphant life, the disciples believed. They did not believe on Jesus of Nazareth only as the promised Messiah of the Jewish nation, nor in any doctrinal theory of the resurrection; but they believed on Jesus, the Christ, as the risen One, their Lord, who had overcome death and Hades.

5. The first belief of the disciples was only germinal. It could not be more; for the self-manifestation of Jesus as their risen Lord was, in its incipient stage, potential only rather than mature. The resurrection life of the God-man had not yet absolutely transcended the limitations of this mundane sphere. He moved on a plane intermediate between His unglorified and His glorified existence. The old order of human life was overcome by the energy of the new, death-conquering life; but there were ties that still bound Him for a time to a communion with His disciples conditioned on natural and earthly relations. He had to linger both for His own sake and on account of His disciples. He did not at once take possession fully of the glory of His Father in heaven.

Hence during the ensuing interval of forty days the participation of His disciples in the virtue of the resurrection could be only partial; and their faith in the risen One growing out of His new communion with them could be only the beginning of what it was afterwards to become, a living seed, not ripe fruit. Faith in His victory over death was on the human and earthly side the positive basis of a subsequent more glorious revelation to them of the risen Christ; as a consequence, the possibility also of another quickening into a more mature Christian faith.

6. The miracle of Pentecost was the full revelation in the bosom of the Christian community of the ascended, glorified Christ. By the advent of the Holy Spirit the resurrection became the new creative energy on earth. When the assembly of disciples was apprehended by the sin-destroying and death-conquering life of the risen Christ, and by its regenerative virtue was through the Spirit raised up into fellowship with Himself, then the mystery of the resurrection verified itself. Being made partakers of the life of the resurrection, they had the witness of the risen Christ in themselves. Whether or not they were able to form an adequate rational conception of the miracle, they rose to a direct perception and a clear consciousness of the unique reality, inasmuch as the risen Christ asserted His new creating and transforming energy in the center of their spiritual being, and by consequence in their personal experience. Possessing the intrinsic virtue of the resurrection and uplifted by its might they had a demonstration of its truth to their hearts and minds dynamically; and the apostolic Church attained to a thorough conviction of its reality, which no adverse argument, no scoffings, no persecutions, no pains of suffering, could ever overthrow.

§ 269.

This law of self-verification is the central and perpetual argument for the resurrection of Jesus Christ, an argument no less convincing and satisfying for the Church to-day than it was for the first disciples. The law consists in the virtue of the risen Christ Himself, informing the community of believers.

1. Working by the Holy Spirit dynamically in every living branch of the Christian communion and in every

living member, the risen Christ inspires the faith of His people in the reality of the historical fact from age to age, a faith which prevails by the force of an inner spiritual necessity.

Not only, however, does the risen Christ active from within necessitate faith in Himself as victorious over death; this law of the fellowship of the risen Christ with His members is also ever generating the organic unity and maintaining the real existence of the Church herself; so that notwithstanding her deficiencies and corruptions, her errors and divisions, the Church under all her misfortunes reveals the uninterrupted presence and ever-victorious power of a deathless life.

The most forcible argument for the reality of the resurrection of Jesus Christ, 'the Head of the body,' has accordingly always been the existence of the Church, the actual presence in the world of a new spiritual economy, an economy hostile and superior to the law of sin, therefore ever victorious over disintegration and dissolution. The pentecostal outpouring of the Holy Spirit and the organization of the apostolic Church would have been an impossibility, if the crucified Jesus had been 'holden' of death; so much more now, if Jesus were a dead man 'holden' among the dead, like Socrates and all other men who have been executed, the kingdom of Christ as at the present day existing on the earth would be unknown. Not only would belief in His resurrection be impossible, but the very community in which the resurrection of its founder from the dead is an article of belief would be impossible.

That a dead man, execrated by his nation, ignominiously executed for alleged crimes, forsaken by his family

and most intimate friends, thus demonstrating his pretentious claims to universal personal superiority to be false; that such a fanatic can be the foundation of an ever-living and ever-vigorous holy community which from age to age can meet unflinchingly all forms, all degrees of antagonism, triumphing over them, and subduing to its faith in its crucified founder every nation of the world; that a dead man whose crucifixion has proved his prophecies respecting his resurrection to be false, can be the principle, the life of such an indestructible community, mightier than all the kingdoms of the world—is of all absurdities the most monstrous.

2. The argument stands whether the fundamental significance of the resurrection in the economy of redemption is acknowledged by theological science or not. If for a time the Church in theory makes the crucifixion to be central, overlooking or ignoring the cardinal virtue of the resurrection, this defective conception of the mediatorship can be possible only on the ground of the resurrection miracle. The dynamic force of the risen Christ immanent by His Spirit creates and upholds the community that in doctrine fails to lay due stress on the fundamental fact of its existence. He upholds and nourishes the Church in spite of the partial misapprehension of her origin and nature.

That the Church may live and grow in spite of her inability consistently to apprehend the foundation of her existence, shows that her life and the principle of her life are richer than her knowledge, more profound than her dogmas.

3. In presenting the central argument for the historical fact of the resurrection, I have unavoidably been assum-

ing a positive conception of the nature of the mystery, the two aspects of the question being inseparably connected. The truth which has been given by implication, I proceed now to develop more directly and definitely.

§ 270.

The resurrection of Jesus Christ is an epoch of positive progress, progress in His mediatorial life and mediatorial work, a real *transition* from the existing natural world into the supernatural and divine realm, a transition by which the founder of the new kingdom is glorified and the process of the glorification of the kingdom is begun. Transition and glorification include a victory over death and the kingdom of darkness.

This general truth calls for development first under its negative aspects.

1. The resurrection is not the return of Jesus from the grave into the natural status and mode of ordinary human life. He does not come back to earth and resume the place and relations, whether physical or ethical or religious, which He occupied among the Jews and in the circle of His disciples before His crucifixion. A resumption of His former relations would not have been progress of the new creation, but a retrograde act; not victory over death, but continued subjection to its law. Instead of overcoming the curse of the fall, Jesus would still have been in the state of subjection to its dominion, and in process of time natural death would have been inevitable.

Jesus was really dead. The death that He died was a death '*under the law*,' 'having become a curse for us.' But His death under sin was also a death *unto sin*. "For in that He died He died unto sin once." "The meaning seems to me to be," says Godet, "that He died to expiate

sin, and to destroy it. There was a moment in His existence in which He bore its penalty, and thereby established its defeat. It was a transient necessity which He consented to encounter ;'' but such a crisis cannot be renewed. By dying unto sin He broke its power over Him. As His death was not a swoon but real death, the dissolution of His subjection to the curse of sin was also real. 'Being raised from the dead He dieth no more ; death no more hath dominion over Him.'¹ His death unto sin having been real, Jesus by His vicarious death abolished once and forever His antecedent natural status in the flesh and the unglorified form of His human life. But the abolition of the antecedent natural status does not imply that He did not rise in a real human body.

From this negative view two inferences are to be drawn:

1. The restoration of Lazarus to life is not an adequate type of the resurrection of Christ, but only a faint foreshadowing of it. Lazarus returned to our existing natural condition. In process of time he died a natural death, being subject to the penalty of the fall.
2. After the resurrection of Christ the ordinary human conditions of association with Him were no longer adequate. The Scribes and Pharisees did not see Him. The resurrection-form of His presence on earth was not accessible to the bodily eye. That is to say, none but disciples, persons spiritually qualified, were capable of seeing the risen Christ ; and even they could see Him and hold converse with Him only when and where He manifested Himself to them, the manifestation being made under a form suitable to the conditions of their unglorified life on earth.

¹ Rom. vi. 8-11.

2. The resurrection was not a transfer of the natural body, of 'flesh and blood' and of natural human relations into the transcendent realm. Jesus risen, Jesus reigning in heaven, does not possess a material organization identical with that with which He was clothed on earth. Says St. Paul: "Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know Him so no more."¹ The old things are passed away. "Old principles of judgment," says Dr. Brown, "are at an end." Such a transfer of flesh and blood would be a violation of human nature, a limitation, not the perfection, of personal freedom. Much more is to be affirmed than an external translation from a lower to a higher sphere. The earthly organization with which He was born was in one respect superseded and surmounted in the article of death. The same personality as to nature and constitution that died, rose again from the dead; but in developing His identity He underwent a miraculous change. 'Put to death in the flesh,' He was 'quickened in Spirit.'

From this negative conception two things follow: 1. The natural and spiritual conditions on which depended the communion of His disciples with Him whilst living in the flesh now no longer avail. When Jesus drew near to two of His disciples going to a village named Emmaus, 'their eyes were holden that they should not know Him.' A thorough-going spiritual change of the disciples, a new creation, became requisite, corresponding to the spiritual

¹ 2 Cor. v. 16. Meyer's interpretation of the passage is: "Wenn auch der Fall statt gefunden hat, dass wir nach Fleische ~~norm~~ Christum erkannt haben, so findet aber jetzt dieses Erkennen desselben nicht mehr bei uns statt."

transition which Jesus experienced when He rose from the dead. Says Paul: "Wherefore if any man is in Christ, there is a new creation: the old things have passed away; behold, they are become new."¹ Again He says: "If then ye were raised together with Christ, seek the things that are above, where Christ is."² 2. Christ living and suffering in the flesh is not, when taken by itself, an adequate criterion of judgment respecting His personality. A correct conception concerning Him as represented by His deeds and words on earth is indeed necessary and of first importance, but this conception is not the norm of judgment concerning His personality in the transcendent realm.

3. The resurrection of Christ from the dead is not a transition that may be predicated of any one member or element of His divine-human constitution. The mystery embraces the whole Christ. "He who rises from the dead," says Van Oosterzee, "is not the man Jesus merely, but the God-man, during and after the state of death inseparably one with the Father."³

The resurrection may not be predicated of His divinity, implying that as God, being mightier than death and Satan, He overcame death and Satan. Such a conception denies the reality of the resurrection, resolving it into an empty vision. Jesus rose from the dead in His humanity.

Nor may the resurrection be predicated of His humanity, if we imply that the manhood of Christ was raised up and enabled to triumph by the mighty power of God the Father, the divinity of Christ meanwhile being quiescent, or not a participant in the mystery of the transaction. Such an opinion is both Ebionitic and dualistic: Ebionitic it is, inasmuch as the resurrection, the corner-stone of

¹ 2 Cor. v. 17.

² Col. iii. 1.

³ Christian Dogmatics, II., p. 564.

Christianity, would be a victory achieved in the person of a man only, not of the God-man ; dualistic it is, for it severs the divine nature from the human nature in the consummating epoch of redemption. The assumption of manhood into God in the person of the Christ would on this supposition fail in the last stage of His vicarious humiliation.

Much less may we predicate the resurrection of any one part or member of His humanity, of His soul but not of His body, or of His body but not of His soul ; for soul and body are an organic unity, each being an essential member of manhood. In either case, whether the resurrection embraces the soul only, or the body only, the reality of the mystery is in effect denied, and as a logical consequence the reality of His death is also denied.

The article of the Christian Creed concerning the death of Jesus by crucifixion, as this death is everywhere set forth in the New Testament, involves His divine-human personality. The Mediator offered Himself on the cross ; a truth which means, to say the least, that the offering was made in the wholeness of His manhood. The Mediator as to body and soul subjected Himself to death on the cross, and 'descended into the lower parts of the earth.' The resurrection is the antithesis of His death. As the human soul of the Mediator did not rise from the dead, implying that the remains of His natural body saw corruption, so neither were the remains of His natural body revived and reconstructed, implying that His soul was not implicated in His crucifixion, and therefore that His soul superseded a resurrection. But as His death was a really human death, an epoch including body and soul, so was His resurrection in reality a human resurrection, a victory

over the realm of death in which His manhood in the integrity of its constitution participated.¹

§ 271.

The denial of defective views of the resurrection is a corollary from faith in its positive substance.

In rising from the dead the Christ fulfils the law of redemption. Leaving behind the status and mode of His mediatorship belonging to the existing order of the Adamic race on earth, He asserts the hidden force of His mediatorial work 'in the flesh,' of His bitter passion and death dynamically in the character of a new mystery, a mystery that translates Him from the unglorified into the glorified domain of His theanthropic history.

1. In His resurrection Jesus Christ transcends the fallen mundane order. The event we may call a transcendent act. The Christ does not return from the 'lower parts of the earth' into 'this world;' instead He rises from 'the abyss,' and goes beyond the confines of earth; though not

¹ The conception commonly prevalent among theologians from the ante-Nicene age onward to our own century has limited the resurrection to Christ's body. His body was resuscitated, quickened, changed on the third day. Cf. Dwight's *Theology*, II., p. 264, 274. This conception is connected with the idea that Christ died as to His humanity, not as to the unity of His constitution. If this interpretation be analyzed it will be found that not a few theological thinkers mean only that Jesus died as to His body, not as to His soul; the assumption being that the soul is immortal whilst the body is mortal. Yet theology, if logically consistent, must concede that the seat of sin is not in the body but in the soul, and in the ruling constituent of the soul, namely, in the will. Sin is the principle of death. Death begins where sin begins. It is the soul that dies under the law of sin. The body dies not of itself, but in consequence of its vital union with the soul. It is the personality of Jesus that revives and triumphs.

in the absolute sense during the 'forty days' as by His ascension; but in principle He absolves Himself from natural connection with the earthly mode of His existence. The evangelical records agree in showing that He does not reassert Himself amid the conditions of ordinary Adamic life. These Adamic conditions as affecting Himself He abolishes, and He abolishes them forever. From the mundane He passes into the supermundane domain, from the earthly into the heavenly, where He is accessible, not to the bodily senses, not to ordinary natural intelligence, but only to the eye of the faith of 'the spiritual man.'

The transcendent state of the Christ was begun in the mystery of the resurrection, but not completed. The resurrection anticipated His ascension, when God "made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come." The forty days preceding His ascension from Mount Olivet were an intermediate stage in the history of His glorification.

Two classes of phenomena appear, natural and supernatural, showing that He was living His resurrection life in a real human body, yet living in a real body that had undergone a marvellous change. Natural phenomena, such as the print of the nails in His hands, the wound in His side, and eating with the disciples, serve to demonstrate His personal identity. With these natural manifestations were connected supernatural phenomena, such as suddenly standing in the midst of the disciples, the doors being shut. Besides, there was something in the expression of His bodily presence which caused the

disciples to feel that He had become a different man. Martensen says:

"All the four gospel accounts of the resurrection seem to introduce two contrasted representations concerning the nature of the resurrection-body of the Lord. The risen One seems now to live a natural human life, in a body such as He had before His death. On the contrary, He seems to have a body of a spiritual transcendental kind, which is independent of the limitations of time and space. His body was in a state of transition and of change, upon the boundary of both worlds, and possessed the impress and character both of this world and of the next."

Our Lord Himself teaches this great difference when, as reported by Luke, He says: "These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled." In saying: 'while I was yet with you,' He plainly distinguishes between His presence with them in the natural body before His crucifixion and His presence when He 'stood in the midst of them' in His resurrection body; implying that whilst in reality the same Son of Man, in soul and in body, He had superseded the natural plane of Adamic life.

2. The resurrection of Jesus Christ was a cardinal event under a twofold view: cardinal in His mediatorial life; cardinal in His redemptive work.

Having assumed the substance of the Adamic race, and living the Adamic life in all its abnormal relations, the Christ stood and wrought in the bosom of the finite mundane economy, being limited and oppressed by its contra-ideal conditions. In the bosom of these abnormal relations and contra-ideal conditions He developed His personal life, His incarnate history, in order to advance the union of human nature with God in Himself, organ-

ically and ethically, from one stage to another, looking forward to the fruitage of final perfection.* This process had to reach a crisis, when either the ultimate purpose of the incarnation would prove a failure, or the entire constitution of the present world must be surmounted. To that crisis He came in the article of the resurrection. The false limitations of the present fallen order, both of nature and of mankind, were overcome when, rising above the space and time environment of nature and breaking through the bondage of moral and physical evil, He abolished death. Mankind in the person of the Second Man was translated into that new and ineffable order of fellowship with God for which Jesus was conceived and born, a fellowship moreover which is the goal of the creation of the 'first man' in the image of God.¹ The resurrection is the fruit of His conception by the Holy Ghost, inasmuch as it actualizes the idea and demonstrates the meaning of His entire personal history. In a real way it solves the problem of humanity.

The resurrection is a cardinal event also in the work of redemption. The new creation and the redemptive work are inseparably connected, being essential parts of the same mediatorship. Each involves the other. The Mediator redeems mankind from the curse of death in that He fulfils the law of His mediatorial life. Of the epoch of the resurrection we must affirm this twofold force. In rising from the dead the Mediator perfects His redemption; His redemption He perfects inasmuch as He passes from a lower to a higher plane of the new creation. By

¹"The great design of God in the work of the first creation was the second; He made the world, that out of it He might make this elect world that is called His Church."—Leighton's Works, p. 597.

this victorious transition He verifies the vicarious expiation of His passion, and demonstrates the otherwise unseen life-quickenning virtue of the cross.

3. That Jesus did endure manifold forms of bodily and mental suffering, that He was condemned to death by Jew and Gentile, and was executed by crucifixion, are facts of history, whether He arose from the dead or not. That His passion and His execution were the consequence of the judicial displeasure of God resting upon an apostate world, is a truth of revelation, a truth also of moral consciousness independently of the resurrection. The anguish of suffering and the pains of death are solemn facts that distinguish the Adamic race, facts that in some form are the inheritance of all men, whether good or bad.

But whether the suffering of the penalty of death was the extinction of the penalty ; whether the death of Jesus under judgment of condemnation was really a vicarious sacrifice of propitiation before God and an expiation of the guilt of the race ; whether having become a curse for us He brought the curse to nought ;—this solution of the judicial problem could neither be known, nor did the solution become a fact, anterior to the resurrection. If the crucified Mediator be not risen from the dead, all faith in an atonement by His crucifixion is vain. Not His death on the cross but His resurrection from the dead was the crisis in His work of redemption. That the Christ bore the curse and in bearing the curse destroyed it ; that He suffered the full penalty of sin and, dissolving it, turned condemnation into judicial peace ; that He wrought out a perfectly holy life whilst He died under the condemnation of law in the likeness of sinful flesh, dethroning sin in the flesh ; that through the eternal Spirit he offered Himself

without blemish, maintaining the integrity of the communion of love with God when He expired on the cross, thus resolving death under sin into the triumphal gateway of eternal life ;—these mysteries in the history of redemption become realities when the Christ on the third day rises from the dead, thereby asserting, realizing and displaying ‘the exceeding greatness of His power.’ The virtue of vicarious suffering hinges on the resurrection. So St. Paul teaches : “If Christ hath not been raised, then is our preaching vain, your faith also is vain.” Not only is faith in redemption vain, but believers like other men are under the condemnation of sin ; for he adds : “If Christ hath not been raised, your faith is vain ; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished.”¹ So essentially is the resurrection, the completing act of vicarious humiliation, connected with the death on the cross, that if we deny the resurrection, or (which is equivalent to a denial) if we ignore the complemental atoning virtue of the *risen* Christ, regarding His crucifixion by itself as the full and final atonement, we turn the New Testament idea of redemption from sin and death into unreality.

§ 272.

The entire discussion thus far has been proceeding on the assumption that the resurrection of Jesus Christ from the dead is the completion of a victory over sin and corruption, over death and Hades, over Satan and his kingdom.

The substance and form of complete victory it is important to treat somewhat more fully.

The incarnate Son from the inception of His history

¹ 1 Cor. xv. 14-18. Cf. John viii. 21.

lived a life of conflict with moral evil. At every epoch and on every stage of His development He was victorious. But from His birth to His burial His mediatorial life was shaped by the law of humiliation. Taking the form of a servant, He humbled Himself, becoming obedient even unto the death of the cross. The author and perfecter of faith endured the cross, despising shame. From step to step He descended until He touched the lowest depths of man's moral and judicial fall. Victorious at every step, resolving each crisis into a defeat of 'this world' and of Satan, He was by each achievement qualified to descend to another stage of humiliation, to perform a new act of self-sacrifice, and encounter a more deadly assault of the adversary, maintaining in the fulfilment of His mission the moral and spiritual perfection of His personality as 'He humbled Himself' from year to year, from day to day, from moment to moment. But the reality of the victory was unseen, its glory being hidden under the guise of seeming defeat and shame.

After He had offered Himself on the cross; after He had 'descended into the lower parts of the earth,' so fulfilling the law of humiliation; after He had 'preached to the spirits in prison, which aforetime were disobedient,' as before He had proclaimed the kingdom among the living;—the extreme limit of His humiliation, the turning-point of His mediatorial life and redeeming work, was reached. Then the victory achieved by Him in the final crisis asserted itself. "Christ was too strong a prisoner," says Leighton, "for all the bars and iron gates of death to keep Him in. He strangled that lion in his own den." He asserted His authority, not in hidden strength fitting Him for a severer conflict with the kingdom of darkness, but in

the noble form of victory, not in the mystery of a deeper humiliation, but in the glory of triumphant exaltation.

Now the Son of Man could not any longer be holden under the law of the Adamic fall; but resolving this law into nothing, and developing the mystery of His divine-human life according to its own type and purpose, Jesus, the pangs of death being loosed, came forth from this hitherto unconquered realm, holding in His hand 'the keys of death and of Hades.'¹ "Having put off from Himself the principalities and powers, He made a show of them openly, triumphing over them in it."² Now the 'judgment of this world' became real; now was 'the prince of this world' cast out. The resurrection was the final victory in a long series of victories, the culminating epoch of a spiritual triumph of which every previous triumph had been a prophecy. Henceforth the mighty powers of the kingdom of darkness lie prostrate at His feet.

CHAPTER XII.

ASCENSION AND GLORIFICATION.

§ 273.

The resurrection of Christ being a transcendent act, a crisis both in His mediatorial life and in His redemptive work, it involves the transformation and the transfiguration of His divine-human personality.

1. The idea of a transformation underlies and pervades the doctrine of the resurrection as it has been so far de-

¹ Acts ii. 24; Rev. i. 18.

² 2 Col. ii. 15; John xii. 31.

veloped. Under another view, transformation is a corollary from the resurrection.

The transition of the Christ from the natural into the supernatural economy, from the earthly into the heavenly, is the cardinal epoch in the progress of His new, His divine-human *life*, and the cardinal epoch of progress in His *redemptive* work. This twofold progress is not outward only but also inward, not local but organic, not mechanical but personal. As He does not return in the earthly body to resume former natural relations, so He does not pass beyond the confines of the existing time-world in the earthly body, clothed in flesh and blood, for "flesh and blood cannot inherit the kingdom of God." The identical Jesus who was crucified and buried enters into the domain of God, but not in such sense as implies that the status and mode of His personal existence remain the same. In the transition He is the subject of mysterious change.

2. This change is to be studied under its negative and positive aspects.

All the concrete natural relations in which Jesus stood before His crucifixion, all the limitations of the fallen order of the world which condition His history are dissolved. Dissolution is the earthly form under which the positive force of the resurrection reveals itself. Positive transformation is the law of all negative phenomena. The petals of beautiful blossoms must wither and pass away because the tree has life, and is pressing on toward the season of fruit-bearing.

This is the analogy which our Lord uses to set forth the relation of the negative to the positive phenomena of His resurrection. In response to certain Greeks who came to

Philip, saying, Sir, we would see Jesus, Jesus says: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."¹ The grain of wheat must die, it must cease to exist as a grain; if it does not, it will continue to be only a grain; it will not be changed into a stalk. But if it die, if put into the soil it ceases to exist as a grain, it is transformed into a rich harvest. So is the Christ. If He had continued to live in natural relations, clothed in flesh and blood, He would have been no more than an ideal man, living and ending His earthly career according to the natural course of this world. But inasmuch as He was crucified, and in death dissolved and superseded all earthly connections, He becomes by His resurrection the principle of a spiritual harvest. As of the grain of wheat so of the Seed of the woman, death is the negative phenomenon of an epoch in which the mystery of His new life, in dissolving natural connections, transcends the conditions of these connections and bears fruit in the wonderful phenomena of the resurrection history. "Through death unto life," says Tholuck, "this is the great law which runs through all things in the realm of grace as well as in the realm of nature; it is first fulfilled in the Head, and then also in all the members."

3. These extraordinary positive phenomena address our faith under a transcendent form. For this reason we can conceive of the transformation of Christ only approximately, and we can express the truth only in general and rather indefinite terms. Though the terms of expression must be somewhat indefinite, yet the objective truth, the positive transformation, is a reality that confronts the eye

¹ John xii. 24.

of faith. The transition of Jesus, His progress in the organization of regenerate life and His transfiguration distinguish the idea of the resurrection. Theanthropic history at this juncture attains the last node of cosmic development. Breaking through the nexus of the abnormal time-world and surmounting its conditions, life asserts and unfolds its hidden type teleologically in the world of divine Spirit. The 'grain of wheat' fallen into the earth rises from the earth a plant of heaven, and beareth much spiritual fruit.

Jesus is born again. The epoch of transition from the realm of the dead into the realm of God is for Him a birth. So St. Paul teaches:¹ and He is the head of the body, the Church: who is the beginning, the first-born from the dead: *ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν*. The Greek, *τῶν νεκρῶν*, is the partitive genitive. The preposition *ἐκ* implies that 'the abyss' of the dead was like the womb in which for a season Jesus was holden, but from which He came forth as by an organic translation, analogous to natural birth. As He is the first one who could not be holden by the 'gates of death,' but came forth in the perfection of youth, Paul calls Him 'the beginning,' the first-born from the dead.² The transformation of a grain of wheat into a living, fruit-bearing stalk, and the birth of a child, are

¹ Col. i. 18; 1 Cor. xv. 35-49; Rev. i. 5.

² Or, first-fruits, *Ἀπαρχή*. 1 Cor. xv. 23. Says Olshausen: "Christ is called 'beginning' as He who in the life of the creature, which was fallen under the power of death, Himself established a new beginning through His victory over death; and thus became the beginning of a new series of developments. In his unglorified humanity He was through Mary *ἐκ σπέρματος Δαυείδ*, therefore ranked among mankind as such; but when glorified He was an absolutely new man, the *ἀρχή*."

the organic imagery of Scripture, under which the transfiguration and glorification of the Son of Man are taught.

4. Of His transformation we have a type and a prophecy in the extraordinary manifestation of Jesus when He taketh with Him Peter, and James, and John his brother, and bringeth them up into a high mountain apart; and He was transfigured before them; and His face did shine as the sun, and His garments became white as the light.

Historical evidence of His organic change we have in the extraordinary manner in which during the days preceding His ascension Jesus manifested Himself to His scattered disciples, hovering as it were between heaven and earth. Mary at the tomb beheld Jesus standing, but knew not that it was Jesus; she supposed Him to be the gardener. He revealed Himself by saying unto her, Mary. When she turned herself, He said: Touch me not. The reality of His resurrection-life was not accessible to the touch, and she was not to be misled or deceived by the experience of outward contact.

Meeting two of His disciples on their way to Emmaus, He entered into conversation with them respecting the report of the resurrection of Jesus of Nazareth. Beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself; yet although their hearts burned within them while He opened the Scriptures, they did not recognize Him, not until, when He had sat down with them to meat, He took the loaf, and blessed it, and brake, and gave to them. He became known of them in the breaking of bread.¹ Yet no more than three days had elapsed since these disciples had by day and by night been

¹ Luke xxiv. 13-35.

associated with Him. No event similar to this interview occurred prior to His crucifixion.

On the same day, when it was evening, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them: Peace be unto you. See my hands and my feet, He said, that it is I myself: Handle me, and see. And they gave Him a piece of a broiled fish. And He took it, and did eat before them.¹ Risen from the dead in His humanity, but in a human nature in process of glorification, He assumed and manifested Himself under the character of His pre-resurrection humanity. The manifestation was genuine; He was not an unorganized, formless spirit. The very same Son of Man He was in soul and body, but risen to a plane of reality more truly human than the state of humiliation in the pre-resurrection body. The manifestation was of the nature of a Christophany, and bears some resemblance to the Christophany that confronted Saul on his way to Damascus.

The chief thing which it is needful to emphasize is the extraordinary change in the form of His manifestation and in the manner of communion with His disciples. He appears in the room where His disciples are assembled "when the doors were shut." Suddenly also, "the doors being shut," He disappears. These signs are contrary to the natural manner of His intercourse with the Jews and with His disciples, obvious on all occasions before His death. Excepting the transfiguration, His previous history affords no parallel.

The old things had passed away. He did not celebrate any Jewish festival. No temptation assailed Him. The

¹ John xx. 19-23; Luke xxiv. 36-43.

Pharisees send no commission to entangle Him in His words. The multitudes did not gather around Him. No lepers were cleansed. His soul was not 'exceeding sorrowful.' Instead, He moves in the atmosphere of divine peace, of victory over all foes, and of transcendent life. The Christ risen was the Truth. The miracle was Himself, the conqueror of sin and death; and the manifestation of Himself as the risen One was accorded, at intervals, only to His chosen disciples.

§ 274.

Risen from the dead and advancing in the process of perfection, Jesus Christ when His hour had come ascended in sight of His disciples from Mount Olivet to heaven, to His Father and our Father, there taking full possession of His mediatorial authority. 'Thou art seated at the right hand of God in the glory of the Father.'

The ascension was an actual, visible transaction, a transition from 'earth' to 'heaven.' The external, historical character was the mode in which a spiritual, a transcendent epoch in the history of the incarnate Son addressed the senses and the faith of the disciples.

1. The words 'earth' and 'heaven' are Bible terms that express two different, two opposite spheres, otherwise designated by the words 'creation' and 'Creator,' the world and God.

As the nativity of Jesus implies the organic transition of the eternal Son from the supermundane, from the transcendent realm, by the New Testament called 'the glory of God,' into the finite, the mundane economy, invested with and living in the concrete earthly relations of mankind; so the ascension predicated of the incarnate Son

implies a return, an organic transition from the mundane economy into the world of God's glory. By the one transition He ceases to live exclusively in 'the form of God,' and begins to live in 'the form of a servant, being 'found in fashion as a man.' By the other transition He ceases to live in the form of a servant and resuming the form of equality with God He is glorified 'with the glory which He had with the Father before the world was.'

As to its external character the ascension was historical and local.

Historical it was in the sense that His nativity, His baptism, His agony in the garden and His crucifixion are facts which took place at given points of time, each presupposing the antecedent events and anticipating the subsequent events of His mediatorial history. So the ascension was an event in the order of time; it followed after the resurrection, and after He had given commandment through the Holy Ghost unto the apostles to whom He presented Himself alive after His passion by many proofs; and it preceded the day of Pentecost by a period of ten days. The ascension was an actual, visible miracle which took place in presence of chosen disciples.

Local it was inasmuch as the miracle occurred at a given place, on Mount Olivet, not in Galilee, not in Jerusalem, but on the spot where Jesus before His crucifixion had with His disciples beheld the city and wept over it; local also because the ascension was the elevation of Himself, a movement upward, the rising from Mount Olivet toward the skies. So we are taught: "And He led them out until they were over against Bethany: and He lifted up His hands and blessed them. And it came to pass, while He blessed them, He parted from them, and was

carried up into heaven."¹ Equivalent to these words by Luke are all other references of the New Testament, especially by the apostle Paul, to the reality of the ascension. A visible movement upward toward the skies is the only form suitable to human perception, by which the truth of personal transition from 'earth' to 'heaven,' from the natural to the spiritual world, could be manifested.

2. The external, historical and local character of the miracle as set forth by the New Testament is philosophical. Time and space are the essential categories of existence. All created things, personal and impersonal, organic and inorganic, realize the laws and conditions of these fundamental forms. As all objects realize time and space so likewise do all human thought and all human volition. Men live and move, they think and act, they speak and toil, conditioned at all points by the processes of time and the dimensions of space.

Conformably to the law of these universal categories Jesus lived and grew, He spake and 'went about doing good.' In no other forms could He be either in reality a true man, or fulfil His mediatorship. Otherwise He would have been an abstraction, an empty phenomenon, not the historical Jesus, whom "we have seen with our eyes," whom "we beheld and our hands handled." An external reality the ascension was as truly as the crucifixion. Neither mystery was an accommodation to supposed human weakness. Instead all the cardinal events of the mediatorial work were answerable to the laws and conditions of human nature, therefore real.

3. The outward reality was the character of new spir-

itual truth, of an epoch in the personal history of the Mediator by virtue of which He passed from earth into heaven, undergoing a change constitutionally which corresponded to the difference and contrast between the created and the uncreated realms.

The change was on the one hand an emancipation. As by His resurrection He delivered Himself from the conditions of earth and the limitations of Hades, so by His ascension He surmounted that unique and indescribable mode of existence which He lived during the interval of 'forty days.' Unlike the phenomena of His history before the crucifixion, unlike the phenomena of His state of exaltation, the events of the forty days were, in reality, neither of an ordinary earthly character nor were they in truth heavenly. The forces of two opposite worlds seemed to intermingle. The ascension ended this unique interaction of opposite worlds, being the point at which Jesus finally laid aside all the limitations which attach to the 'form of a servant.'

The change on the other hand shows itself to be an epoch of glorification. Not only may it be said that Jesus parted from His disciples and entered into heaven, but in the act of entering into heaven He was also transfigured. His human nature in organic union with the Son of God attained to the last stage of development and moral perfection. The incarnate Son by this transition realized His own ideal absolutely. Humanity became in the final sense the fit organ for the presence and manifestation of the Godhead.

Heaven is not a locality within the bounds of the universe, not some distant galaxy of stars, nor is it the present earth changed into the 'new earth.' Heaven is

the abode of the Godhead. As God differs from man, so does heaven differ from the created universe. Our conception of heaven will grow, advancing toward perfection, as our idea of God develops and advances. Heaven is infinite, spiritual, eternal, absolute, like God Himself.

Jesus, the Son of Man, is so changed, so developed, that He is capable of rising into this eternal abode of God and of living in fellowship with God in the bosom of His own eternal, ineffable glory. "Christ in His humiliation descended so low that it was not fit to go lower; and in His exaltation He ascended so high that it was not possible to go higher."

The Son of Man is glorified. The incarnate Son, the Seed of the woman, opens into bloom and consummates His life in full-grown fruit.

This image of His positive glorification is furnished by our Lord. He compares Himself to the vine, His members to the branches. The clusters of grapes that ripen on the vine in the fall of the year are the glory of the vine. Its life, its growth, its peculiar qualities mature in luscious clusters. So the incarnate Son. The final consummation of all history, of His humiliation and birth, of miracle and parable, of passion and death, of triumph over death and Hades, is attained in the absolute perfection of His personality. Translated from the earthly into the heavenly realm, Jesus realizes the fulness of His divine life in the ideal final character of His humanity. The Son of Man living in hypostatic union with the Son of God is lifted up, transfigured organically. By the Holy Spirit He becomes the possessor of God's life and dignity, God's authority and wisdom, in the glory of the Father. The whole truth of God and the whole truth of man, one in Him, is about to break forth in the miracle of Pentecost.

The import of His positive glorification comes to view in His universal headship, in the new gift of the Holy Spirit, in the constitution of the Christian Church, and in the blessings of regeneration and salvation which by the Holy Spirit are bestowed.

CHAPTER XIII.

HIS UNIVERSAL HEADSHIP.

§ 275.

Seated at the right hand of God, constituted Head over all things unto the Church, Jesus now reigns over all creatures in heaven, on earth, under the earth. There He will continue to reign until He shall have abolished all rule and authority and power; for He must reign till He hath put all enemies under His feet.

1. The mediatorial life and the mediatorial work of Christ being one, His mediatorial office is one office. But His office, though one, is not a single force. Since His personality unites two modes of existence, and He is in consequence organically one with the Creator and the creature, with God and humanity; and since the crucified Mediator, now glorified, bears a relation to the kingdom of light and the kingdom of darkness, His office manifests itself under forms as manifold as are the concrete relations of the Mediator. Hence recognizing the propriety of the distinction that came fully into vogue during the progress of the Reformation, we may speak of three functions of the one office. We may distinguish the pro-

phetic, the priestly and the kingly functions, provided we neither disconnect these distinctions from the personal life of the Mediator, nor separate either from the others ; but contemplate the three functions as only different forms of the one exalted mediatorship.

2. In the exercise of His mediatorial office Christ glorified imparts to His mystical body, to the members of the fallen race adopted into the Christian community, the fulness of His *life* and *salvation*: of that life, victorious over sin and death, which the incarnate Son has developed and consummated in Himself ; of that salvation which by His atoning humiliation He has achieved in His personal history.¹

As the source of life and of salvation the Mediator lays hold of the entire manhood of men ; not of the soul only, but of body and soul ; not of feeling only, but of the intelligence, of the will and of feeling. Conformably to their complex constitution He apprehends men. Possessing will, men must do the truth ; possessing intelligence, they must know the truth ; possessing feeling, they need the experience of heart-felt devotion to the truth. In other words, their sinful condition includes error and ignorance, depravity and guilt, a perverse disposition and false sentiment.

The needs of men correspond to the different elements of their life and character. Being depraved and guilty they need purification and forgiveness ; misled by error and ignorance they need spiritual light and knowledge ; subject to a perverse disposition they need discipline and freedom. Thus arise the three functions of the one mediatorial office, each being a mode in which the exalted

¹ John x. 10; xiv. 6. Col. i. 13, 14. 1 Peter i. 18, 19.

Mediator is now by the Spirit carrying forward on earth the regeneration and salvation of mankind. The Mediator teaches and atones and governs. He is a prophet, a priest, a king.

§ 276.

Like the Mediator Himself, like His mediatorial work, the mediatorial *office* has reference to the two-fold attitude of mankind toward God, namely, the essential relation which stands in the divine imageship of the race, and the accidental relation which has supervened through the fall and now is prevalent in the form of disorganization, guilt and bondage; the one being original and normal, the other derivative and abnormal.

1. The Mediator develops and perfects the original relation of men to God in that men are by the Holy Spirit engrafted into Him, the true Vine. Engrafted into Him they become members of the Second Man, the new Head of the race, and are made sharers of His resurrection-life. The possibility and the necessity of the new birth lie in the fundamental truth that on the one hand the pattern after which the first Adam was created is the Son of God, and on the other that in his Edenic state Adam did not fulfil the ultimate purpose of his creation in God's image.

The false relation, in consequence of which there is alienation and antagonism between men and God, the glorified Mediator removes. Inasmuch as by His vicarious death and His victory over death in the resurrection He has resolved the abnormal attitude of Adamic humanity absolutely in His own constitution, He by His Spirit has the power to annul in the persons of His members the principle of sin which is ever producing their false attitude

toward God. They become identified with Him by faith, with Him, the crucified One risen from the dead; and being identified with Him they have the blessing of His expiation and victory.

In studying the three functions of the one office it is important to emphasize each of these two relations which a transgressor occupies toward God. The work of saving and perfecting men, whether we contemplate this work as teaching or as atonement or as discipline, respects these two sides of Adamic life and character, the one grounded in man's original constitution, the other arising from a perversion of it.

2. In fulfilling the prophetic function the Mediator asserts and reveals man's essential relation; He brings to light its reality and teleology; its reality by the mystery of His incarnation, its teleology by His glorification.

He also uncovers the sinfulness and heinousness of sin. Its nature He discloses by provoking and drawing out the direct antagonism of Satan and His kingdom to the wisdom and righteous love of God. The might of the kingdom of darkness He calls forth by His personal history on earth, a truth seen particularly in His temptation and in demoniacal possessions. His victory over this kingdom He proclaims by His commanding authority over demons and by His resurrection from the dead. His victory declares the principle and law of the present and prospective victory of all who by faith live in fellowship with Himself.

3. In fulfilling the priestly function, the Mediator quickens the original aptitude of human nature for God; He revives and completes in Himself the communion between God and man, man and God, the life-communion

in which the first man was created, thereby bringing about that union and harmonious action, both organic and ethical, which is the ultimate end of man's creation. Man in Christ has become the ideal offerer of worship.

At the same time the Mediator annuls the alienation and antagonism produced by sin; divine displeasure He turns into divine approval; transgressors He reconciles to God by breaking the dominion of sin and purging the conscience from the sense of guilt, thus begetting true peace, a peace that obtains on the one hand by the grace of God and on the other by the free activity of man's will, the one productive the other responsive.

4. In fulfilling the kingly function the Mediator exerts His authority dynamically and governmentally.

Dynamically, for the law of the Spirit of life in Christ Jesus becomes the law of life in His members. The law operative in the original communion between the first man and God is reasserted, and it becomes active by the new birth of the Spirit, revealing its force in the new community of love of which Christ is the Head. The dynamic activity of the personal Word in the old creation is resolved into the dynamic activity and plastic power of the incarnate Word in the new creation.

Governmentally; as the members of Christ are at the same time, in a subordinate sense, members of a fallen race, the ruling function of the Mediator is operative also in the form of authority external to His people, an authority which relatively to the sinfulness of Adamic nature is a foreign force. Christ commands and prohibits; He protects and defends; He approves and condemns; He builds and overturns.

5. The recognition of these two opposite forms of man's

relation to God must have determinative force in a sound doctrinal conception of each of the three functions of the mediatorial office.

If in developing the doctrine we overlook the force of the original communion, if we fail to emphasize the truth that man in his fallen condition, though in himself helpless and hopeless, bears the image of God, the doctrine concerning Christ glorified as the chief Prophet, the only High Priest, the eternal King, becomes negative and somewhat superficial.

If we overlook the false judicial relation, if we fail to emphasize the depravity and guilt of man and God's displeasure with sin, the doctrine will ignore or by implication contradict the necessity of the vicarious mediation at God's right hand.

We may apprehend and formulate the truth consistently when we recognize both factors, and lay stress on both in due proportion.

§ 277.

As prophet Jesus Christ is the true light. Of Himself He says: I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.¹

The divine-human Mediator is the fulness of light in His own person. Shining forth from His infinite fulness He reveals God and man and the cosmos by the manifestation of Himself.

1. Christ glorified teaches truth by His Spirit respecting Himself. He is both the Teacher and the subject-matter of His teaching. This proposition expresses what is central. The incarnate Word, the Mediator between God

¹ John viii. 12; John xii. 46.

and man, the Redeemer of 'the world,'¹ the principle of 'a new heaven and a new earth,'² He is the substance of His revelation and the theme of His teaching, as represented by the Gospels of His ministry on earth, as represented by the Acts and the Epistles of His mediatorship in heaven.

The Christ does not become the central light of history, the effulgent luminary of the spiritual heavens, because of His words, of His rich teaching of sublime wisdom in the forms of human speech. This central light He is by virtue of His divine-human constitution, of His mediatorial history, and His victorious exaltation. Objectively considered, He occupies the central place in the old economy of nature and the new economy of grace. His words answer to realities.

2. Concretely related to the Godhead, and being the most perfect form of divine presence, the Christ in revealing Himself reveals His Father in heaven. The process of development and of self-manifestation through which He passes conformably to the laws of time and space, this redemptive life including the atoning sacrifice and the transcendental mystery of the resurrection, is the revelation. His mediatorial life and work are the most sublime manifestation both of God's being and of God's will; of God's will because Jesus Christ is the manifestation of God's being. The divine essence, otherwise unknown and unrevealed, confronts human perception in the mediatorial history of Christ on earth and in heaven. As the consequence of such real divine presence in His person, the redemptive work reveals the divine will. For, objectively considered, the divine will stands in the divine

¹ John iii. 17.

² Rev. xxi. 1-6.

essence; though essence and will are to be distinguished, yet divine essence and divine will are one. So in the relations of grace that God bears to fallen mankind, His will cannot sever itself from His being; but His will is made known only in so far as God Himself is manifested.

3. Concretely related to mankind, and the noblest ideal of human personality, the Christ in revealing Himself reveals the nature and the relative position of man. In revealing God's relation to man, the Christ reveals God as the original and perpetual ground of man's existence. By assuming fallen humanity into organic union with God in His person, Christ reveals the latent God-likeness of man. By His crucifixion and resurrection He reveals on the one side the redeemableness of fallen mankind, and on the other man's capacity for life-communion with God.

The historical fact of redemption realized in His sinlessness and His positive righteousness declares the capability and the susceptibility of our sinful race for complete redemption. The glorification of the crucified Mediator manifests the extraordinary endowments of human personality, otherwise absolutely unknown, which fit personality for fellowship with God in the realm of His own glory.

Moreover, if we survey the entire mediatorial life of the Christ, His human birth in its organic connection with His divine glorification, it may be seen that He brings to light the teleological law active in the human race from its beginning and in all epochs of its history.

4. Concretely related to the earth and the cosmos, Christ reveals the cosmos. He reveals its ground, its present intermediate status and its teleology. He is the highest form of the natural world, inasmuch as He is the most complete organization of humanity, of soul and body.

Since man and the lower kingdoms of nature are organically one, though specifically different, and since all kingdoms of nature constitute one universal system of which man is the apex and exponent, Christ in revealing the redeemability and the teleology of mankind also reveals the redeemability and teleology of sub-human kingdoms. "The earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain with us until now."¹ Nature is in sympathy with man, especially with the ideal Man.

The study of the mediatorship of Christ in its cosmic relations may afford us a more profound insight into the economy and laws of the world than any purely scientific researches, if they proceed only under the guidance of external phenomena and ignore Christocentric truth.

5. The Christ was conceived and born in the bosom of this abnormal world; and the abnormal condition of this world is internally connected with the kingdom of darkness. Hence His mediatorial life and work bring to light the nature of sin, the enmity of Satan, and the antagonism of 'this world' to truth and righteousness. "The light," Dorner remarks, "reveals both what it is itself and what its opposite is, while darkness cannot illumine itself." *Verum index sui et oppositi.*

This revelation of the nature of moral evil may be seen in the work of Christ as Redeemer. From the beginning

¹ Rom. viii. 19-22.

to the end of His pure, His sinless history in the flesh He obeys the law of humiliation, enduring temptations, persecutions, conflicts at every turn. The bitter antagonism of Satan to Jesus Christ shows Satan's antagonism to every person, every ordinance, every institution, every word that in principle and aim is Christlike.¹

The victory which Jesus Christ achieved when He rose from the dead prophesies the final deliverance of man and of nature, and the total overthrow of the kingdom of darkness.

6. The sublime and peerless teaching of our Lord and His apostles is the expression in words of the substantive truth which in the form of reality moves before the eye of Christian faith. The reality is the infinite fulness of the concrete revelation, the immeasurable length and breadth, depth and height of the new creation in the personal Word, of which the spoken word is the partial expression. Through prophetic words we discern and study the Prophet, who, because He is what man never became, because He lived a life such as no man had ever realized, spake as man had never spoken, and wrought out a work on behalf of God, of man, of the universal order of things such as no man ever accomplished. The fundamental truth, which Jesus Christ is, the Church learned in the first instance, not from the written word, but from Jesus Christ Himself in the Holy Spirit. By the same Holy Spirit the Church now learns from Christ through the written word.

¹ John xv. 20-25.

§ 278.

As the only High Priest, Jesus Christ is the atonement. Making God and man one in His person and mediatorial life, He offers Himself a sacrifice, an expiatory sacrifice for sin on the cross. His death is the completing epoch of that spotless offering of Himself for the redemption of our race which He made by coming through conception and birth into this world lying under God's curse, and by living a life of faultless obedience through the entire history of man from His infancy to the cross under the condemnation of the law.

I. In Christ, the only High Priest, the two factors of the idea of priesthood are united. Priest and victim, the offerer and the offering are correlative and equal. As in all pagan sacrifices, so in the sacrifices authorized by the ceremonial law, these complementary moments are of different dignity and stand asunder. Victim and priest come together externally; they do not constitute a unity.

Hence no Jewish priest is an ideal priest. In and through the Jewish priest God and man do not become one, either metaphysically or, ethically. So also we have to regard the sacrifice offered by the Jewish priest. No Jewish sacrifice is really a propitiation.¹ The victim neither bears the wrath of God against sin, nor expiates man's guilt. "In those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins. * * Every priest standeth day by day ministering and offering

¹ According to Lev. xvii. 11, the blood upon the altar makes an atonement for the soul. Ebrard observes that it was shed, not as the instrument of complete vicarious propitiation, but as an exhibition of the postulate of vicarious propitiation. Cf. Alford on Heb. x. 4.

oftentimes the same sacrifices, the which can never take away sins."¹ "There was an arraignment of sins," says Chrysostom, "not a release from sins. Types contain the figure only, not the power." Jesus Christ is both sacrifice and priest in one person. Being the victim, He is offered. 'Christ was once offered to bear the sins of many.'² Being the priest, He offers the sacrifice. The offering and the offerer are identical, identical in will and in fact. "Now once at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself."³ The dignity and worth of the sacrifice are equal to the dignity and worth of the priest.

2. The priesthood of Christ is unchangeable. Quickened in the Spirit when He had offered Himself on the cross, and triumphing over death through the resurrection, the atoning virtue of His sacrifice is perpetual and absolute. "They indeed have been made priests many in number, because that by death they are hindered from continuing; but He, because He abideth forever, hath His priesthood unchangeable."⁴ He has a priesthood that does not pass from Himself to another person. "For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us."⁵ Christ ever *liveth*; therefore His priesthood has not passed from Himself to another, and because the priesthood is ever His own, the atoning virtue of His self-sacrifice continues to be ever the same. "He, when He had offered one sacrifice for sins forever, sat down on the right hand of God."⁶ The one

¹ Heb. x. 3, 4, 11.

² Heb. ix. 28.

³ Heb. ix. 26; vii. 27.

⁴ Heb. vii. 23, 24.

⁵ Heb. ix. 24.

⁶ Heb. x. 12. "The sacrifice of the mass is inconsistent with sitting

sacrifice He offered is of force always to put away sin. Inasmuch as the atonement is Himself, the atonement is eternal. The office of priest He fulfils in heaven, where the office has absolute virtue.

3. Christ ever liveth to make intercession for them that draw near unto God through Him. His intercession is the perfected atonement. Human nature purified in Him, redeemed, victorious, glorified, is at one with God, at one essentially and ethically: essentially, for the life of man having in Christ transcended the fallen world is active in complete union and communion with the life of God, the love of God to man being absolutely satisfied and the aptitude of man for God being fulfilled; at one with God ethically, for having forever expiated the guilt of sin the Son of Man has no conscience of conflict with evil or deficiency of holy character, He being at peace with God by the free activity of His will. The unity of essence is complete in the character of ethical or self-determined harmony.

The intercession obtains at the right hand of God. This High Priest who offered Himself on the cross, dying unto sin once, is now clothed with God's absolute authority; and He is thus clothed with divine majesty, not merely because He is the true God, but, being the true God, because He lives His divine life in the humanity in which He offered Himself a propitiatory sacrifice for sin

at God's right hand: for Christ's sacrifice is neither continued nor repeated in the mass. The apostle not only urges the identity, but also the word *once*, concerning Christ's sacrifice, in antithesis to the Levitical sacrifices, *often* offered, although they were the *same*. A sacrifice which is often repeated, although it be the same, does not satisfy God." —Bengel.

on the cross. The propitiation continues, continues in heaven eternally; for the incarnate Son, once crucified but now glorified, ever liveth, the Mediator between God and regenerate men. The propitiation so being made true and real, it has force unchangeably throughout all the ages of time and in eternity.

One with God, He, the atonement, is also one with us, His members. Living the infinite life of God, He also lives in heaven the finite life of man. Though dwelling in the glory of the Father He is touched with the feeling of our infirmities.¹ "He can sympathize, for He was both tempted without sin, yet truly tempted." Like the High Priest and the priestly sacrifice, the intercession in heaven is a perpetual divine-human intercession.

4. The incarnate Son, ever living the life of Mediator, constitutes in heaven the throne of grace. To this throne men by faith may draw near with boldness that they 'may receive mercy, and may find grace to help in time of need.'² Not on earth in 'a holy place made with hands,' but there, 'in heaven,' in the Holy of Holies, is the final 'mercy-seat' for all the nations.³ Thence proceed by the Spirit eternal life, forgiveness of sins and the peace of God.⁴

¹ Heb. iv. 15.

² Heb. iv. 16; Eph. iii. 12.

³ Heb. ix. 5, 24.

⁴ "If we seek salvation, we are taught by the name of JESUS, that it is in Him; if we seek any other gifts of the Spirit, they will be found in His unction; strength, in His dominion; purity, in His conception; indulgence discovers itself in His nativity, by which He was made to resemble us in all things, that He might learn to condole with us; if we seek redemption, it will be found in His passion; absolution, in His condemnation; remission of the curse, in His cross; satisfaction, in His sacrifice; purification, in His blood; reconciliation, in His descent into hell; mortification of the flesh, in His sepulchre; newness of life and

§ 279.

As King, Christ is the dynamic necessity of the universe, and its governing law. He is the law, 1. for the order and harmony of heaven; 2. for the development and teleology of the world; 3. for the origin, the growth and triumph of the Church; 4. for the final consummation of all things.

This law Christ is as the Second Man, as the Head of the new race and the Redeemer from sin in one mystery.

From the concrete law of righteous love principled in Him all particular commandments proceed, and all derive their authority. The same law determines every executive act of the divine government, whether of the old creation or of the new creation.

1. It is not to be assumed that Christ glorified possesses absolute authority and rules in and over all the affairs of time, because God by an act of omnipotent will has constituted Him King. Christ possesses the kingly function by virtue of the place He occupies in the organism of the Godhead and in the economy of the universe. For the Son of God (Logos *'αὐτόρμος*) is the principle of the existence and movement of the cosmos,¹ and the Son incarnate is the principle of the kingdom of grace. Both economies, the natural and the spiritual, the kingdom of nature and the kingdom of heaven, with all their reciprocal interactions, stand in Him who is their ground and all-

immortality, in His resurrection; the inheritance of the celestial kingdom, in His entrance into heaven; protection, security, abundance, and enjoyment of all blessings, in His kingdom; a fearless expectation of the judgment, in the judicial authority committed to Him."—Calvin's Institutes, Bk. II., Ch. xvi., 19.

¹ Col. i. 16, 17.

pervading energy. The investiture of the Son by the Father with the headship 'over all things to the Church' answers to the fitness and positive claim of the Son to be Head over all things.¹

2. The kingship of Christ is likewise the crown of His mediatorial life and of His redemptive work.

By His eternal sonship He is the law of the cosmos occupying its primary status; and He rules in it, rules over it, directing its general movement relatively to a higher end. By virtue of the humanity which He assumed in the domain of the first creation, including all essential relations of man to the cosmos, He became the law of the new creation, the complemental economy. Its type and law He became inasmuch as He became its ground-principle.

His session at God's right hand is the final act of the new creation, completed in Himself. In one view this final act is an exaltation. "God highly exalted Him, and gave unto Him the name which is above every name."² In another view the final act is the resumption of His original glory. "And now, O Father, glorify Thou me with thine own self with the glory which I had with Thee before the world was."³ Fulfilling the end of the old creation He becomes the principle, the law and crown of the new creation.

3. Inasmuch as Jesus Christ is the true and only King, His will expresses the determinative force of His position and authority as 'Head over all things.' His will rules dynamically and ethically.

Dynamically: His will is active in the life of His members, in the mystical history of His Church and in all the

* ¹ Eph. i. 20-23.

² Phil. ii. 9.

³ John xvii. 5.

us to assert their unity. As there is but one Mediator, one mediatorial life, one mediatorial work, so there is but *one* mediatorial *office*. The life and work of Christ are for believers Light, Atonement, Law; so the mediatorial activity of Christ glorified in their history embodies this threefold virtue of Himself as Mediator. Imparting Himself to them by the Spirit they share *all* the blessings of His glorification; He becomes for them and in them the only source of knowledge, the only medium of communion with God, and the vital principle of authority and holiness.

There is indeed a proper order of apprehension and statement. That order we have in the received evangelical formula: Prophet, Priest, King. Any other order is less consistent, and produces more or less confusion, as in the sphere of thought so also in practice.

It is questionable however whether a sound Christology can make either function central, for such centralization of one function would imply that the other two functions are subordinate. The truth is that the three functions are cöordinate. The principle of order is in the Mediator Himself. Neither is central with reference to the others. The prophetic, priestly and kingly functions are equally essential to the mediatorial office. That which is central in the manifold forms of mediatorship is the divine-human Person.

nence, the Church becomes largely a ceremonial institution. The voice of instruction is feeble or irregular or silent. For lack of Christian intelligence authority may become arbitrary command; and the Christian freedom of the membership is endangered. The tide of ignorance rises. Worship is localized, and it becomes largely a system of outward observances.

If false emphasis is put on the kingly function, the Church becomes a governmental organization. The grace of the Gospel is converted into a system of law. Christ is viewed predominantly under the image of a temporal sovereign. Faith is converted into submission, devotion into the acceptance of dogmas. Love loses its freedom and joyousness. The religious life is governed rather by the fear of penalties than by the love of truth.

In the actual condition of the Church these one-sided developments appear variously modified. Instead of unduly emphasizing one function of the mediatorial office, the Church may either deny or ignore the force of any one, and assign undue prominence to the other two. Emphasis, for instance, may be put exclusively on the prophetic and kingly functions of the Mediator, whilst the perpetual force of the priestly function in the cultus of the Church may be denied. Then arises a combination of intellectualism and legalism, or some form of ethical rationalism. The objective reality of life-communion between God and man in Christ disappears from view, and the conception of sin, of guilt, of propitiation becomes superficial.

2. Instead of separating and comparing the three functions of the glorified Mediator and raising the question which is the more fundamental and important, it becomes

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BOOK SEVENTH.

*PNEUMATOLOGY: OR DOCTRINE ON THE HOLY
SPIRIT.*



CHAPTER I.

PENTECOST.

§ 281.

Jesus Christ in heaven fulfils His mediatorial work on earth by the agency of the Holy Spirit. The relation of the Spirit of the incarnate Son glorified to the Christian Church is like the relation of the Spirit of God to the nativity and personal history of the Mediator.

As by the Spirit of God the only begotten Son became incarnate, as by the Spirit His divine-human life was developed without sin and His redemptive work was perfected, so by the Spirit as given on the day of Pentecost the Church, the body of Christ, is constituted, and men are regenerated and saved from sin. The advent of His Holy Spirit is correlative and complementary to the advent of Himself. Each event is an epoch; each epoch is cardinal. The one is the beginning, the germ, of the mediatorial life and the redemptive work, which becomes relatively complete when the risen Jesus ascends to heaven and is made to sit at God's right hand. The other is the beginning, the germ, of that undying 'chosen communion' in which the new-creating and saving virtue of His mediatorial life and work prevail, a communion that will become complete at His second coming.

1. The pentecostal gift derives its significance from Jesus Christ glorified. In some respects the Spirit of Pentecost is the same as the Spirit of God in the Old Testament, but in other respects there is a wide difference.

There is one Holy Spirit, but there are diversities of gifts.¹ The Spirit of Pentecost is the Holy Spirit, the personal agent, a member of the mystery of the Godhead, coeternal and coequal with the Father and the Son.

The Spirit of Pentecost is the same divine agent who 'brooding upon the face of the waters' fashioned chaos into the order and beauty of the first creation, and is now working as the formative power in the world of matter and of mind.

The Spirit of Pentecost is the agent who was the divine medium of the supernatural manifestation of God during the patriarchal age, who fashioned the Mosaic economy after the Messianic type, who animated and governed its positive development, and by whom moved 'men spake from God.'²

Yet we have to assert a positive difference between the gift of the Holy Spirit on the day of Pentecost and every previous communication of Himself or mode of His activity. As He was miraculously given to the disciples assembled in an upper room in the city of Jerusalem, the Spirit had at no time before been given. We are everywhere taught by the Gospel of St. John that before Pentecost the Holy Spirit was not. It is said: "But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet; because Jesus was not yet glorified."³

¹ 1 Cor. xii. 4-11. Heid. Cat. Q. 53.

² 2 Peter. i. 21.

³ John vii. 39. The original is: *ὁὖτω γὰρ ἦν πνεῦμα, the Spirit was not yet.* It is not needful to supplement the clause, as is done by the A. V.—also by the Revised Version, by adding the participle "given." The emphasis is not on the giving of the Spirit, but on His presence. Present He had been as the agency by whom the Abrahamic covenant was

2. The Spirit active in transforming chaos into the order and beauty of the first creation was related to the personal Word, through whom all things were made in bringing the worlds into existence by the outgoing of His creative energy. By the presence and activity of the Spirit the divine idea concerning creation became a reality.

Active in our fallen race, He is the medium of communion between God and pagan nations, the communion founded on the divine imageship of the race but disturbed and neutralized by sin. The persistent religious phenomena of the heathen are due to the Spirit, to the indissoluble connection maintained by His agency with God. "That which may be known of God is manifest in them; for God manifested it unto them."

Active in the Sethic line of faith, in the descendants of Shem, in Abraham and in the covenant people, the work of the Spirit was related to the Son of God, the Jehovah of the Old Testament. Jehovah by the Spirit was educating a peculiar people in the bosom of a fallen world, a people of whom life and salvation should come by the Son of the Virgin Mary.

The work of the Spirit among pagan nations answers to the possibilities of the connection subsisting between God and the fallen race. In Abraham and his posterity the effective in Judaism preparatory to the advent of the Messiah. Present He was also as the divine agency by whom the Christ became, and by whom He fulfilled His mission. But as the divine bond of communion between the Son of Man glorified and the members of His mystical body the Spirit had no existence on earth. He was not yet, and could not yet be; because Jesus was not yet glorified. Says Godet: "Until the day of Pentecost, the Spirit had acted *on* men both in the Old Covenant and in the circle of the disciples; but He was not yet *in* them as a possession and personal life."

Spirit's work answers to the Messianic possibilities and Messianic intent of the Abrahamic covenant and the Mosaic economy. The work of the Spirit in the elect people differs from the work of the Spirit among pagan peoples as the Messianic type and intent of the covenant differ from the religious possibilities of the natural man.

On the day of Pentecost the advent and work of the Holy Spirit was related, not to the Son of God as He is active in the fallen Adamic race, not to a symbolical presence of Jehovah among His chosen people, but presupposing both kinds of the Spirit's agency as the necessary historical basis of a different and higher effectual working, He was related directly to the incarnate Son. The Spirit given was the Spirit of the Christ, the Spirit of Truth, by whom the Son of Man was glorified in vital and eternal union with the Son of God. As the resurrection and glorification of the Son of Man differ from all events in the history of Confucius or Gautama or Zarathustra or Socrates or Numa Pompilius, or from all events in the history of Noah or Abraham or Moses or Elijah, so does Pentecost differ from every previous manifestation and work of the Third Person in the Godhead, whether in paganism or among the covenant people.

§ 282.

Like the advent of the Christ in His relation to all antecedent history, to all types and prophecies, so was the advent of His Holy Spirit relatively to the antecedent personal history, the death and glorification of Christ, a fulfilment. Fulfilling among the disciples the design of the exaltation, Pentecost conditions all the mysteries of the kingdom of heaven, and every stage in the progressive history of the Church onward to the second advent.

1. The day of Pentecost was an epoch in the objective process of revelation and redemption which developed the import and realized the design of the works which Christ had done and the sufferings He had endured in the flesh. That day also brought to light the spiritual worth for mankind of the perfection and glory to which He had attained by His exaltation.

Contemplating Pentecost retrospectively, it depends both on the divine-human life of Christ advanced to the state of consummation and on His completed redemptive work. This epoch was not possible at any previous juncture in the history of Messianic revelation, nor possible at any point of His personal history on earth before His glorification.

Contemplating Pentecost prospectively, all subsequent Christian facts depend on it: the apostolate, the apostolic ministry, the organism of the Christian Church, the spiritual virtue of the sacraments, the forgiveness of sins, the written word of the New Testament, the resurrection from the dead in the image of Christ and the life everlasting. These mysteries become realities by the fulfilment of the promise of Christ concerning the Paraclete.¹

¹ Eph. iv. 4-16. 1 Cor. xii. 1-11.

2. The miraculous gift of the Holy Spirit was a fulfilment under a twofold view. Pentecost was a necessity grounded in the objective economy of revelation and redemption. It was required also by the predictions of the prophets, especially by the words of our Lord.

As a fulfilment, Pentecost was the product of the law of life in the new creation. Necessary it was in the same sense in which the incarnation was necessary. The entire personal history of Christ, all His words and deeds, look forward to this day as their relative consummation, just as the calling of Abraham, the Abrahamic covenant, the education and discipline of the chosen nation anticipated the advent of the Messiah. The Spirit of Pentecost was not given just for the reason that our Lord had uttered the promise respecting the Spirit's advent; but the promise was spoken by Him for the reason that the gift of the Spirit, like His death and resurrection, was a necessity arising from the nature and purpose of the Christian economy.

The death of Christ, for example, was a cardinal event, an indispensable epoch of His mediatorial work. "Behooved it not the Christ to suffer these things, and to enter into His glory?"¹ So was Pentecost objectively indispensable. After His passion, being assembled together with the apostles whom He had chosen, He charged them not to depart from Jerusalem but to wait for the promise of the Father. He says: "Ye shall receive power when the Holy Ghost is come upon you."² The Spirit could not be given unless Jesus would depart from the apostles. "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you;

¹Luke xxiv. 26.

²Acts i. 8.

but if I go I will send Him unto you."¹ And unless the Spirit would be given the apostles would not attain to the full possession of the truth. "When He, the Spirit of truth is come, He shall guide you into all the truth; for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come. He shall glorify me: for He shall take of mine and shall declare unto you."² As the atoning virtue of the sacrifice on the cross anticipates and requires the resurrection, so does the new-creating virtue of Christ glorified anticipate and require the pentecostal gift.

Given the idea of the incarnate Son of God as the Mediator between God and man, and we have given by this idea the miracle of Pentecost as an epoch essential to the integrity of His mediatorship. Pentecost accomplishes the purpose of His nativity, of His passion and His resurrection. It reveals the glory of the life and the righteousness of the risen Christ. It realizes His regeneration in His disciples, who by this birth of the Spirit become members of the new race of which He is the Head.

3. Inasmuch as Pentecost is an integral part of the objective economy of grace and for this reason a necessity, Jesus Christ by His words of promise assures the disciples of the advent of another Advocate.

Everywhere He speaks of the coming of the Spirit as a future event, and of this future event as necessary, implying that His natural presence with them and His teaching in person are inadequate to their needs. That the end for which He came into the world may be accomplished He must first leave the world and go to the Father.

¹ John xvi. 7.

² John xvi. 13, 14.

Then after He has been glorified the Spirit of Truth can come and will come. Then through the abiding presence of the Spirit He can fulfill and will fulfill His mission. "I will pray the Father," He says, "and He shall give you another Advocate, that He may be with you forever, even the Spirit of Truth: whom the world cannot receive, for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you."¹ "In that day," the day when the Father shall send the Advocate, "ye shall know that I am in my Father, and ye in me, and I in you." His words imply two things: 1. that the Advocate had not yet come, and until Jesus had withdrawn from the world the Advocate would not come; 2. that until the Advocate should come the disciples could not know that Jesus is in the Father, and they in Jesus, and Jesus in them. Jesus could not teach them nor lead them into the truth; for since the disciples had not yet received the Spirit of Truth they were not able to discern or take in the truth. He had 'many things to say unto them,' but they could not bear those things then;² or

¹ John xiv. 16, 17, 20. The words of the original "*ἄλλον παράκλητον*" here translated in our English Version "another Comforter" mean properly, One called to stand by us for our help, our Advocate, Helper, Representative. "Comforter is not its meaning," says Dr. Milligan. "The Paraclete is really one who stands by our side, sustains us in our Christian calling, and breathes into us ever new measures of a spirit of boldness and daring in the warfare we have to wage. He is the representative of the glorified Lord with His militant people upon earth."

² John xvi. 13. Those 'many things' which the disciples then had not the strength to bear are the "contents of the Epistles and the Apocalypse, so far as they passed beyond those of the teaching of Jesus. * * This domain of the new creation, which Jesus can only show them from without, in the objective form, the Spirit will reveal to them by making them themselves enter into it through a personal experience."—Godet.

as Godet translates: "you have not now the strength to bear them."

After His resurrection and ascension, after He shall have been glorified 'with the glory' which He had with the Father 'before the world was,' He will send the Spirit from the Father to His desolate disciples, and the Spirit will reveal in them the fulness of Himself. "When the Advocate is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall bear witness of me."¹

Of similar import are all the utterances of our Lord respecting the advent of the Spirit. His teaching in this respect forms a noteworthy contrast with the teaching of the apostles. He promises the pentecostal gift, always speaks of the Spirit's advent as a future blessing; but the apostles refer to Pentecost as a past event, a blessing actually in force. Excepting the four evangelists all the writers of the New Testament speak of Pentecost, on the one hand as a fulfilment of Old Testament prophecy and a fulfilment of the predictions of Christ, on the other hand as the effect and consequence of His glorification.²

He, *ἐκεῖνος*, the Advocate, says Meyer, will bear witness of Me in opposition to the hatred of the world; of Me, my Person, my mediatorship, etc. Cf. John xvi. 7-15; Acts ii. 33-36; 1 John v. 6.

¹ John xv. 26.

² Acts ii. 16, 17.

§ 283.

Fulfilling the entire antecedent history of the incarnate Son, thus meeting an intrinsic demand of the economy of Christian revelation, the pentecostal epoch introduces a new order of things, a new stage of the one Messianic revelation. This new order is new in kind as well as new in degree.

1. The pentecostal stage of life-communion with Christ differs in degree from the communion with Him when in the natural body. The new life begun by the miraculous conception and birth of Jesus and developed by His mediatorial work, is now imparted to His disciples and manifested among them in larger measure of fulness. There is no abrupt suppression of one law of communion by the introduction of another law essentially different. The disciples continue to stand in the same fellowship into which they were called by Jesus before His glorification; but by the Spirit this fellowship has become more real, more joyful, more fruitful. Pentecost entirely supersedes the previous status of fellowship conditioned at all points by natural relations and earthly circumstances, but it does not contradict the principle of the fellowship, nor supersede its necessity, nor set aside its moral and spiritual value.

Though valid, the recognition of a difference of degree does not suffice. Pentecost is an epoch which is of the nature of a birth from above, introducing a fellowship different in *kind*. And in this truth consists its special significance, a truth which it is important to bring prominently to view.

2. During the personal history of Jesus on earth, includ-

ing the interval of many days following the resurrection, the Holy Spirit, the Paraclete, the Spirit of Truth had not been given; the office of the Spirit of the Christ was not really in force.¹ As a consequence it must also be maintained that no function of the Holy Spirit, no function peculiar to the *Christian* communion was operative anterior to Pentecost.

Pentecost is a creative epoch. The gift of the Holy Spirit brings into being a spiritual constitution which before had no existence. The epoch may be compared to natural birth. Birth in one respect is the natural result of an antecedent process of the growth of the embryo; in another respect it constitutes a new individual and begins a new history. So whilst Pentecost is the legitimate consequence of the mediatorial life and work of the incarnate Son on earth, this event brings into existence a new human race and begins a history for all time to come which in point of quality is different from all other history, Jewish or pagan.

This new race is the community of the Christian Church, the body of which Jesus Christ is the Head. A new organization the Church is, because the principle and law of her origin and growth is the incarnate Son, the divine-human Lord glorified at the right hand of God. Not Jesus teaching in Galilee, not Jesus offering Himself a sacrifice for sin on the cross; but this Jesus, this Son of Man victorious over sin and Satan, translated from earth into the domain of the heavenly world, invested with the glory of God the Father, He perfected in heaven becomes by the gift of His Spirit the principle and substance of His body the Church. "Where the Church is," says Ire-

¹John xiv. 17; xv. 26; vii. 39.

næus, "there is the Spirit of God; and where the Spirit of God is, there is the Church, and every kind of grace; but the Spirit is truth."¹ Pentecost, since it quickens human race fashioned after the new type in Christ, is a creative epoch.

The day of Pentecost may therefore appropriately be styled the birthday of the Church, not merely because the history of the Christian Church dates from that day, but because this beginning is of the nature of birth. The beginning of the Church is analogous to the beginning of the individual man, analogous to the beginning of the personal history on earth of the incarnate Son. Hence Pentecost has permanent significance for the Christian community and for the world, down to the end of time. "For what the soul is to the body of a man," Augustine says, "that the Holy Ghost is to the body of Christ, which is the Church. What the Holy Ghost does in the whole Church, that the soul does in all the members of our body."

Pentecost will never be repeated. Given once, the Holy Spirit, the Spirit of the glorified God-man is given forever. So our Lord teaches: He will pray the Father, and the Father "shall give you another Advocate that He may be with you forever." Like the 'one offering' by which He hath perfected forever them that are sanctified, like the miracle of the resurrection achieved once for all, the advent of the Holy Spirit is a cardinal mystery, the supernatural force of which is not only continuous from age to age, but adequate also to all the needs of the Church and the purposes of God.

¹ Irenæus Against Heresies, Bk. III., Ch. XXIV.,

CHAPTER II.

THE MISSION OF THE SPIRIT.

§ 284.

Directly connected with the mediatorial life and the mediatorial work, the Spirit given is the Person by whose agency the divine-human life of Jesus Christ is quickened in the members of His body, and the work of their redemption is accomplished.

The work of Christ and the work of the Spirit are as to their essence the same. Christ's mediatorial work is the basis and affords the material of the work of the Spirit. The Spirit is the medium of the communication of Christ and of all His benefits. Among men on earth He actualizes the perfected mediatorship in the form of the Christian community.

As regards the sphere and the form of action, however, the work of Christ and the work of the Spirit differ.

1. As was developed in the previous Book, the work of Christ was done primarily within the sphere of His own history and for the perfection of Himself as Mediator. He begins, develops and matures the new creation in the consecutive epochs of His personality. The ideal human life He realizes in organic union with God; and from His nativity to His ascension He realizes ideal life by redeeming the Adamic humanity which He assumed from the curse of the law, from the dominion and all the consequences of sin. The glorification obtains in the character of completed redemption.

Comparatively considered, the mediatorial work of Christ

consists in making His divine-human personality the foundation for the communication of His Holy Spirit.

2. The distinctive work of the Spirit as given on the day of Pentecost pertains, not directly to the Person of Jesus Christ, but to the purpose of His mediatorship in relation to the world. What Jesus Christ is, what He has done and is now doing, the Spirit relates effectively to mankind. Says Augustine: "*Dicente Christo, verba capimus; docente Spiritu eadem verba intelligimus.*"

Whilst the work of Christ is in the first instance done for Himself, or in the sphere of His personal history, the work of His Holy Spirit is done outside of and beyond His glorified personality. The Spirit is given to and is active in the members of the fallen race.¹

§ 285.

Like the mediatorship of Christ, the work of the Spirit is twofold. The Spirit reveals and He redeems. His work is life-giving and it is saving.

1. The Spirit quickens men in Christ. They are begotten from above 'of water and the Spirit.' Begotten anew they are inasmuch as by the Spirit they are engrafted into Jesus Christ, the glorified God-man, and so are made His members.² "I am the Vine, ye are the branches —"

¹ From the day of Pentecost onward "the Holy Spirit," as Dr. Strong fittingly expresses it, "was the Spirit of Jesus Christ, taking of the things of Christ and showing them, applying His finished work to human hearts, and rendering the hitherto localized Saviour omnipresent with all His scattered followers to the end of time."—Systematic Theology, p. 15.

² Says Augustine: "By That which is the Bond of communion between the Father and the Son, it is Their pleasure that we should have communion both among ourselves and with Them, and to gather us together in one by the same Gift, which One They both have, that is, by the Holy Spirit, at once God and the Gift of God."—Sermon XXI. 18.

Like the branches of the vine they are by faith partakers of His life, of His divine-human life; or, to use the analogy of Paul, as the members of the human body are partakers of the one natural life of the body, so men through the Spirit become the members of Christ. The Heidelberg Catechism teaches this truth definitely and forcibly. To the Question: Why art thou called a Christian? the Answer is given: Because by faith I am a member of Christ, and thus a partaker of His anointing.¹

The Spirit does not beget a person anew by implanting Christ into him. By the Spirit he is implanted into Christ. The Son of Man glorified is the principle of regeneration. He is the one new Man, the regenerate personality. His sin-conquering life is the type of the new race. Men are born again by participation in His resurrection life. As we are members of the Adamic race by participation in the life of the first Adam, so we become members of the second race by participation in the life of the last Adam. Whilst it is true that the Christ by His Spirit lives in His members as really as His members live in Him, yet the order of this life-communion requires that fallen men pass from the natural economy into the spiritual economy. The natural man is implanted into Christ, and by that act He becomes a member of the new community. As a consequence Christ by His Spirit lives in him.

This new life-fellowship does not obtain on the plane of the fallen economy, not among men who are 'of this world;' it can obtain only in the kingdom of God, the objective economy of grace.²

¹ Q. 32.

² Says Martensen: "Awakening precedes regeneration, but it does not constitute it. * * Awakening is the spirit seeking its home, in answer

The first thing then as regards the regenerate life is not that Christ begins to live in the believer, implying that as a consequence the believer begins to live in Him; but the opposite order is the law of the Spirit. Engrafted into Christ a man by faith begins to live the regenerate life of Christ; then at the same time, as the necessary correlate of this life-communion, Christ lives in the regenerate man.

The new-creating work of the Spirit thus implies an objective translation. As natural birth implies a translation, a severance from the embryonic mode of growth, and an introduction into the family, a totally different sphere, into the new conditions and relations of separate individuality, so is the birth 'of water and the Spirit' a transfer of the subject from the kingdom of Adamic nature, from the fallen human race which stands in the first Adam, into the kingdom of the Spirit, into the life of the regenerate race which springs from the last Adam. This transition is greater and more real than an external transfer from a barren desert to a blooming paradise, or than the elevation of a man from the condition of a slave to the throne of a king, or the natural transition of the embryo into the history of individual existence.

2. Such a translation implies that there is in man's

to the effectual call of grace; but it is not yet the permanent indwelling of grace within the soul. * * Grace cannot advance toward its goal except through a voluntary act of surrender on the part of the man himself, by means of which it becomes creative and renewing grace. It is only when this principle of a new development after the image of Christ has taken root that regeneration is begun. But it is obvious that when grace becomes the source of a new development in a man, he must be placed in a new relation to that kingdom which is the organism of the Spirit."—*Christian Dogmatics*, p. 384.

spiritual being, though sinful and guilty, a corresponding capacity, a capacity that becomes an unsatisfied demand. The original connection between the personal Creator and the personal creature, the kinship between God and the primeval man, has not by sin been annihilated; hence the Adamic race longs instinctively, though unconsciously, after a radical change, a new birth, a transition into a spiritual domain. Inborn aversion to God and the natural predisposition to commit sin do not contradict this proposition. In the natural man as in the spiritual man there is a conflict between the conscience and passion, between the divine imageship and the law of sin.

This spontaneous longing, this unsatisfied aptitude for life-communion with God, is the natural basis of the birth from above and constitutes the possibility of the 'chosen communion.' The new-creating energy of the Holy Spirit working upon and working in the sinful subject, so far from violating human personality completes it, so far from destroying the freedom of the will revives, confirms and perfects freedom. Though 'dead through their trespasses and sins,' men are born again conformably to the deepest law of their moral and spiritual being. This new birth by which men become 'members of Christ' is a mystery parallel to the nativity of our Lord; by conception and birth human nature in Him was created anew. As through the overshadowing of the Virgin by "the power of the Most High" Jesus was conceived and born, so by a similar overshadowing of the Spirit of Christ glorified men are born into His kingdom. By incarnation human nature was assumed into organic union with God in His Son; so by the new-creating work of the Holy Spirit men are translated from 'this world' into mystical union w

our risen, perfected Lord. The new-creating work of the Spirit in the mystery of the incarnation relative to the mediatorial work of Jesus Christ typifies the begetting act of Christ's Spirit in the mystery of the new birth relatively to the existence of the Church, to the new spiritual life of her members and their salvation from sin.

3. The Spirit delivers men from sin under all its aspects.

The condition in which men are on account of sin involves at least three things: 1. bondage to a foreign dominion; 2. a false principle active in the sinner, disorganizing his life and perverting the action of his faculties; and 3. guilt, including the condemnation of God and the condemnation of the conscience.

Deliverance is effected under a corresponding threefold form: 1. the Spirit breaks the controlling power of bondage to a foreign dominion; 2. He annuls the dominant influence of the false principle lodged in man's spiritual being; and 3. He frees him from condemnation and from the curse of death. The subject of the Spirit's saving energy rises out of the depths of spiritual misery into the life of peace with God and peace with himself.

The salvation of men planted into Christ the Spirit begins and carries forward by imparting to believers the saving virtue of Christ's redeeming life and work. The redemption accomplished by Him becomes, through the mediating agency of the Spirit in the hearts of Christ's members, the power of a personal and actual salvation. Repentance, forgiveness of sins, sanctification, ultimately the resurrection from the dead and the everlasting life obtain in the history of the Church as a whole and in the history of her individual members, as fruits of the indwelling agency of the Holy Spirit.

4. The life-giving energy and the saving work of the Holy Spirit are not externally conjoined, nor does the form of His action follow the other in the status and experience of the believer. These two distinct things, the birth and salvation from sin, are inseparable parts of His work, being related to each other as revelation and redemption, or as the life of Christ and His death in His personal history of the believer conforms to His personal history. As He redeems man's nature by revealing in His divine-human personality, as by constituting the true communion of God and man in Himself, the Father creates a new race, He breaks the dominion of sin and all the curse of death, so in the act of creating men and the Spirit saves men. On the day of Pentecost the Spirit of His advent brings the 'body' of Christ into existence and by this new-creating miracle He delivers the members of His body from Adamic miseries. So likewise are the two parts of the Spirit's work connected in the subsequent history of the Church. No one is by the Spirit engrafted into Christ who is not also by this engrafting emanated from the kingdom of darkness. There is "no communion to them that are in Christ Jesus." And no assurance of forgiveness unless by the Spirit made a member of Christ; for only the members of Christ are the members of His kingdom. "If any man has the Spirit of Christ, he is none of His."

Though these two parts of the mediating agency of the Holy Spirit are inseparable members of one work, they are not coördinate, nor do they possess equivalent conditions. His life-giving energy conditions His saving virtue. Too it is important to emphasize the parallel. The truth of truth respecting the Holy Spirit obeys the order

truth respecting the mediatorship of Christ. Jesus the Redeemer, and Jesus the Second Man, begin to be in the same mystery. His incarnation and the redemption from sin wrought out by Him are coeval; yet the redemption of man's nature from the law of sin depends on the mystery that "the Word became flesh, and tabernacled among us, full of grace and truth." So the sin-destroying virtue of the Holy Spirit in the persons of fallen men depends on the new life of the Spirit quickened by engrafting into Christ. The law of the Mediator is the law of the mediating Spirit. The new birth conditions and involves the forgiveness of sins.

CHAPTER III.

THE CHRISTIAN CHURCH

§ 286.

The work of the Holy Spirit implies the existence of an objective economy, a new order of spiritual life on earth, which by His advent He has created and in which He perpetually lives. This new economy is the Christian Church, the 'body' of Christ glorified.

The Christian Church presupposes at least three things: 1. human society, or the law of social integration; 2. the chosen nation, or the religious community of the Abrahamic covenant; and 3. the intermediate religious community whose center was Jesus of Nazareth.

Besides, the body of the disciples of Jesus is to be distinguished from the disciples of John Baptist.

- I. The natural basis of the Christian Church is human

society. The principle and law of social life is the foundation of all forms of organization, whether civil or ecclesiastical. With natural social life the Church is internally connected; yet from every purely human organization, such as the State or the family or any voluntary association, the genius of the Church differs and is to be distinguished.

The social principle universally prevalent demands and begets religious organization, an organization corresponding to the plane on which the religious life moves, whether lower or higher. Christianity recognizes and conserves every original law. Hence Christian life becomes organized life; Christian activity becomes organized activity; and, we may add, if human nature were not an organism, if it did not by virtue of the social principle spontaneously develop into some form of social organization, Christian life would not develop in the form of the 'kingdom of heaven.'

Whilst the law of social integration is the natural possibility of the Church and begets the necessity of organization, neither human nature nor Christian people produce the Church. All human organizations, such as the family and the State, grow into existence from the operation of natural law, and they are perpetuated by the force of this law immanent in mankind. The Church on the contrary is the community of the Holy Spirit. Whilst appropriating and based on natural law, she is an order of human life which is supernatural no less than natural, because through the Spirit she is begotten in the image of the resurrection life of Jesus Christ, and by the Spirit she is ever living this life of the risen Christ.

2. Presupposing the natural law of social integration,

the Church of the Old Testament was distinguished from all pagan religions by the primeval promise concerning the Seed of the woman. This promise gave tone to the people of God during a series of generations onward to the time of Abraham. Then the promise budded forth in the Abrahamic covenant, whose Messianic genius subsequently opened into the organization and ritual of the Mosaic economy, the economy which in process of the ages vitalized and strengthened the Messianic hope until in the fulness of time this communion of the Abrahamic covenant bore ripe fruit in the predestined transition. 'First the blade, then the ear, then the full corn in the ear.' With this supernatural communion of the chosen people the Christian Church is organically connected; yet from this communion as from human society the Church essentially differs and is to be broadly distinguished.

Of the Church of Christ the Jewish Church is the positive preparation, being the community from which the Christ 'according to the flesh' came forth, the community that cultivated and matured the religion which was the spiritual possibility of 'the kingdom of God.' As the religion of the Jews was of one order with the Mosaic economy, or with the 'first covenant,' which was not 'faultless,'¹ that religion was destined to pass away with the 'first covenant.' "He taketh away the first, that He may establish the second."² Existing by the authority of Jehovah and animated by the divine Spirit, the religious community of the chosen nation nevertheless was only a transient pedagogic organization; and when by the nurture and discipline of Jehovah this community had fulfilled its purpose, the necessity of its continuance ceased.

¹ Heb. viii. 7.² Heb. x. 9.

'The supernatural basis of the Messianic kingdom, it became the possibility of a final spiritual organization.

Based on the natural law of social integration, and growing forth from the Abrahamic covenant, the Christian Church is related to the Jewish Church as the Christ is related to Abraham, to Moses, to Elijah and John Baptist. She appropriates the truth of human society and the truth of the Mosaic economy, but by appropriation transforms all pre-Christian truth, making it the servant of another and higher economy, the organization of the new human race of the last Adam.

3. The positive preparation for the birth of the Christian Church becomes complete by the creation of the 'little flock,'¹ the intermediate community, which stood between the Mosaic economy and the day of Pentecost, a community in whose history we distinguish two stages.

Of the first stage John Baptist is the center and the soul. He was the voice of one crying in the wilderness, Make straight the way of the Lord. "I baptize with water: in the midst of you standeth one whom ye know not, even He that cometh after me, the latchet of whose shoe I am not worthy to unloose."² By preaching "the baptism of repentance unto remission of sins,"³ he gathered about himself a number of disciples who believed him to be the forerunner of the coming Messiah. Pointing to Jesus and saying: "Behold, the Lamb of God, which

¹ Luke xii. 32.

² John i. 26, 27.

³ Mk. i. 4. "John did not institute some new rite, but his baptism was a ceremonial washing, such as was well known, to signify repentance and forgiveness: *unto remission of sins*. 'Repentance' was the prominent idea of John's baptism, while 'remission of sins' was to come from the Messiah, whose forerunner he was."—Prof. Matthew B. Riddle, D. D.

taketh away the sin of the world," he turned the eye of faith from himself to Him who should baptize with the Holy Spirit.

As John was the forerunner of Jesus of Nazareth, so was the community of John the forerunner of the Messianic community of which the person of Jesus was the center and soul. In the Messianic community formed of the disciples of John and from the body of the Jewish people we may distinguish three classes: 1. the twelve apostles, among whom there was an inner circle of three who stood in closer fellowship with the Master; 2. the seventy disciples whom the 'Lord appointed and sent them two and two before His face;' and 3. that indefinite number of devout Jews, not less than five hundred, who believed that Jesus of Nazareth was

"A light for revelation to the Gentiles,
And the glory of thy people Israel."

Animated by the belief that Jesus was the Messiah, and bound together by a common sympathy and a common devotion, the more susceptible part of these three classes of believers, consisting of men and women, fused into one body by the word and the love of the Master, were spiritually qualified for receiving the gift of the Holy Spirit on the day of Pentecost, and therefore qualified for becoming the nucleus of the Christian Church.

§ 287.

Conformably to the natural law of social integration, and resting on that intermediate Messianic community which Jesus organized, inspired and commissioned before His ascension into heaven, there arises by the advent of His Spirit another 'chosen communion,'¹ a communion different in *kind* from every other organization, whether social, civil or religious, a spiritual constitution, of which the incarnate Son, the glorified God-man, is the Head and of which men born of His Spirit become members.

1. The Church of Christ is an objective *constitution* confronting faith; not a code of laws, nor a system of doctrine, nor an order of cultus authorized and established by God's wisdom and grace. Worship, doctrine, law, discipline are elements of her organization, but each presupposes the spiritual economy of which it is a part. Nor can the Church be adequately represented by saying that she is the institution of Christ. True, the Church is an organization which He has ordained, for she was formed according to the idea in the mind of Christ; and her laws, her method of action, her ordinances, her aims are determined by His will, on which account we may with propriety speak of the Church as His institution. But the doctrine respecting the Church may not be governed by the import of this term.

Nor may the doctrine be ruled by the etymology of the Greek word, *ἐκκλησία*, an assembly convened by the call of a herald. This etymology furnishes one essential element in the idea of the Church, an element which has the force of the original verb *καλέω* and the preposition *ἐκ*. For as

¹Heid. Cat., Q. 54.

Jesus called men and women from among the Jews to Himself, and by the heavenly virtue of His word united them in a community different from Scribes and Pharisees, different from Sadducees and Herodians, so the Church by the word of the Gospel approaches the world and effectually calls men to turn from sin and enter into her holy fellowship. But the secret, the strength and blessing of her fellowship do not lie in the association of believers with one another according to some scheme or method of government. The blessing lies in the vital connection of believers with Christ glorified, who is the archetype and source of a new spiritual life of which by the Holy Spirit all believers are partakers.

The Church is the present organized form of the kingdom of God;¹ and the kingdom our Lord compares to a living reality: to the sower who went forth to sow; to the man that sowed good seed in his field; to a grain of mustard seed, which a man took and sowed in his field; to a treasure hidden in a field; to a net, that was cast into the sea, and gathered of every kind; to a flock and the shepherd, who calleth his own sheep by name, and leadeth them out; to the vine and its branches.² St. Paul compares the Church sometimes to a temple, a habitation of

¹ The connection between the Church and the kingdom Princepal Fairbairn thus represents: "The plan after which the Church is built is the ideal of the Kingdom; while the means by which the Kingdom is realized is the Church. This involves the correlation of the two ideas: the Kingdom is the immanent Church, and the Church is the explicit Kingdom, and nothing alien to either can be in the other. The Kingdom is the Church expressed in the terms and mind and person of its Founder; the Church is the Kingdom done into living souls and the society they constitute."—*The Place of Christ in Modern Theology*, p. 29.

² Matt. xiii.; John x.; John xv.

God, more commonly to the human body.¹ This rich imagery of the New Testament is drawn not from a mathematical formula, not from a sphere of abstractions, but from the life of nature and from the natural and social life of man. The growth of the mustard seed, the vine and its branches, and the human body suggest the best figures of speech by which the teaching of the New Testament concerning the Church may most fitly be represented in ecclesiology. If thought be governed by this imagery, we discover the Church to be, not an aggregation of individuals, not an organization devised by human genius, but a spiritual organism, all of whose parts, like the mustard tree developed from the mustard seed, grow forth from the mystery of the personality of Christ glorified.² The mustard tree is developed from the mustard seed by vegetal law; the human body from the embryo by human law; but the Church, the body of Christ, attains

¹ Eph. ii. 19-22; iv. 13-16; Col. i. 18, 24; 1 Cor. xij. 12-31; Rom. xii. 4, 5.

² "The point," says Principal Fairbairn, "where we can best study the relation of the real and ideal in the notion of the Church is where Paul first elaborates the image of the body of Christ. 1 Cor. x. 17; xii. 12-31. He had first used it of the local Church. The local was a microcosm, the image and mirror of the universal. The fellowship of the body of Christ suggested the figure of the Church as His body. The unity was one of persons; what all received made all who received it one. But did this ideal agree with the reality? In the Corinthian Church there were manifold divisions; violent strife had raged. The actual condition suggested by contrast the ideal, and he presented the one as a rebuke and warning to the other. He called upon this much-divided society to conceive itself through its ideal. It was a unity, an organism, a body, the body of Christ. Its life was one, but its parts were many; the meanest part was as necessary as the noblest, and so neither could dispense with the other, while the dignity of the whole dignified the least noble member."—*Christ in Modern Theology*, p. 523.

'unto a full-grown man, unto the measure of the stature of the fulness of Christ' by 'the law of the spirit of life in Christ Jesus.' Each is a mystery. Each addresses intuitive perception. Each is a fulness of life, richer in possibilities than reason can grasp or interpret. Neither is accessible to complete analysis by the understanding. But the richest and mightiest of all, the organism that has possibilities and powers grander and more glorious than any natural organism, or any organization formed on the plane of human history, is the kingdom of heaven, present and visible in the Church of Jesus Christ. More real than the mustard tree, more mysterious than the human body or the Adamic race, the Church not only confronts natural perception but addresses faith as a constitution, existing, living, firmly maintaining herself against her foes, and advancing from conquest to conquest, from age to age, by her own intrinsic vitality. The mode of her organization is constructed, like the size and shape of the body of an individual man, from within by the law of her life; and by the force of the same immortal law she is constantly reconstructing and readjusting the form of her activity to her own inner growth and the changing needs of her environment.

2. The constitution of the Church is *spiritual*, not natural.¹ The human race of the first Adam is not a spiritual but a natural constitution, a physico-ethical organism. The Adamic race exists, lives, perpetuates itself, mul-

¹ "The first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly."—1 Cor. xv. 45-49.

plies its individual members, by virtue of a law immanent in the first creation, the economy of the natural world whose crown is 'the first man.'

By the operation of no law of nature nor of any ethical forces of history did the Church originate. "My kingdom is not of this world."¹ Nor is any natural law, nor are any moral forces of the world the primary condition of her present existence or of her perpetuity or her future triumphs. She exists solely by virtue of the advent and the abiding presence of the Holy Spirit, "the Spirit of Truth," the supernatural gift of the incarnate Son glorified.² The presence and anointing of His Spirit condition the virtue of her ordinances, the authority of her ministry, the unction of the written word, and the ideal service of all her members.

It is by reason of this unique fact that ecclesiology affirms the Church to be a *spiritual* organism. The Church cannot be said to be either a physical or an ethical organization, if by these terms it is proposed to designate a fundamental or essential element of her existence. Nor does even the word 'spiritual' express her essential characteristic, if the term be used to denote the product of man's religious life in contradistinction from his intellectual or social life; for the Christian Church is in no sense a product of the spiritual powers of the Adamic race. Her genius, her unsearchable resources, her ordinances,

¹ Ἡ βασιλεία ἡ ἐμὴ οὐκ ἐστὶν ἐκ τοῦ κόσμου τούτου. Here *ἐκ, of*, unites the notions of origin and nature. "Though in the world, the kingdom of God has not the characteristics of an earthly kingdom. Unlike this, it has not come to Him by descent or conquest, nor is to be defended by arms. Each agent acts in his own sphere." Cf. Bengel, John xviii. 36.

² Acts ii. 1-4.

her mission and her triumphs are referable exclusively to the Holy Spirit who inhabits and moulds her development, and moulds those manifold agencies inspired and organized by her progress.¹

§ 288.

This spiritual organism is the 'second' race of mankind, begotten of Christ and in Christ by the 'Spirit of Truth,' a race more real, more intensely vital than the posterity of the first Adam.

The race of the 'last Adam' is in one respect identical with the race of the 'first Adam;' in another respect the two races are generically different.

1. The communion of the Christian Church consists of the members of a new race, a race begotten by the Holy Spirit of the perfected Christ, sent forth from the Father on the day of Pentecost; begotten in the persons of the one hundred and twenty assembled in an 'upper room,' awaiting the fulfilment of the promise. By this birth from above the one hundred and twenty became the embryo of the kingdom. The Spirit quickened another order of mankind which by this miraculous generation began from that day onward to exist according to the law of 'the life' of which the incarnate Son was 'the beginning.' And every person, since that day who is of this spiritual household has become a member because born from above after the type of the same pentecostal birth. The Word made flesh was the life. "I came that they may have life, and may have it abundantly."²

As the race of the first Adam perpetuates and multiplies itself by natural generation, so the race of the last Adam

¹ Cf. Institutes, §§ 90, 91.

² Matt. xix. 28; Rev. iii. 21. Col. i. 18.

³ John x. 10.

perpetuates and multiplies itself by spiritual generation. No one becomes a member of the natural race but by natural birth, and natural birth implies the dissolution of all prenatal vital connections; so no one becomes a member of the spiritual race but by a birth of the Holy Spirit, and spiritual birth implies the dissolution of abnormal connections with the Adamic race, a dissolution which Paul calls death unto sin.¹ "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."² Men 'born of the flesh' live the life of the first man; as is the earthly, such are they also that are earthly. Men 'born of the Spirit' live the life of the Second Man; as is the heavenly, such are they also that are heavenly.³ The race of the first man is a defective human life, and develops a false history. The race of the Second Man possesses genuine human life, and develops, now in part, hereafter in perfection, the ideal of the human race, the earthly being transformed into the heavenly.⁴

2. The race of the Second Man is in one respect identical with the race of the first man. Birth of the Holy Spirit involves an organic change, a new creation, but not a creation *de novo*. Jesus born of a woman, a daughter of the first Adam, a lineal descendant of Abraham, was 'according to the flesh'⁵ identical not only with the chosen people but identical also with mankind universally. What He was on earth, He, as to the essence of humanity, is now in heaven. He continues to be identical with the

¹ Rom. vi. 11.

² John iii. 5, 6.

³ 1 Cor. xv. 48.

⁴ 1 Cor. xiii. 9-13

⁵ Rom. i. 3; ix. 5.

being of the Adamic race; yet He is the exhaustless fountain of regenerate human life which, though new, though of the Holy Spirit, is, contrasted with the nature of subhuman kingdoms on the one side and on the other with the being of God, essentially the same as the life which Jesus lived when on earth.

According to the same law of reasoning we judge respecting the members of Christ. When a person by the birth 'of water and the Spirit' becomes a new creature, a member of the race of the Second Man, he does not cease to be as truly human as before he was born from above. His new birth does not contravene nor endanger personal identity, but conserves it. As to the nature of his personal being he is the same; and this sameness of being includes all the normal qualities of body and soul. The original purpose of the 'first' is accomplished by the 'second' race. Says Martensen:

"The whole human race was created and foreordained to Christ as the first-born of every creature fitted to be gathered together under Christ as under the head, and is therefore only rightly acknowledged and loved in Him."¹

3. In another respect the race of the Second Man differs widely from the race of the first man. The difference is negative and positive.

The race of the first man is 'of the earth, earthy.' It is fallen and sinful, guilty before God and enslaved to a foreign dominion. The race of the Second Man is emancipated from the bondage of this foreign dominion, stands by faith in right relation to God and therefore of Him is approved. The law of sin being broken, the predisposition to righteousness and holiness begins to assert itself.

¹ Christian Ethics, I., p. 309.

In one respect identical with the 'old man,' the 'new man' is the old radically changed and active in the process of salvation.¹

The chief difference, however, of the new race from the old race is positive. The 'first man' was formed in the image of God. Human personality is godlike. It is this divine imageship of personality that above all other endowments differentiated man, in the beginning, from the noblest species of the animal kingdom. "Man is great chiefly because he was created for union with God."² Though his moral and metaphysical fall is profound, yet the image of God is the vital principle which through the ages distinguishes all the nations of his posterity.

Asserting, developing and perfecting the original divine imageship, the new race is formed, not in the image of God, but in the image of the God-man, Jesus Christ, who is the final realization of the image of God in which the first man was formed. The Head of the new race is distinguished from the head of the old race by a cardinal difference. Whilst the first man was capacitated and designed for a fellowship of love with God higher than and different from the fellowship in which he stood by the creative word, but in consequence of disobedience failed to attain to that transcendent dignity, the Second Man, on the contrary, was what the first man was not, and became what the first man did not become; in the form of reality He became on earth and in heaven the true Man. "He is," says Rothe, "the universal Man, and yet, in an incomparable sense, the God-man."³ Living in hypostatical union with God He consummates in

¹ Eph. iv. 22; Col. iii. 9, 10.

² *Lux Mundi*, p. 395.

³ *Still Hours*, p. 208.

Himself the life of divine imageship, and realizes in it its ultimate character the reciprocal fellowship of love between man and God. Of Him with unqualified emphasis it may be said: *Persona consummat naturam*. The second race is the new creation, because by the Holy Spirit the race is formed after the image of the Second Man.

By a spiritual birth the natural man becomes a member of this new creation, and shares the new life which proceeding by the Spirit from Christ glorified animates the entire spiritual organism.

§ 289.

The spiritual constitution in which the Church consists is not a human life only, and the qualities of her life are not exclusively human qualities. Being the body of Jesus Christ, the Church, like her Head, is divine-human, invested with divine-human authority, possessing divine-human powers, and active for divine-human ends.

1. Of this twofold character we have a faint adumbration in the constitution of the first man. A physico-ethical creation, he was made such in the image of his Maker. In the mystery of his original being there was a divine factor. Whilst we do not fail to distinguish widely between God and man, the personal Creator and the personal creature, we are nevertheless obliged to recognize in man as man kinship with God,¹ in consequence of which the human spirit cannot, as Augustine says, be at rest until it rests in complete fellowship with God. There is a positive basis in humanity for the theanthropic constitution of

¹ "Man is capable of ever deeper spiritual affinity to God. Such must be the ideal end of a being of whom it is revealed that he was made in God's image."—*Lux Mundi*, p. 395.

Jesus and for the divine-human organism which is His body.

Of the twofold life of the Church we have also a dim prophecy in the universal sentiment of mankind, a sentiment which evidences in all ages, however degraded the nation or tribe may be, that God is in touch with the soul. Feeling, as Ovid says, the Divine stirring within, kindling the ardor of desire after the unknown One, men are ever disposed to connect themselves with the transcendent world, or even to identify the Divine and the human. No sentiment becomes a principle so profound, so controlling and absorbing as the religious sentiment, the sense of an indissoluble connection with a superhuman presence.

2. What the two factors in the constitution of the first Adam foreshadow, what the mythologies of the pagan masses and the philosophies of pagan thinkers unconsciously and undesignedly predict, that the mystery of the new race begotten by the Spirit in the image of the 'Second Man' is in reality, a race really human, actualizing the truth of humanity more perfectly than the race of the 'first man,' yet a human race living a divine life.

In Jesus Christ we recognize the hypostatic union, the Divine and the human being vitally one in His personality. Such union of divine nature and human nature we may predicate only of the Mediator; yet agreeably to the teaching of the New Testament the quickening virtue of this mystery extends and imparts unique character to the second race. His mystical body is a creation in which these two factors are active dynamically as the members of a spiritual organism, in one respect natural and human, with all the essential properties of mankind, in another

respect supernatural and divine, manifesting throughout the entire history of the Church qualities other than natural and human.

3. If the argument sustaining the doctrine respecting the divine-human life of the Church be accepted, two things will follow: 1. the divine element of the Church is not the Holy Spirit in contradistinction from Jesus Christ; 2. the human element of the Church is not the fallen nature of man.

The Divine in the organism of the Church is the sequence of the truth that her glorified Head, whose life by the new birth of the Spirit the Church possesses, is the Son of God. The human element in the organism of the Church is the sequence of the correlative truth that her Head, in whose image her members are begotten, is the Son of Man.

These two factors, the divine and the human, are mysteriously and indissolubly one in the constitution of the second race, inasmuch as the Head, the incarnate Son, imparts Himself to His body by the Spirit in the miraculous act of bringing the Christian Church into existence on the day of Pentecost, as also in every new act of regeneration by which an individual descendant of the 'first man' becomes a member and an heir of the 'Second Man.'

It follows moreover that in the actual history of the Church militant, ecclesiology will have to distinguish two different forces, both of which are human, the true and the false, the ideal and the contra-ideal, a distinction which addresses us from nearly every book of the New Testament. Paul calls the one human factor the 'old man,' the other human factor the 'new man,' as in Eph. i. 22-24 and in Col. iii. 9, 10. He draws the same line of

distinction by naming one 'the mind of the flesh,' the other 'the mind of the Spirit;'¹ and he teaches explicitly that "the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would."² Of the new man John says that, begotten of God, he "doeth no sin, because his seed abideth in him." "In him who is born of God," says Bengel, "God's seed remaineth, that is, the word, with its power." It is added: "and he cannot sin because he is begotten of God."³ In the next chapter John says: "whatsoever is begotten of God overcometh the world."⁴ The old man, on the contrary, is "corrupt" after the lusts of "deceit," being predisposed to "falsehood, passion, evil desire, covetousness, anger, wrath, malice, railing."⁵ All Christian experience and observation sustain the fact that in the heart of the believer there is a war between the old man and the new man, between the human nature of the 'first Adam' and the human nature of the 'last Adam;' a war also between the same contrary forces in the body ecclesiastical, which accounts for the imperfections, irregularities and abuses, for even the wickednesses that appear in the history of the Church catholic; though regarding the law of her life, her distinctive genius and her aims, she is holy, as the Apostles' Creed affirms.

The specific truth which it is important for ecclesiology to emphasize is that the persistent conflicts of the Church are not merely between the Holy Spirit immanent in her organization and the depravity of human nature, but between the human and the human, between the new

¹ Rom. viii. 5-7.

² Gal. v. 17. Cf. Rom. vii. 18-25.

³ 1 John iii. 9.

⁴ 1 John v. 4.

⁵ Eph. iv. 22; Col. iii. 5-8.

humanity begotten in the image of the Son of Man and the old humanity inherited by natural birth from the first head of mankind.¹

§ 290.

Inasmuch as the Christian Church is the new or second human race descending by spiritual birth from the glorified Christ, and grows by the immanent presence of His Holy Spirit, she is in a pre-eminent sense an organism, a living mystery. She possesses the marks and reveals the phenomena of a living constitution.

Chief among these phenomena are the progressive development of her life, and the progressive actualization of her idea.

1. Like the race of the first man, the race of the Second Man among all nations and from age to age bears no mechanical sameness of outward character. The Church directly affects and is directly affected by her national, civil and social environment. Whilst the environment modifies the mode of her existence and action, the Church in turn lays hold of the national, civil and social environment, modifies and even transforms it. Of this twofold modification, the change of environment effected by the Church is the more decided and thorough. As man turns the forest into orchards and vineyards, the barren desert into blooming gardens and the wilderness into villages and cities, so the Church transforms and elevates the moral and social condition of society, undermines slavery, dissipates the superstitions, purifies the morals and gradually removes many of the ills of the world. In turn the

¹ This principle is the key for the correct interpretation of 1 John iii. 6-11.

radical changes of environment brought about by the force of the Truth which she lives and proclaims, react upon herself and become the occasion of further and better development of her life.

The consequence is, as history demonstrates, that the Church cannot have an unchangeable form either of organization or of worship or of dogma. The New Testament presents the realities of the Christian creed rather than formulas of doctrine; presents the distinctive type of organization rather than a code of laws for ecclesiastical government; presents the leading features of cultus rather than a finished ritual. In this respect as in all others the New Testament is philosophical, evincing the nicest perception of the necessities of history.

The realities affirmed by the Christian creed are unchangeably the same; so also the fundamental type of ecclesiastical organization. But as the Church is the fulness of Christ who 'is all and in all,' since her life unfolds its infinite riches with new power from age to age, she is ever exerting a transforming influence, as upon the character and condition of the world, so also upon her own organization. There is an unbroken continuity of life, also an unbroken continuity of organization; but the continuity is organic, conditioned fundamentally on the continuous quickening energy of the Holy Spirit, whilst the continuity of her organization, in so far as organization is not interrupted or misfashioned by error and wrong-doing, is conditioned on the development of her life. The life of the new race may wax for a time or for a time it may wane; thus itself changing, passing onward from one node of development into another or receding from a more vigorous to a less vigorous

condition; but the leading characteristic phenomenon of her history is the progressive actualization of her divine-human idea. As the life changes, whether for the time advancing or receding, so the organization changes. "Organization," Drummond correctly maintains, "can never in itself result in Life, Life being always the cause of organization and never the effect of it."¹ The external form may be the same for a given period, notwithstanding the changes going on in the vigor of her life and the subject matter of her consciousness; but the propriety and effectiveness of the organization are always in proportion to the degree that the organization corresponds in fitness to the node and vigor of her life. The lack of adequate correspondence will occasion restiveness and friction. If the plastic power of life be restrained by a false exercise of authority, if the external form of organization be continued by arbitrary might, the dynamic forces of the Church may issue in convulsive throes, as in the sixteenth century, and a new epoch of history may develop itself by a seeming catastrophe.

2. The idea of the Church, the distinctive qualities of her divine-human life, gain expression progressively. The New Testament compares the history of the individual believer to the history of the individual man. The beginning and progress of the new life of faith is like infancy passing into childhood, youth into manhood, manhood into the maturity of age. The truth of this analogy our Saviour inculcates when He says that the kingdom of heaven is like the 'mustard tree,' and when He calls Himself the 'true vine.' Like a tree, like the vine, like

¹ Natural Law in the Spiritual World, p. 383.

a child, the Church develops and realizes her type by a process of growth.

The growth of the Church is intensive. Development and progress are within herself. Being the body of Christ, the abode of the Holy Spirit, she bears in her bosom manifold living powers and a boundless fulness of saving grace that can be actualized, as the occasion arises, only in the course of the ages. Among other phenomena the actualization of her fulness may be seen especially in the progress of the Christian righteousness of her individual members and in her social organization, also in her progressive knowledge of Christian truth.

The growth of the Church is extensive. She multiplies her membership. She enlarges her territory. She subdues hostile nations, turning her enemies into allies. She modifies the character and attitude of civil governments. She originates institutions of charity. She turns the material improvements of the world into agencies for the enlargement of her spiritual activities.

There is sympathy between her extensive and intensive growth. The first and most essential necessity is her internal development as to spirituality, morality, Christian consciousness, knowledge. Internal development conditions the worth, the gain of territorial extension, conditions the vigor, the wisdom and self-sacrifice with which her missionary activity may be pursued. True it is that wise propagandism will react upon the intrinsic powers of the Church and stimulate their vitality; but such reaction will be healthy only in the degree that propagandism is prompted and imbued with the love of Christ. If the work of the Church in making disciples of all nations lacks the inspiration of devout faith, or is wanting in gen-

vine love to her Lord, the reaction cannot be healthy; and the Church, though distinguished for the outgoing of her energies and for practical benevolent activities, may nevertheless be receding.

3. Of the Christian Church the Creed predicates unity, holiness, catholicity; qualities which are elements of her essential nature as the body of Christ glorified.

CHAPTER IV.

PROPERTIES OF THE CHURCH.

I. UNITY.

§ 291.

The Church of Christ as to her essence is but one like the vine and its branches.

Though one life, she bears in herself differentiating types of character, of organization and of doctrine operative through her entire history.

Types are definite ideal possibilities immanent in her constitution that by development become the forms in which the manifold wealth of unity embodies itself.

The Church maintains her essential unity, both intensively and extensively, against all opposition.

1. Unity arises necessarily from the truth that "there is one God, one Mediator also between God and men, Himself man, Christ Jesus, who gave Himself a ransom for all."¹ As there is but one Mediator there is also but one body. So St. Paul teaches: "There is one body, and one Spirit, even as also ye were called in one hope of your

¹ 1 Tim. ii. 5.

calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."¹

Since the Church is the regenerate race of which the Second Man is the Head, her oneness is organic, like the unity of the human body. As the human body is one life, so the Church is one life, the life of Christ glorified in the organism of a new community quickened by the Holy Spirit. As the human body has many members, and 'all the members have not the same office,' so the one Church has many parts, each part having its own position and fulfilling its own function. Christian communions constitute different members of the one kingdom. Each communion may have an organization of its own; but all organizations, being members of one organism, like the organization of the eye in the organism of the human body, and informed by one Spirit, 'are one body in Christ, and severally members one of another.'²

2. The method of correct judgment and thought is presented to ecclesiology by the method of teaching used by Our Lord and His apostles.³ According to their method

¹ Eph. iv. 4-6.

² Rom. xii. 5.

³ Our Lord and His apostles teach, primarily, the unity of the constitution of the Church, objectively considered; then also the obligation is enforced on believers to realize this unity in the experience and actual state of the Church. In this respect she has come short. Though all Christ's members in all confessions and sects form "one Spirit, in one hope," they are not in external organization one. Paul in Eph. iv. 4-6, "does not," as Olshausen remarks, "mean to say that the Church is no church unless she exhibits herself as *ἐν σῶμα καὶ ἐν πνεῦμα*, but that she is not in her normal state. He does not say, that the Church holds exactly the same doctrine on the Lord, on faith, baptism, and one God, but that she has but one Lord, she has but one faith, one baptism, one God and Father of all. Differences in doctrine may exist without impairing essential unity."

of apprehension the unity of the Church is not a single organization, like Romanism subject to the authority of the Pope, but an organism like the mustard-tree or like the Adamic race. Humanity, though the same the world over, bears in its mysterious depths differentiating possibilities or types; different types develop into different nationalities, each nation bearing the definite marks of its own type; and the past history of the world shows that different types commonly develop, not in the sympathy of one nation with other nations, but in the character of intense antipathy. Yet neither differentiating types nor the hostilities of nations annul the essential unity of mankind. As there is but one physiology for all men and one anatomy, so there is but one psychology, one mathematics, one logic; the fundamental pattern, the prime ethical qualities, the categories and laws of thought are the same among all nations in spite of their hatreds, jealousies and wars.

Like the race of the first man is in one respect the race of the Second Man. Being an organic unity, it bears in itself differentiating possibilities which develop into permanent variations of cultus and organization.

The Church from the very beginning reveals these differentiating tendencies. By common consent we have at least three distinct types of Christianity reflected by the New Testament, the Petrine, the Pauline and the Johannine type; yet the apostolic Church was in truth one body. Varying characteristics, varying modes of apprehending Christian truth as between Peter and Paul, different spheres of evangelistic work, Peter among the Jews, Paul among the Gentiles, and varying methods of service, some insisting on the circumcision of Gentile converts,

Others firmly resisting circumcision, did not annul the fact that all were one body.

3. The argument of Paul in his epistle to the Ephesians vindicates this conception of unity. Between Jews and Gentiles there was an inherited chasm, deep and broad, which asserted itself among converts from these two classes and endangered the peace of the Church. Paul affirms the 'one body' of the 'one Lord,' but distinctly recognizes the wide difference between the history and attitude of Gentiles and Jews. Christ "brake down the middle wall of partition, having abolished in His flesh the enmity, even the law of commandments contained in ordinances; that He might create in Himself of twain one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: * * for through Him we both have our access in one Spirit unto the Father."¹ Though there are in the Church of Ephesus two very different classes of converts, there is but 'one new man,' the life of which the Gentile convert possesses as really as the Jewish convert; but the common possession of the one new life does not destroy typical differences, nor are typical differences incompatible with the 'one body.' It is the middle wall of partition, the law of commandments contained in ordinances which was broken down 'through the cross;' and it is the ancient mutual 'enmity' between the Jew and the Gentile which Christ 'abolished in His flesh.'

The same organic conception is vindicated by Paul in his epistle to the Colossians. The 'old man' with his doings is put off, and the 'new man,' renewed after the

¹ Eph. ii. 14-18.

image of Him that created him, is put on, in whom "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all."¹ Typical differences of nationality continue conformably to the laws of humanity. Even wide differences in point of civil status, as between bondman and freeman, or of culture, as between Greek and barbarian, may be perpetuated for ages, yet there are not for this cause many churches of Christ, but only 'one body' for each of whose members 'Christ is all, and in all.'

Types of life have been operative throughout the history of the Church. Each type may realize itself in a distinct form. In every instance the realization may be more or less defective, and the organization may in greater or in less degree embody the genius of Christianity. History presents three main branches of church life: the Greek Catholic, the Roman Catholic and the evangelical Protestant. Though no one of these main branches has developed an ideal character, nevertheless each has a wealth of vitality peculiar to itself, which has been unfolded in varying forms of doctrine, worship and organization.

There is one Lord, one Creed, one Baptism, one Law, one Holy Communion, inasmuch as there is one new Man, one Holy Spirit.² Variations in doctrinal apprehension, in cultus and in organization are not only consistent with

¹ Col. iii. 9-11.

² In 1 Cor. xii., says Olshausen, "the unity of the divine Spirit in all believers appears manifested under various forms as *διαφέσεις* in different individuals. This implies the divisions of the gifts (see Acts ii. 3), as that of light into colors by the prism. Unity of the Spirit is thereby not annulled. The same Spirit is refracted into various gifts according to the capacity of the soul with which the Spirit comes into contact."

church unity, but according to Rom. xii. and 1 Cor. xii. are demanded by it. For no one formula of doctrine can be final; no one office of worship will express the whole truth of Christian cultus; no one kind of organization adapted to or demanded by a given age can be adequate at the same time to the needs of all Christian nations, or be adjusted with equal fitness to every era of history. Varying modes of apprehension are necessary that the whole Christ may be known; necessary also are varying forms of organization and differentiated methods of ethical action, that the genius of the law of love may come to light and exert its transforming power in all the relations of society and on all classes of men. Uniformity instead of expressing the unity of the Church may contravene unity. Instead of developing the rich manifoldness of the one life, uniformity may repress the genuine growth of life and turn organic unity into a mechanism.

It is the violation of the law of Christian love, not difference of organization, that is incompatible with church unity. Unity is of the Spirit; it is the one fellowship of life by a living faith, the same in all the branches of the one new race. Jealousies, antipathies, antagonisms violate the fellowship of Christ, not confessional or theological variations. On the representatives of differing confessions and differing theologies Paul enjoins that they forbear one another in love, "giving diligence to keep the unity of the Spirit in the bond of peace," a peace that is consistent with freedom of thought and of discussion.

4. The Church maintains her essential unity against the assaults of the world.¹ Her persecutions, instead of

¹ Says Archbishop Leighton: "The preservation of the Church is a continuing miracle; it resembles Daniel's safety among the hungry lions,

enervating her vitality, have served the purpose of a discipline by which her vitality has been invigorated; even discordant branches have been consciously brought into closer fraternal fellowship.

The Church has maintained her unity against the divisive forces of sin active in her own constitution. Her life is but imperfectly realized. Her members are not immaculate; they are only in process of sanctification. The law of sin is dethroned, but not utterly abolished. The body as a whole, as well as each individual member, can say with Paul: "I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members."¹ Nevertheless as compared with the unity of life common to all branches of the Church the divisions incident to her present imperfect development are but superficial phenomena.

Unity accordingly is not to be regarded as a formal or an external property, like a grain of sand or an arithmetical figure. Like the Adamic race the new race is one organically. Notwithstanding the radical division of Jewish Christians and Gentile Christians in the apostolic age; notwithstanding the antagonism between Roman Catholicism and evangelical Protestantism since the sixteenth century, the kingdom of God is essentially but one household. Better perhaps to say that the Church is one like the personal history and character of her Head, who but prolonged from one age to another. The ship, wherein Christ is, may be weather-beaten, but it shall not perish."—Works, p. 443.

¹ Rom. vii. 21-23.

Passing through all the stages of humiliation, dying under the curse yet approved of God, advancing through different epochs of exaltation from victory over death in His resurrection to headship over all worlds at God's right hand, is the same one, true, only Mediator between God and man.

The Church being one intensively, she is likewise one extensively. Subject to one Lord, filled by one Spirit, developing the fulness of one life, she asserts the one life, the one faith, the one law of love through all the mutations of time and amid all the contrasts of space. "This unity," says Meyer, "is the identity of faith, of love, of mind and of hope in the different subjects who are led of the Spirit."

The distinctive type of Christianity is the same now as in the apostolic age, the same in Protestantism as in Romanism, in Northern Africa as in England. The contrast between Romanism and Protestantism reveals vast differences of the degree and manner in which the one new life is developed in doctrinal thought and actualized in conduct and polity; but compare these differing branches of the Church with Mohammedanism or Brahmanism or Confucianism, and it will be found that the Protestant and Roman communions are distinguished from world-religions substantially by the same fundamental belief, the same law, the same hope. The resemblance between Buddhism and Roman Catholicism lies only in external ceremonial services, whilst the genius of Buddhism and the genius of Romanism are directly contrary, the one being negative and atheistic, the other positive and theistic.

There is but one Christian creed, pronounced by all the historic branches of the Church. All unite in the con-

fession of one God the Father, and in one Lord Jesus Christ, the only-begotten Son of the Father, and in one Holy Ghost proceeding from the Father, and with the Father and the Son one God Almighty. All believe the incarnation of our Lord Jesus Christ, the Son of God, whereby being perfect God He became also perfect Man; suffered for our salvation, descended into Hades, rose again from the dead, and now sitteth at the right hand of God the Father Almighty, from whence He shall come to judge the quick and the dead.

The Church universal confesses these essential articles. They vary somewhat in the form of expression, but the substance of the articles is the Truth which characterizes and has characterized all the churches of Christendom. Of the Apostles' Creed Calvin says: "I have no doubt that it has been publicly and universally received as a confession of faith from the first origin of the Church, and even from the days of the apostles."¹

When we consider cultus we find that the cardinal rites of service are the same. Baptism is the ordinance of admission into her communion. The Lord's Supper is the sacrament of commemoration and of communion. All churches obey the last command of our Lord. The doctrinal apprehension varies; the mode of observance varies; but by the observance of the Supper all show the Lord's death till He come.

All unite in offering the Prayer of all prayers: Our Father who art in heaven.

All recognize the authority of the Decalogue as interpreted by the Head of the Church: Thou shalt love the

¹ Calvin's Inst., Bk. II., Ch. 16, 18.

Lord Thy God with all thy heart ; and, Thou shalt love thy neighbor as thyself.

There is one Creed, but many articles and differentiated doctrines ; one Baptism, but different modes of ministration ; one Lord's Supper, but different theories as to its virtue ; one law of love, but manifold precepts.

Her distinguishing marks the Church bears in her organization from age to age, and in every country where she has planted the cross. In one age more faithful than in another, in one branch laying stress chiefly on authority, in another chiefly on freedom, in one life and thought being vigorous and progressive, in another retrogressive or stationary, the Church proves herself in all lands, more or less perfectly, to be the 'one body' of her ascended Lord, sometimes actualizing the spirit of her organic oneness on a lower plane, sometimes actualizing it on a higher plane of Christian peace.

2. HOLINESS OF THE CHURCH.

§ 292.

The Church is holy. Holy the Church is for the same reason that she is one, a unity.

The Church is holy negatively, being emancipated from the law of sin. Holy she is also positively inasmuch as in a degree she fulfills the law of Christ.

Obedience to the law of Christ conditions actual deliverance from sin.

1. The life of Christ glorified is a perfectly holy life. The Church being His mystical body, His holy life becomes the life of the Church. Engrafted into Him by the Spirit, her members are the members of Christ. As the branch has in itself the specific life of the vine, so the

membership of the Church possesses, in principle, the distinguishing qualities of the risen, triumphant Christ.

The Spirit by whose agency the Church lives in Christ and becomes His mystical body is the Holy Spirit. Begotten of the Spirit, her members are formed after the image of their perfected Lord.

The sacraments of the Church are holy ordinances. Baptism transfers its subjects from the unholy kingdom of 'the first man Adam' into the holy kingdom of 'the last Adam' who is 'a life-giving spirit.' Says St. Paul: "We were buried with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."¹ The Lord's Supper commemorates the mediatorship of Him who is Redeemer and Saviour; it seals to believers the forgiveness of sins; and with His crucified body and shed blood He Himself feeds and nourishes them to everlasting life. Her worship is holy worship, being on the one hand separation from ungodliness and worldliness, and on the other self-consecration to the service of God, the absolutely holy One. Every prayer is, directly or indirectly, supplication against some form or consequence of sin and an aspiration after godlikeness. Praise celebrates God's wisdom, goodness and grace, extolling Him for His rich blessings.

Therefore this mystical communion which through the indwelling of the Holy Spirit embodies the life of Christ glorified, is a holy communion, holy in its constitution, in its agencies, in its work, in its design and influence. "Nothing," says Gardner Spring, "is more characteristic of the cross than the holy salvation it reveals. It saves not *in*

¹ Rom. vi. 4.

sin, but *from* sin."¹ The imperfections and moral shortcomings of her membership do not annul the law of her life, nor change the adaptation of her constitution to the ends of holiness.

2. The Church is holy negatively. As Christ by His expiation of the guilt of sin, by His victory over death and the kingdom of darkness, Himself has a redeemed humanity, so His mystical body by sharing the virtue of His expiation and victory is a redeemed humanity. The Church has boldness to enter into the holy place by the blood of Jesus, by the way which He dedicated for us, a new and living way, through the veil, that is to say, His flesh.² Says Paul: "Ye were washed, ye were sanctified, ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."³ Christ being raised from the dead, dieth no more; death no more hath dominion over Him. As by His resurrection the law of sin is in principle overcome for His Church as really as it is overcome relatively to Himself, the Church is not under the dominion of sin. Death no more hath dominion over her members, and for the reason that death no more hath dominion over her Head. The death that Christ died He died unto sin once; but the life He liveth, He liveth unto God. Even so has the Church died unto sin, being crucified with Christ, and her life is hid with Christ in God.⁴

3. The Church is holy positively. She is no less an ethical than an organic communion. Her life develops and reveals itself in positive freedom of will. Positive freedom of will consists in the doing of the truth, in actual obedience to the law of Christ; and the law of Christ for

¹ Attraction of the Cross, p. 205.

² Heb. x. 19, 20.

³ 1 Cor. vi. 11.

⁴ Rom. vi. 11. Col. iii. 3.

His members is the law of love, of love to God and love man, that law as He realized it in His personal history on earth.¹

The positive holiness of the Church is on the one hand the dynamic of her life; all the instincts, all the spiritual and ethical tendencies of the new creation in Christ, are toward Him and for Him, the spontaneous sympathies of her heart being with His kingdom and with its final perfection. On the other hand the Church by the force of will seeks consciously to determine her activity as a whole and regulates the moral conduct of her members according to the divine will as this is exemplified by her Head. Her aim is not to please herself, but to do the will of the Father on earth as His will is done in heaven. Rooted in the perfected life of Christ glorified, the Church is predestined to realize the profound impulses of her life toward holiness in her organization, in her creed, in her prayers, and in her moral perfection. To a degree she has been fulfilling and is now fulfilling her divine vocation by her persevering work in the service of Christian truth and human righteousness.

The historical fact that for nineteen centuries the Church has in her actual condition but partially realized the pure and holy dynamic of her new life does not contradict the truth that she is a holy communion. "Sanctification means progressive appropriation by man of the life of the Son of God; the formation in him, by successive stages, of the image of Christ."² The law of sin is not now, utterly abolished; emancipation from the evils of the fall is not now complete. Yet the principle of Christian holiness is active in her history, and it has borne rich and

¹ John xv. 12. 1 John iv. 21.

² *Lux Mundi*, p. 424.

abundant fruit. The Church is the only communion that has asserted the law of positive Christian holiness; and by positive Christian holiness we may mean nothing less than the spotless purity, the unique righteousness and perfect devotion to God which is exemplified by the personal history of the Son of Man. Such a righteous life had never been seen, nor even conceived by human genius.¹ No religious teacher of any pagan nation, no Jewish prophet, can bear comparison with Him. Yet it is He who is for the Church the ideal of her holiness. He is the pattern ever confronting her faith. It is He whom she is ever striving to follow. This steadfast faith in Him who is the reality of a perfectly holy ideal, and His constant communion in the Spirit with His people, impart to the Church an essential quality of divine sanctity which distinguishes no other communion. That her ministry and her membership are not now like Himself completely holy only signifies that the mediatorial work of Christ in the history of His mystical body is itself not yet final.

4. Like revelation and redemption, like the love of righteousness and the hatred of sin, so positive holiness and negative holiness involve each other. There is no deliverance from the dominion of sin unless the law of the spirit of life in Christ Jesus is the active principle of believers; and in whatever degree this new law becomes an active principle the perverting influence of sin on Christian character disappears. Each form of holiness conditions the other; but the two things are not coördinate. The primary condition is the new life. The communion of faith with Christ conditions the possibility

¹ Not by Socrates in *Thaetetus* of Plato, 176, Jowett, III., p. 378, though for a pagan his conception of God and righteousness is extraordinary.

of actual salvation. Only in the degree that the Church in doctrine and worship, in government and discipline and in works of charity, is actuated by love and truly fulfils the will of God, is she in reality emancipated from the dominion and purified from the taint of sin.

3. CATHOLICITY OF THE CHURCH.

§ 293.

The Church is catholic. In distinction from Judaism and from ethnic religions Christianity is designed and fitted for all races and for all nations.

1. The title 'catholic,' from the Greek, *καθολικός*, is the equivalent of the Latin derivative *universal*, and agreeably to the force of its component parts, *κατὰ* and *ὅλος*, it means that the Church is through or diffused among all nations and tribes. Christians of the first centuries used the title to mark an essential characteristic which distinguishes the Church from the Abrahamic covenant, from the Mosaic economy and from Judaism, different stages of the pre-Christian religion confined only to one nation. The title also distinguished the early Church from heretical sects developed from schismatic schools and limited to schismatic communities, each of which was in principle repellent toward others. The Church, in distinction from Judaism, embraced Gentiles and Jews, Greeks and barbarians, bondmen and freemen. In contradistinction from heretical sects, Christians affirmed the same Creed in all places and among all peoples.

In our age the title 'catholic,' as naming an essential quality of the Christian Church, has the same meaning, but by implication it asserts a wider contrast. Now as

then the Church is catholic in contrast with Judaism, which still characterizes a single nationality; catholic also in contrast with communities of sects which deny one or more of the fundamentals of Christianity and are confined to one period of time or to one or more countries, such as the Manicheans of the fourth and fifth centuries, or the Socinianism of the Reformation age, or the Oneida communism or the Mormonism of our own century.

The Church is catholic in a still broader sense. As regards her claim to recognition and obedience she asserts a contrast with all world religions. The religion of Egypt suited the Egyptians, and the religion of Zarathrustra the ancient Persians; so in our day the Brahmanism of India has a measure of adaptation to the temperament, habits of life and thought of the Hindoo, and the fetichism of Africa answers to the superstitions and degradation of savage negro tribes; but neither the one nor the other can retain its authority within its own territory when the light of Christian truth illumines its devotees, much less could either now take root and become the molding force in the Christian nations of Europe or America. Christianity on the contrary is in sympathy with the deepest needs and the best aspirations of all races and nations, of the Hindoo and the African no less than of the European and the American.

Countries are separated by mountains, rivers and oceans; races by original types of humanity; nations by heredity, by language, manners and customs. Each race is by the perverseness of human nature repellent in a degree to other races, each nation to other nations, notwithstanding the fact that God "made of one every nation of men for to dwell on all the face of the earth." Regardless of

these separations, divisions, antagonisms, the Church approaches each and all in the one Holy Spirit, with the same creed, the same grace, the same sacraments, the same prayer, the same law, proclaiming the forgiveness of sin and eternal life to men, women and children, and proving by the experience of all classes of people that the Gospel is the power of God unto salvation to every one that believeth. Says Pearson:

"I conclude that this catholicism of the Church, consisteth generally in universality, as embracing all sorts of persons, as to be disseminated through all nations, as comprehending all ages, as containing all necessary and saving truths, as obliging all conditions of men to all kinds of obedience, as curing all diseases, and planting all graces in the souls of men."¹

2. The word catholic, *καθολικός*, does not occur in the text of the New Testament; but this essential property, as expressed by the word, intones all the books of the New Testament. Catholicity comes prominently to view in the apostolic commission. Says our Lord: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." The unlimited compass of the apostolic commission is likewise declared by our Lord in His exposition of the parable of the tares, where He teaches that "the field is the world."² It is implied also by the words of "the voices" when the seventh angel of the Apocalypse sounded. Then there followed great voices in heaven, and they said: "The kingdom of the world is become the kingdom of our Lord, and of His Christ: and

¹ Pearson on the Creed, p. 522.

² Matt. xiii. 38. "The gospel is good seed to be scattered everywhere," Schaff.

He shall reign forever and ever."¹ Head over all things, He claims for the communion of His Church all nations.

Two factors enter into the idea of catholicity: the adaptation of the Church with equal fitness to all nations, and the special receptivity of all nations to the spiritual life and fellowship of the Church.

The religion of Christ is adjusted not specifically to the peculiar traits of an individual, not to the accidental attributes of a nation; the adjustment is deeper and broader. Christ answers to all the needs of man as man; He satisfies the universal yearning after deliverance from moral and physical evil; He can make every man a sharer of His resurrection life, whatever be his race or his nationality, whatever his ignorance or degradation. Such an adjustment cannot be predicated of any other person or of any other communion. On the other hand all souls are receptive toward Christian truth. One nation may indeed have a greater degree of spiritual receptivity than another; but even the least receptive nations have capacities for the Christian faith and for the Christian Church, more profound, more persistent, more controlling than they have for those elements of truth which either the lower or higher systems of ethnic religion possess. Though utterly ignorant of Christianity, though debased by superstition, yet the heart of the pagan, dissatisfied with itself, yearns unconsciously for that peace, that hope and victory attainable alone in the spiritual communion of Christ and His kingdom.

If we duly emphasize these two factors in their reciprocal relations, we may get a scriptural conception of the catholicity of Christianity; and since the Church is the

¹Rev. xi. 15.

communion in the Spirit of the Christian life, we may also in consequence get a true conception of the catholicity of the Church.

3. Like as her glorified Head claims to be the only ideal Man for all men, so the Church claims to be the only catholic institution; and because catholic she is invested with the right, and she asserts the right, to plant the cross in every land, and by the preaching of the Gospel to subdue every nation to the Christian creed. Therefore she puts on the armor of the Spirit and fights the good fight. To be true to herself she must carry on a warfare against sin and vice, against superstition and misery. So also since she approaches the Jew, the pagan and the Mohammedan with the rich spiritual blessing which no other religion can bestow, but for which every man yearns, she carries on her warfare, either directly or indirectly, not by carnal weapons but with the sword of the Spirit, against all other religions. For as it is the prerogative of her Head to be King of kings and Lord of lords, so it is the vocation of His Church to supplant every other religious belief, to overthrow every antagonizing organization, and to gather into her fold all the families of mankind. What is true of Jesus Christ is true also of His mystical body. Jesus says: "He that is not with me is against me; and he that gathereth not with me scattereth."¹ In relation to Him no neutral position is possible. "Indecision for Him," as Olshausen remarks, "is decision against Him." Appropriating the language of Isaiah it may be said:² Whosoever shall gather together against the Church shall fall: no weapon that is formed against her shall prosper; and every tongue that shall rise against her in judgment

¹ Matt. xii. 30.

² Isaiah liv. 17; lx. 3.

God shall condemn. Nations shall come to thy light, and kings to the brightness of thy rising.

4. Catholic is one of the distinguishing epithets applied to the Church by the original Christian Creed: "I believe in the holy catholic Church;" the Creed which affirms the fundamental articles of Christian truth, and which all the historic branches of the Reformation join in confessing; yet in our age the epithet has been surrendered by a large majority of evangelical Christians. Evangelical Protestantism has in great degree lost the idea; or perhaps it is more correct to say that inasmuch as the true idea of catholicity has to a large extent disappeared from the consciousness of the Protestant Church, the word itself has been discarded and even prejudice excited against the use of it. By the disuse of the epithet and by estrangement from the truth it expresses we have been retreating from a portion of the vantage ground on which the Reformation stands, and by logical consequence have been giving it exclusively to the Roman Church, which by its own title, Roman Catholic, is at most only one historic branch. Yet *catholic* is the word which, more than any other, expresses the fundamental claim of the Reformers, and when wisely vindicated justifies the disruption of the sixteenth century.

This singular anomaly confronts us: the title which, agreeably to the teaching of the New Testament, expresses the universal claim and destiny of the Christian Church as a whole, is appropriated by and commonly conceded to a body representing but one section.

4. ONE, HOLY, CATHOLIC CHURCH.

§ 294.

Unity, holiness and catholicity are the distinguishing predicates of a spiritual organism. Each involves the others. Nor can any one property be rightly developed in greater measure than another. Like the Church, so the predicates of the Church are now but partially actualized.

1. Catholicity presupposes unity. Only one Lord, only one Church. One incarnate Son, one Holy Spirit; one new creation, one mystical body; therefore, as there is but one Mediator between God and men, so there is but one spiritual communion into which all nations and all classes are called; and into this communion all are called because it is the only spiritual body in which eternal life and salvation are available. Martensen puts the question: "Must we not allow that the period of her first inspiration, when her true genius was first manifest, and won her earliest results, is to be taken as the prototype of her entire subsequent development?"¹

Unity reveals its force in catholicity. The one Son of Man, through the Church, authenticates Himself to be the ideal Man, the only true Head of humanity, by approaching all races, all nations, with the same love; by responding with equal freedom to all needs, however various or discordant; by transforming all grades of civilization or of barbarism into the image of Himself, and diffusing in the hearts of all believers the same peace, the same joy, the same hope. In no way can the Church, to the exclusion of contrary religious organizations, prove herself to be the

¹ Christian Dogmatics, p. 337.

only communion of life and salvation but by claiming, embracing and transforming all races and classes of mankind. "The unity of the Church is in the tongues of all nations."

Notwithstanding that the Protestantism of our time commonly does injustice to itself by failing to claim for her communion the title of *catholic*, yet during the nineteenth century, especially the latter half of it, the evangelical Protestant Church has been demonstrating, as never before, that she is partaker of the original life of the one new creation; and, by claiming for herself the whole world, and aiming at the subjugation of the world to the sway of her spiritual sceptre, that the life-blood of New Testament catholicism is flowing in her veins.

Unity presupposes and includes holiness. If the Church were not in principle holy she would not be in principle a unity. Sin sets man against God, against law and order, truth and right. As a consequence sin sets man against man, tribe against tribe, nation against nation. In all its relations sin is alienating and divisive. Holiness is the contrary power. Law and order, truth and right resolve discord into harmony, alienation into peace. Righteous love binds men to Jesus Christ, believer to believer, each branch of the Church to all branches. The idea of one Church implies that her life is a holy life.

Conversely, holiness presupposes and includes unity. If the Church were not in fact the one only mystical body of her glorified Head, she would not by the law of her life be a holy communion. Christ glorified is the only fountain of regenerate life; and His Holy Spirit is the only agency by whom men are in Him created anew. He, active by His word and Spirit, is the only One by whom

the law of sin is broken, by whom selfishness and hostilities are resolved into the fellowship of love. Hence if the Church were not the new race, if she were not the body in which the one Holy Spirit is living and developing the one new life toward perfection, she could not be holy.

Unity, holiness and catholicity, the essential properties of the Christian Church, are so connected objectively, so vitally interdependent, that we cannot think adequately of either, unless we have some measure of correct insight into the distinctive qualities of the others.

2. Nor can any one property prevail in greater measure than the others. It is the one life of Christ that is both holy and catholic. Since unity and harmony stand in positive holiness, the Church can be actually one in her manifestations as she is one in the principle and law of her existence, only in the degree that the dividing forces of sin are destroyed. And she can be catholic in reality only as the one life of Christ is ideally developed, and as the one will of Christ is fulfilled by her membership. External unity without commensurate holiness becomes a caricature. Catholicity, or the purpose of bringing all nations under the teaching and government of the Church, unless the Church possess a degree of genuine holiness answerable to the demands of such a purpose, becomes a monstrous abuse.

The prevalence of any attribute, in order to be genuine and real, must be commensurate with the intensive growth and extensive actualization of the life of Christ immanent in her constitution.

3. Like the Church herself, the properties of the Church, though always existent and active, become only partially actual in her history on earth. Her history re-

seembles the history of her Lord. Though sinless from the beginning and through His entire ministry, He 'advanced in wisdom;' advanced from one epoch of His mediatorship to another, looking forward to His resurrection and exaltation as the ultimate perfection of His divine-human personality. The difference between the history of Christ on earth and the history of His Church in her militant state is in some respects great; as regards sin the difference is even essential. Nevertheless the resemblance is regulative of a scriptural conception of the Church.

Like Himself she is now in the state of humiliation. As He was in conflict with the wickedness of men and the kingdom of darkness approaching Him from without, so she is struggling with the mighty powers of sin active in her own communion. As He 'for the joy that was set before Him endured the cross, despising shame,' and after the triumph of His resurrection sat down at the right hand of God, so His Church is now bearing the cross and confessing her imperfections, whilst looking forward in hope to His second advent. Now the 'new man' is limited by the 'old man;' now spiritual life is bound by an uncongenial environment, the true genius of Christian character being hidden. Says Paul: Your life is hid with Christ in God. "The life of which the Son is the essence lies shrouded and concealed." At her consummation she will attain to complete recovery from the poison of sin. When Christ, the life of the Church, shall be manifested, then shall she also with Him be manifested in glory.¹ "The world which persecutes, despises, ignores now, will then be blinded with the dazzling glory of the revelation."² Only in the degree that the Church is in faith

¹Col. iii. 3, 4.

²Lightfoot.

and discipline, in doctrine, government and character, at one with Christ her Head, and at one with herself by the spiritual bond of love to Christ, can she in fact become, outwardly as well as inwardly, the one true communion for all the nations of the world.

CHAPTER V.

FUNCTIONS OF THE SPIRIT IN THE COMMUNION OF THE CHURCH.

§ 295.

As the office of Christ is related to His mediatorial work so are the functions of the Holy Spirit related to the quickening and saving work of the Spirit. The functions of His office are the manner of fulfilling His mediatorial agency.

There is also a very close connection between the functions of the Spirit's office and the functions of Christ's office. The office of Christ is but one office; so is the office of the Spirit but one, for the glorified Christ fulfils His mediatorial office in and by the agency of the Spirit.

The functions of the office of Christ are threefold, prophetic, priestly and kingly. Christ teaches, atones and governs. Therefore the functions of the office of the Holy Spirit are threefold, prophetic, priestly and kingly. The Spirit is the mediating agency by whom Christ becomes the light, the atonement and the law of the Church.

The Spirit has a prophetic function: He reveals and teaches. The Spirit has a priestly function: He makes God and man one communion in Christ. The Spirit has

a kingly function: He animates and governs the life and conduct of the Church.

§ 296.

The office of the Spirit is prophetic. The Spirit reveals Christ in the communion of the Church. By revealing Christ the Spirit manifests Himself. By revealing Christ in His members, the Spirit reveals man to himself.

1. The Spirit reveals the historical and glorified Christ to the Church by revealing Him in the history of her communion and in the experiences of her membership. In other words, the Church by faith possesses Christ and lives in Him, forasmuch as her members are builded together upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner-stone, for a habitation of God in the Spirit.¹ Our Lord says: "Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come. He shall glorify me: for He shall take of mine, and declare it unto you."² All things whatsoever the Father hath are mine: therefore said I, that He taketh of mine, and shall declare it unto you." In the formula 'Spirit of truth,' the word truth is to be taken objectively. The glorified Christ is the object that in the Spirit confronts faith and is revealed to faith. "After the Father shall have exalted Christ personally to glory," Godet says, "the Holy Spirit will cause His celestial image to beam forth from on high into the hearts of the disciples, and

¹ Eph. ii. 19-22.

² John xvi. 13-15; xv. 26; xiv. 16, 26.

through them into the hearts of all believers." The word is to be taken also subjectively. The Spirit is He by whose agency believers possess the truth and do the truth.

Jesus Christ who, in Himself, is the true light of the world becomes light for the Church "as a whole and for the individual member, inasmuch as the Spirit who is given, 'that He may be with you forever,' is the living bond of fellowship between Christ and His Church.¹ The Church sees Christ by faith and knows Christ by faith, through the illumination of the Spirit. This inward teaching, this witness of the Spirit with our spirit that we are children of God, is the most direct mode of the self-manifestation of Jesus Christ. "No man can say that Jesus is the Lord but in the Holy Spirit."²

2. By revealing Christ in the Church the Spirit reveals God. Of God the Father Jesus Christ in His person and mediatorship is the absolute manifestation. In Him the true glory of God shines forth through the inspiration and illumination of the Spirit. The Church alone is the abode of His Spirit; hence the Church alone may truly know the being and attributes of God. Says our Lord: "Ye know the Spirit of truth, for He abideth with you, and shall be in you." The world cannot know God truly,³ because

¹ Says the Heidelberg Catechism: "The Holy Spirit makes me by a true faith partaker of Christ and all His benefits." 53. "The Holy Spirit dwells both in Christ and in us." 76.

² 1 Cor. xii. 3. Alford says: "The Holy Spirit is the Power pervading the speaker, the Element in which he speaks."

³ John xiv. 17. Says Augustine: "By me (Christ) men come, to me they come, in me they rest. For when we come to Him, we come to the Father also, because through an equal an equal is known; and the Holy Spirit binds, and as it were seals us, so that we are able to rest permanently in the supreme and unchangeable Good."—*Christian Doctrine*—Book I. 34.

it does not receive the Spirit of truth whom Christ, the absolute revelation of God, has given. "The things of God none knoweth, save the Spirit of God." To the natural man the "things of the Spirit of God" are "foolishness."¹

3. By revealing Christ the Spirit manifests the Spirit. He manifests Himself not as the formative force of nature, not as the ethical and religious energy ruling the history of pagan nations, nor only as the inspiration of the Abrahamic covenant, of the Mosaic economy and of the prophets, but He manifests Himself distinctively as the Spirit of truth, the Spirit proceeding from Jesus Christ, and communicating to the Church that truth which Christ is, and was, and will ever be. Manifesting Himself as the Spirit of the new creation, He brings to light: 1. His work in the Christian Church as distinguished from His work in nature, in the history of pagan nations and in the history of the elect people; 2. He indirectly declares the import and teleology of His prevenient activity in creation, in providence and in all the natural and moral spheres of the human race.

4. By revealing Christ the Spirit also reveals man to man, the Christian to himself. Man awakes to the perception of his moral and spiritual relations to God and to his fellowmen. Perception passes into consciousness. On the one hand he begins to recognize his divine origin, his divine destiny, and his divine aptitudes; on the other he comes to a sense of his moral corruption, and gains some insight into the wickedness of sin, the greatness of his guilt and the reality of the kingdom of darkness.

As a Christian the believer comes to know himself, not

¹ 1 Cor. ii. 10-16.

only as depraved, but also as dead unto sin and alive unto God in Christ Jesus; not as condemned, sold under sin, but as at peace with God; not as subject to bondage through fear of death, but as raised together with Christ, possessing the life which is hid with Christ in God. This knowledge of himself, of his participation in the resurrection life of the Christ, and of his emancipation from the law and bondage of sin grows and bears fruit through the agency of the Spirit in the degree that the believer is transformed into the likeness of his Lord.

§ 297.

The office of the Spirit has a priestly function. He leads our apostate race back from Satan to God, from sin to holiness, from falsehood to truth. The deliverance from the consequences of the fall presupposes the new life-communion between men and God which by the Spirit is quickened.

1. The priestly function of the Spirit is the mode in which He begins and completes His life-giving work. He begets the mystical union between Christ and His people. By virtue of this communion He lives in them and they live in Him. Says our Lord: "I came that they may have life, and may have it abundantly." And the apostle John adds: "He that hath the Son hath the life."¹ Thus generating and nourishing the communion of love, the Spirit supplants the alienation between God and men. Through the exercise of faith He enables sinners to actualize in their history and personal experience the at-onement of Christ, or the at-one-making virtue of His person and His mediatorship.

¹John x. 10. 1 John v. 12.

2. His life-giving work involves His saving work. Effecting the mystical union between believers and Christ, the Spirit enables them to repent. They experience the *μετάνοια*. By true faith they turn to Christ; and by turning to Christ through the Spirit they turn from the world, the flesh and the Devil; they renounce the habits of sin, and begin a victorious warfare against the powers of Satan.¹ In this warfare they are by the Spirit qualified to persevere unto the end. Standing in vital communion with Christ believers actualize in their personal experience the expiatory virtue of the atoning sacrifice. They may rejoice in the knowledge of sins forgiven and in the hope of finally attaining to complete victory over death and the kingdom of darkness.

The life-giving function and the saving function of the Holy Spirit are the correlative forms of one mediatorial agency in the personal history of Christ's members. Life-communion with Christ by faith implies repentance, the voluntary turning of the heart toward Christ; and repentance, this free, self-determined turning of personality, presupposes the propulsion of the new life.

§ 298.

The office of the Spirit has a kingly function. The Spirit is the agency by which the will of Jesus Christ is active in the life and freedom of the Church, an agency that is both dynamic and governmental.

1. The pre-incarnate Logos has from the beginning been sustaining and governing the mysterious processes of nature and the complex ethical forces of fallen mankind through the Spirit, the Spirit being the form-producing

¹Acts xxvi. 17, 18.

power in nature and in the moral order of the world. So does the incarnate Logos glorified in heaven fulfil His mediatorial will in the economy and government of the redeemed race, through the pentecostal outpouring of His Holy Spirit, 'the Spirit of truth.'

The will of Christ is the immanent law of the constitution of the Church, active from within in the sub-conscious depths of her mystical life-fellowship with her transcendent Lord. By His all-pervading presence He is ever vitalizing His word, imparting virtue to the sacraments, informing the ministry, and directing the progress of her history. This dynamic activity of Christ as Head of His Church prevails by the constant presence of His Spirit. In the Spirit the will of Christ became and continues to be this interior law; for, as the New Testament unequivocally teaches, it is by the quickening agency of the Spirit that the Church and Jesus Christ are one life and one communion. "The unity of the Holy Spirit is the intrinsic reason of the unity of the Church."

2. The Spirit is the medium by which the governmental relation of Christ to His Church becomes effective. Christ is authority for His people. As their Lord, whose exclusive right it is to reign, He is ever confronting their faith and authenticating Himself to their conscience. On the other hand the Church freely determines her will and regulates her moral activity conformably to His authority and example. Thus the righteousness of the Son of Man becomes a characteristic attribute of His faithful members and of the body of the Church.

This ethical correspondence between the Church and Christ exists for a twofold reason: Christ is ever speaking to His people by the Spirit through His written word and

through the preaching of the Gospel; in response to His presence and influence His people choose the will of Christ as their law and seek to govern themselves conformably to His example, because by the grace of the Holy Spirit abiding in them they have the requisite moral ability to live in obedience to His will.

The governmental relation stands in the dynamic relation. The authority which Christ asserts over His people by His word presupposes His informing presence by the Spirit. The Church seeks to do the right because by union to Christ through the indwelling of His Spirit she is the right; in principle she occupies the right attitude toward God. She has in herself undeveloped ethical resources, richer and mightier than her experience has as yet attested.

The actual, visible holiness of the Church is the imperfect fruit of that unfathomable communion of life with her Head, the perfectly holy One, which the Spirit of her Head has quickened and is ever invigorating.

3. As the mediatorial office of Christ glorified is fulfilled by the Holy Spirit, the functions of the Spirit are in all respects related to one another as are the prophetic, priestly and kingly functions of Christ's mediatorial office.

It is important first of all to affirm the unity of the prophetic, priestly and kingly functions of the Holy Spirit; for like the one mediatorship of Christ the office of His Holy Spirit is but one office. It is just as needful also to maintain this unity consistently with the objective differences of the Spirit's agency. "There are diversities of gifts, but the same Spirit." The truth of unity implies differentiation in His activity; but to emphasize the difference between His functions without clearly recognizing

and affirming their unity and interdependence, will occasion confusion of thought and give rise to errors in practical religion.

4. In all that has been said respecting the quickening and saving work of the Holy Spirit and respecting the three functions of His one office, it has been assumed that the Spirit is active through ordinances no less than through the word, and that the effectiveness of the Spirit's agency is conditioned on the faith of men.

On the objective side we have the institution of the holy ministry, also the sacraments of Holy Baptism and the Lord's Supper. The ministry and the sacraments are organs through which the Spirit's agency becomes effective.

On the subjective side we have to emphasize the free response to Christ of the members of His Church. If faith be wanting, if there be no appropriation of the fullness of the Mediator, the functions of the Spirit are practically inefficacious. They do not issue in the growth of the Church and in the fidelity of her members.

CHAPTER VI.

THE HOLY MINISTRY.

§ 299.

Given the idea of the Christian Church and by consequence 'the communion of saints,' we have also by implication given therewith two institutions as integral parts of her organization: the ministry of the Gospel, and the holy sacraments.

The order of statement is not essential; for neither institution is derived from the other, and neither exists after the pattern of the New Testament without the other.

Sacraments are ordinances which presuppose an order of men by whom they are administered. Ministers, being office-bearers, are ambassadors and stewards. To be an ambassador implies that to him is committed the proclamation of the Gospel. To be a steward of divine mysteries implies that to him the mysteries of God are committed. He preaches the word and dispenses ordinances.

To fulfil His mediatorial work among men Christ in heaven exercises His mediatorial office on earth in and by the members of His Church. His office fulfilled, in the Spirit, by men among men, is the manner in which the ultimate end of His mediatorship is accomplished. All the members of His Church constitute the agency of the Spirit by which the ultimate end is attained, but all have not the same capacities, nor occupy the same place, nor pursue the same calling.

I. Being the fulness of Christ, the Church possesses the life of Christ and accomplishes His work. The life of Christ the Church realizes in that by the Spirit she lives

in Christ and Christ lives in the Church. She fulfils His work because He lives in her communion as the 'resurrection and the life;' she is the subject of that redemption from sin which He has achieved. Being the subject of His resurrection-life and His redemptive work, the Church fulfils His mediatorial office.

In other words, since Christ is living perennially by the Spirit in the communion of the Church and is inspiring her with His mighty love and clothing her with His mediatorial authority, He is fulfilling the threefold function of His mediatorial office in and by the activities of the Church; and she by consequence comes to possess in a subordinate degree the prerogatives of Christ. The Head is active in the members of the body. As Christ is the chief Prophet, the only High Priest, the eternal King, His mystical body is a prophetic, a sacerdotal, a kingly community. This community fulfils these functions because Christ and His people are one life, make one kingdom, share the same redemption, and, are the heirs of the same glory.

2. The vocation of the new spiritual community as a whole is the vocation to which every individual member is called, each in his own sphere. Like the glorified Head of the body so is every member a prophet, a priest, a king.

Every member is a prophet. Says our Lord: "Ye are the light of the world. A city set on a hill cannot be hid. So let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."¹ Says the Heidelberg Catechism: "By faith I am a member of Christ, in order that I also may confess His name." In his place and within his sphere the believer is a witness

¹ Matt v. 14-16.

to the mysteries of the Christian creed. "The Spirit of truth, who goeth forth from the Father, He shall bear witness of me: and bear ye also witness, because ye have been with me from the beginning." The believer is an epistle of Christ, written not with ink, but with the Spirit of the living God.¹

Every member is a priest. Justified by faith and living in Christ, he possesses the atonement. He has peace with God through Christ, and rejoices in hope of glory. Therefore, moved by the mercies of God, he presents his body a living sacrifice, holy, well-pleasing to God. He is part of a royal priesthood, that he may show forth the excellencies of Him who called him out of darkness into His marvellous light; or as we are elsewhere taught, he is a priest unto his God and Father.² Accordingly the Catechism teaches: "I am a member of Christ in order that I may present myself a living sacrifice of thankfulness to Him." By virtue of his sacerdotal prerogative every member is likewise an intercessor. What Bishop Lightfoot says of the ministry of the Gospel may really, but in a subordinate sense, be predicated of every faithful layman: he "represents God to man and man to God." Christ prays for His chosen disciples, yet not for these disciples only, but for them also that believe on Him through their word. So in His name believers pray for the coming of His kingdom, that His will may be done, as in heaven, so on earth. In nearly every epistle Paul enjoins that prayer

¹ 2 Cor. iii. 3. "The Corinthians are Paul's Epistle of recommendation, both to themselves and others; an Epistle, written by Christ, ministered by Paul; the Corinthians, themselves the writing of Christ, inscribed, not on tables of stone, but on hearts, tables of flesh."—Alford.

² Rom. xii. 1; 1 Pet. ii. 9; Rev. i. 6.

and supplication be made on his behalf. To Timothy he says: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high places."¹

Every member is a king; not a servant of sin. The law of the Spirit of life in Christ Jesus has made him free from the law of sin and of death. Sin does not reign in his mortal body, but he presents his members as servants of righteousness unto sanctification. He has the might to fulfil in his personal history the ethical harmony between redeemed man and God. In other words, by the exercise of his spiritual freedom he resists temptation, he reigns over the sinful impulses of the 'old man,' and to a degree exemplifies God's law. He possesses divine authority, an authority which he puts forth by ruling his own spirit.² And by governing his own spirit, he may also assert divine authority over those who are under him, whether in the family or the school, whether in the Church or State. Invested with the authority of Christ, he is entitled to a place and a voice in the government of the Church; and in proportion to fidelity to his trust in the Church, every member, each in his place, exerts a degree of Christian influence in shaping the history of the world.

Conformably to this conception of kingship believers are by the New Testament represented as fighting, conquering, attaining to enthronement. Paul 'fought the good fight of faith.'³ He teaches that in tribulation persecution 'we are more than conquerors through Him that loved us.' Jesus said unto His disciples: "Verily I say unto you, that ye which have followed me, in the e

¹ Eph. vi. 18; 1 Tim. ii. 1.

² Prov. xvi. 32.

³ 2 Tim. iv. 7; Eph. vi. 10-20.

regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”¹

3. Whilst every member of Christ is a prophet, a priest, a king, it does not follow that all members hold the same position and are clothed with the same degree of authority. In one respect all stand on the same plane; “for in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.”² But the Spirit bestows different gifts and fits believers for different vocations.

Like the Adamic race the Church, the new race of the last Adam, is not a mass of individuals, but an organism, and by St. Paul is compared to the human body. “For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another.” Or as he teaches in another place: “As the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ.”³ Among the members of the Church “there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all.” Of these diversities of ministrations under the same Lord some are apostles, some prophets, some evangelists, some pastors and teachers; and some are neither apostles nor prophets nor evangelists, neither pastors nor teachers; but having been baptized into one body they are members of Christ, each occupying his

¹ Matt. xix. 28; Rev. iii. 21.

² 1 Cor. xli. 13.

³ Rom. xii. 4, 5; 1 Cor. xii. 12.

own place. "All these worketh the one and the same Spirit, dividing to each one severally even as he will."¹

With extraordinary clearness, force and beauty the apostle develops under manifold aspects the analogy between the natural human body and the mystical body of Christ; constraining us to reflect on the Church scientifically under the image, not of a mechanism nor of a voluntary association, but of a vital whole, an organism, like the mustard tree, or the vine and its branches. Whilst there are different office-bearers as well as members who are only members, all are quickened by the same Holy Spirit and have the same common Christian vocation, all are clothed with authority and have prerogatives and perform functions, each one peculiar to himself, like the hand and the foot, like the eye and the ear.

"In the Church," says Godet, "which is the organ of Christ's life on earth (His body), there is not only a multiplicity of members, but also a *diversity* of functions, every believer having a particular gift whereby he ought to become the auxiliary of all the rest. It follows that every one should remain in his function, that he may be able to render to the rest the help which he owes them, and that he may not disturb these in the exercise of their gift."

It is the complemental difference of gifts, the difference of office and of vocation, like the difference among the bodily members, that makes the Church a unity. If qualitative differences among the gifts of the one Spirit did not exist, the apostolic idea of one Church could not be realized. "If they were all one member, where were the body? But now they are many members, but one body." Understood agreeably to the context the apostle denotes by 'many members' the diversities of gifts, of ministra-

¹ 1 Cor. xii. 4-6; xii. 11; Eph. iv. 11.

tions and of workings of which he is speaking throughout 1 Cor. xii.

§ 300.

The office of the ministry sustains a relation in two directions: a relation to Jesus Christ glorified, and a relation to the economy of the Church. These two aspects of the office are reciprocally connected.

1. The holy ministry is an *office*; and by the authority of the Founder of Christianity it is an integral part of the organization of the Church. As to its nature, office is representative, being an organ through which the body in which it stands is active. The functions of an office answer to the constitution of the body which the office represents, whether that body be an organism or only a voluntary organization. Offices in the State are clothed with the authority of the State, whether legislative, judicial or executive. Offices in the Church represent the authority of the Church, each office according to its relative position. The nature of office in the Church and the nature of office in the State differ as widely as the kingdom of God differs from the kingdoms of the world. Yet this wide difference does not make the offices of the Church less real than offices of the State. The kingdom of God, like the kingdoms of the world, seeks to accomplish its end by two distinct classes of persons, laymen and office-bearers.

2. The functions of the ministry differ from the vocation of the layman. A comparison of Christ with His people furnishes a suitable analogy. There is a sense in which Christ and His members are identical, for His members possess His Spirit and share the fulness of His life. Yet

He and they differ, for He is the Head, the law, the end of His kingdom; they receive and appropriate the gifts of His headship. Analogous to this difference is the difference between the minister and the layman. Whilst like all laymen the minister is a member of the Church, and by virtue of his membership he receives, as well as they, whatever rights he may have or whatever spiritual functions he may perform from the Lord Jesus Christ, yet being the ambassador of Christ he ministers in Christ's name, and being the representative of the Christian community he is an organ of the divine worship of the community.

Whilst the prerogatives of the minister differ from those of laymen, there is nevertheless a profound sense in which their prerogatives are identical. Baptized into one Christ and having all been made to drink of one Spirit, both so far forth have the same spiritual office, he no higher than they, they no lower than he. The incarnate Son differs from His regenerate people in that He is the Second Man, the beginning of the resurrection;¹ yet He is identical with them inasmuch as He has assumed their nature and become flesh of their flesh.² So whilst the minister as to his office differs from the people, they are nevertheless partakers together with him of the same grace, the same salvation, and are the temples of the same Holy Spirit. They possess in Christ the same spiritual freedom; with Him they are heirs of the same divine glory. As regards their personal relation to Christ, their personal rights, their capabilities of exaltation, there is no difference in kind or degree between those who bear office in the Christian Church and those who do not.

¹ Col. i. 18; 1 Cor. xv. 20-23.

² Heb. ii. 11.

3. In his direct relation to Jesus Christ the minister is the representative of Christ, of His authority and grace. He is the living organ through whom our Lord speaks and teaches, through whom He dispenses the holy sacraments and pronounces His heavenly benedictions. This direct relation to Christ is however only one aspect of the office. The minister sustains a direct relation also to the Christian community. As he is a member of the Christian community, and as the office is an integral part of the organism of the Church, the minister is a representative of the membership as truly as the representative of Christ. His divine origin, bestowed by the Head of the Church, the office, since it is the exponent of the whole body of the membership, is at the same time conferred by their authority; for the relation of the membership of the body to the office is as real as the relation which the Head of the Church sustains to the office.

These two concrete relations meet. The office is from Christ glorified. Its functions are from Him, being derived from His own mediatorial office; and only from Christ proceeds the virtue of the office. Yet the will of Christ active on the one hand directly by His Holy Spirit and by the ministry, is on the other hand active also indirectly through the Christian community. Through the medium of this community the office is by Christ conferred; and through it the right of administration may so be withdrawn.

§ 301.

It is important to emphasize the office of the ministry in both relations at the same time. Whilst asserting that the office represents the authority and grace of Christ, we have to guard against a false dependence of the membership upon the ministry. Whilst maintaining that the office represents the membership, their rights and functions, we have to guard against a false dependence of the ministry upon the will of the membership.*

1. The office of the ministry is not created by the members of the Christian community. The community did not exist before the office. The written word does not allow us to say that the Church was first constituted by our Lord, and afterwards the office was instituted by the people. The origin of the ministry is coeval with the origin of the Christian membership. In the beginning the Church was not a body without a head. The office exists independently of the will of associated Christians; and its perpetuity does not depend on their consent.

As Christian people did not originate the office, so Christian people can neither abolish it nor by some device or supposed progress of Christianity supersede its necessity. On the fitness of a man who 'seeketh the office of a bishop' it is the right of the membership to sit in judgment, and their will may determine the choice of a man on whom the office is to be bestowed; but the office itself cannot be affected by either their will or their judgment. The Church is the body of Christ; she possesses a constitution of her own, derived from her Lord by the new-creating agency of the Holy Spirit. Of this constitution the ministry is an essential member. The ministry ac-

cordingly exists in the Church by the same divine warrant which justifies the observance and perpetuity of Holy Baptism and the Lord's Supper.

2. Nor does the office of the ministry originate the Christian community. The written word does not allow us to assume that either the apostolate or the presbytery was consummated without a lay membership. On the day of Pentecost the infant Church did not become a head without a body. The first laymen were not indebted for their membership, or for any of their spiritual rights, to the official acts of the apostles. Men and women assembled with the eleven 'in the upper chamber.' All with one accord continued steadfast in prayer, with the women, and Mary, the mother of Jesus, and with His brethren, when suddenly there came from heaven a sound as of the rushing of a mighty wind. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.¹ The same miraculous gift of His Spirit by which Christ from heaven invested Peter, James and John with the powers of the apostolic office, imparted to the men and women assembled with them in the upper chamber the life and the prerogatives of true membership in the new community.

A similar relative independence of the membership prevails after the day of Pentecost, for the membership of converts did not depend absolutely on the official acts of the apostles. The same thing holds true of the Church in after ages. Active through the written word, active through the example, the influence and the words of

¹ Acts i. 12-14; ii. 1-4.

Christian parents, the Holy Spirit is no less truly active also immediately in the hearts of the children of the Church, drawing them toward the love of Christ; and this agency of the Spirit is the fundamental condition of membership. As regards the ordinance of Baptism it is to be borne in mind that whilst it is a prerogative of men invested by ordination with the office of the ministry to administer the sacraments, the Christian Church has in all ages affirmed the validity of lay baptism.

Besides, since the ministry sustains a vital connection both on the one side with Christ glorified and on the other with His membership, the office presupposes in every age the mystical body of Christ as a whole; and the office possesses vitality and truth by virtue of its organic connection with the whole body no less really than by virtue of its organic connection with the Head. In all ages Christ alone is the source of ministerial authority as of all the spiritual blessings that come to the Church from the performance of ministerial functions; yet this authority is represented as truly by the membership, speaking and working in their own sphere, as by the ministry.

3. Whilst each constituent, the ministry and the laity, has its own province, the two parts are vitally and inseparably connected. A true Christian ministry does not exist apart from vital fellowship with the laity; nor does a genuine Christian lay membership exist apart from fellowship with the ministry. Nor may we simply maintain that these two parts of the Church run parallel to each other, or that they are only contemporaneous facts. On the contrary, it is evident from the teaching of our Lord and from the Acts of the Apostles that each part is an essential constituent of one spiritual economy. If there

be no ministry, there is no true Church of Christ. This is a valid proposition. An organization composed exclusively of laymen, claiming to be a Church, would be a caricature. But it is equally valid to say: if there be no lay membership, there is no true Church. An organization composed exclusively of ministers, claiming to be the Church, would also be a caricature. Different as are these two factors of the economy of the Church, yet neither is in its own sphere less necessary or less important than the other. According to the New Testament the idea of the Church includes both with equal necessity.

When a babe is born it possesses all the organs of a complete human body; so when on the day of Pentecost the Church of Christ was born she came into existence a complete organism. On the day of her birth she was indeed only the beginning of a mighty historical development; but no essential part, no endowment, no function demanded by the idea and mission of this new spiritual community was wanting. What St. Paul says in the 12th chapter of his first epistle to the church at Corinth respecting diversities of gifts, diversities of ministrations and of workings, is applicable to the mother Church at Jerusalem as originally formed by the quickening breath of the Holy Spirit. The same manifold diversities may be predicated of every living branch of the Church catholic. In one respect the ministry is always conditioning the truth of the lay membership; in another respect the lay membership is always conditioning the truth of the ministry.

§ 302.

By virtue of this general law the office of the ministry exists, and has been perpetuated from age to age.

The Church is a self-perpetuating communion; not the ministry of and by itself, not the lay membership of and by itself, but the Church as a whole is self-perpetuating.

1. Self-perpetuating the Church is because of her vital connection with Christ in the fellowship of the Spirit. By the Spirit Christ lives in the communion of the Church; by the Spirit the Church lives in communion with Christ, from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.¹ Says Dr. Matthew Riddle: "Growth is possible only because the Living Christ is the Head." As the origin and life of the Church do not depend on the ministry, but on Jesus Christ exalted to the right hand of God, so the continuity of the Church depends on the constant nourishment by Christ of her vitality, not solely on the functions of the ministerial office, much less on an unbroken external succession of office-bearers.

There is indeed no true Church of Christ without a ministry; still the Church is a broader, a more fundamental reality than an order of Christian men, however necessary to her existence. An order of men is but one part, one condition of the Christian community; and a part of an organism is less than the whole. The ministry does not

¹ Eph. iv. 15-16. For the meaning of 'each several part' compare vs. 11 and 12.

uphold the Church; that prerogative may be predicated alone of her Founder. There is more of truth in the proposition that the Church upholds the ministry. The ministry stands in the communion of the Church somewhat as the head conditions and is conditioned by the complete organism of the human body.

2. The same general principle of judgment is valid in its application to the laity. Laymen did not at will originate the Church. Nor did laymen in the beginning organize her communion, nor did they introduce any distinguishing elements of her organization. Nor has this subordinate relation of laymen undergone any change in the progress of history. As the faith and will of laymen did not originate the Church, so neither does her perpetuity depend on their will or judgment. The reverse proposition expresses the truth. The perpetuity of the laity is consequent upon the perpetuity of the Church. The Church upholds the membership; the membership does not uphold the Church. True, as there is no Church without a ministry, so there is no true Church of Christ without a laity. Laymen are an indispensable part of her integrity; but the Church is a profounder, a more potent mystery than either ministers or laymen. The tree bears the branches. The organism vitalizes and sustains the several parts. Jesus Christ, not the minister, not the layman, but the enthroned Christ perpetuates His mystical body. This spiritual organism He perpetuates dynamically, that is, by virtue of His vital unbroken fellowship in the Spirit with His people, laymen and ministers, a fellowship more original than their consciousness, more essential than volition. So in effect Godet interprets John xv. 5: "In me, rich fruitfulness; apart from me, barren-

ness.¹¹ Nourishing and supporting His body by impartations from His perfected life of love, He perpetuates the two factors as reciprocally interdependent parts, but each according to the law of its own position and purpose, each with its distinctive prerogatives.

3. From this conception of the relative position and importance of the ministry it does not by any means follow that the office has but little value or force. The office is the immediate institution of Christ. It was explicitly and formally perpetuated by His apostles. The rights of the ministry are of divine origin, and they are vested in no other class of the Christian community. Moreover, it is evident from the founding and history of the apostolic Church that the ministerial office directly conditions the existence, growth and extension of the kingdom; but it is not the only condition. There is a dependence of laymen on the ministry; there is a dependence of the ministry on laymen. The dependence is reciprocal, but in each case it is specifically different. The ministry may not deny nor curtail the rights of laymen, nor undervalue their vocation; nor may laymen either set aside or assume the functions of the ministry.

Considered as to its true vocation and in its objective relations, on the one side directly to Christ, on the other directly to His people, the office of the ministry is to be regarded as possessing central significance in the economy of the Christian Church. Of the office we deny only: 1. that the ministry considered by itself is the Christian Church; 2. that the objective authority and the spiritual virtue which are to be predicated exclusively of the Holy Spirit are vested in the ministerial office; and 3. that the minister's relation to Christ makes him independent of

the life and will of the people, or that the office is representative only of the Head of the Church.

4. Whilst the influence for good of a competent and faithful ministry is confessedly more powerful than the influence of laymen, yet the Church lives and perpetuates herself in the Spirit, whether many ministers be faithful or unfaithful, godly or ungodly, a fact supported by the history of the Church. She suffers seriously when ministers are ignorant or immoral; she prospers when they are devout and intelligent, active and zealous; but the Church perpetuates herself, though corruptions and abuses are prevalent in ministerial ranks. The testimony of the Holy Spirit never fails, the fellowship of Christ with His mystical body never fails, however powerful the secular spirit may be in the membership, however forgetful office-bearers may be of their solemn vocation. More than this may be affirmed. The indwelling Spirit may assert His life-giving presence with so much force in the heart of the Christian community, of ministers and laymen alike, as to bring about, in ways forecast by no one, a revival of faith and piety, and a reformation of ecclesiastical disorders.

5. There are two errors the fallacy of which may be inferred from this general conception of the Church.

The one puts false emphasis on the ministerial office, overlooking the function and rights of laymen. The other overlooks the authority and virtue of the ministerial office in its immediate relation to Christ glorified, and in effect resolves the Church into an associated membership.

The one error is the Roman theory, which resolves the Church into the hierarchy, the hierarchy into the Church. Rome distinguishes between the *ecclesia docens* and the *ecclesia audiens*, and the distinction becomes separation. Priesthood and people stand asunder.

According to the Roman theory, the hierarchy consists of a separate order of men. The apostolate of which Peter was the head is continued in the priesthood whose head is the Bishop of Rome; from him, as the vicar of Christ, bishops and priests derive the right to perform ministerial or priestly functions. Through the performance of these functions the people acquire their spiritual character and their spiritual relations. Only through the agency of the priesthood do they find acceptance with Christ. In point of time the ministry was first, and existed independently of laymen. The Council of Trent, 1563, says in Canon VI of the 23d session: "If any one saith, that in the Catholic Church there is not a hierarchy by divine ordination instituted, consisting of bishops, priests, and ministers: let him be anathema."¹

This theory ignores the organic unity of the Church;

¹ On the supreme power of jurisdiction of the Pope over the universal Church the Vatican Council, 1870, says: "If any shall say that the Roman pontiff has not full and supreme power of jurisdiction over the universal Church, not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the Church; or assert that he possesses merely the principal part, and not all the fullness of this supreme power; let him be anathema."—Dogmatic Decrees, Ch. III.

Concerning the infallible teaching of the Pope the Vatican Council says: "The Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church."—Dogmatic Decrees, Ch. IV. See Schaff's Creeds of Christendom, Vol. II., pp. 192, 265, 270.

the Gospel becomes another law; truth is not the person of Christ; truth consists chiefly in the teaching of the hierarchy respecting the authority, the dogmas and the institutions of the Church. The priest is separated from laymen as by a chasm. Wrong is done in two directions: the ministry is raised to a false elevation; the laity is reduced to a false dependence.

The other error puts false emphasis on the position and rights of laymen. Overlooking the divine authority and virtue of the ministry as representing the mediatorship of Christ, it denies the objective difference between the minister and the layman. The office gets its warrant from the will of the associated membership, not from direct relationship to the enthroned Christ. The minister has no prerogatives but such as the people confer. He has the right to teach, to administer the ordinances and to rule, not from our Lord, but from their consent. The supernatural warrant for the ministry is ignored and the office is reduced to the level of an economic arrangement. There is in reality no ministerial *office* invested with the authority of Jesus Christ.

This theory is not commonly asserted in all its logical consequences. There may be some recognition of the direct relation of the office to Christ; then the error consists chiefly in a false preponderance of emphasis on the dependence of the ministry upon laymen. But whenever any degree of false emphasis is put on the position and prerogatives of laymen in their direct relation to Jesus Christ, the current of sentiment and of theological thought is set against the prerogatives of the ministerial office and moves in the direction of humanitarianism.

These two errors assert each the opposite pole of a great

truth. False high churchism lays stress exclusively on the divine and supernatural side of the ministerial office. Rationalism and all forms of false low churchism emphasize its human and social side. Each factor is essential. The true doctrine must affirm the direct relation of the office to Christ in unison with its direct relation to the people. When these two essential factors are divorced, either, because emphasized by itself, fails to assert the whole truth of New Testament teaching. Whilst the *one* theory ignores the fellowship, dignity and authority of laymen, the other ignores the authority and dignity of the ministry. A biblical conception will have to accept the important element of truth which each falsely emphasizes; and will have to supply a deficiency which renders each theory untenable.

§ 303.

From the truth that the Church is a spiritual organism of which the ministry is but one vital part, it follows that there is no necessary external, tactual succession of ministers from the apostles, according to the Roman or Anglican theory.

The answer to the question whether the succession has been regular or not depends on the rule or criterion by which we judge, and on the conception we form of the ministry in its relation to the entire body mystical.

1. The history of the Church shows that there has been a succession of ordained men who have preached the Gospel and administered the ordinances from the age of the apostles to our own time. But the continuous ministry has not been in and by the ministry alone separated from the authority, judgment and life of the people; nor has

ordination been unaffected by the great epochs of convulsion and development through which the Church has been passing. In one sense of the word the apostolic ministry has been continuous and uninterrupted; but the succession of ordained men has been a part of the unbroken continuity of the entire ecclesiastical communion. This communion has at no time been suspended. The Church, inclusive of office-bearers and laymen, has at no time ceased to have an existence. For this reason the continuity of the ministry has never been broken. The Christian community has by the Holy Spirit been perpetuated in its integrity from one generation to another; and as thus perpetuated by the Spirit it has always embraced the ministerial office as an essential member of its organization. Of this twofold fact the evidence addresses us from the history of the Church and of the world during nineteen centuries.

2. The decision of the question concerning regular succession involves the relation of the office to the economy of the Church.

If we grant that the outward organization of the Church has from the beginning been fixed by the command of Christ, or if we hold that there can be a true succession only according to an episcopal polity that came into vogue during the second or third century or was introduced in the Nicene age, or according to the papal polity which was first asserted by Leo the Great¹ and afterwards enforced by Gregory the Great² and his successors, then it will have to be conceded that the succession has not been regular, not regular during the Middle Ages nor in the convulsive epoch of the Reformation, either on the conti-

¹ Leo d. 461.

² Gregory d. 604.

nent of Europe or in Great Britain. Men have not from age to age been set apart to the holy office on the basis of one and the same theory of the ministry, nor conformably to only one mode of ordination. If our judgment be governed by the canon of the Council of Nicea, or by the Roman theory concerning the papacy, or by the Anglican standard set up by Archbishop Laud,¹ the notion of outward regularity cannot be upheld by any branch of the Christian community. The irregularity is as real in the Roman Catholic as in the Protestant Church.

But if we decline to accept the Nicene or post-Nicene organization of the ministry as the only standard of judgment, if we dismiss the false emphasis put on the difference between ministers and laymen during the Middle Ages, and develop our judgment respecting legitimate ecclesiastical continuity, not from the Roman point of view, but from the standpoint of the New Testament as interpreted by many of the ripest scholars of every evangelical branch of the Church, we shall come to a different conclusion. Judging the order of continuity according to the nature of the divine-human life of Christ glorified, immanent in the Church, we pronounce the succession regular, regular because conformable to the profoundest and all-embracing law of history. The kingdom of God, of which the Church is the present form, is an organic unity. Like every organism, this kingdom unfolds the energies of its life in a series of stages of growth; and growth evolves vitality through epochs or nodes of development. The development of spiritual life and the transition from one stage to another stage, effect corresponding changes in the form of organization. Each epoch

¹ 1573-1645.

of growth and every transition from one order of things to another include the entire constitution of the Church, affecting more or less all parts of her organization and every function of her life. With these changes wrought in her constitution by the Spirit active from within come changes in the outward manner of ministerial succession, the development from within being ever modified by forces operative from without.

Emphasis is to be put on the truth that changes of organization and modifications of the method of ecclesiastical continuity are brought about by the law of history. Brought about by this law ever active in the Christian community, changes conform to this law. They are regular, not according to an hierarchical or mechanical theory, but regular according to the idea of the parable of the mustard tree or the metaphor of the vine and its branches. The Church is the organization of the new race of the last Adam, of which the old race of the first Adam is a type and a prophecy. In the history of an individual there is a national and a family type of psychological and bodily organization which from infancy to old age is ever the same; but the outward figure of the type of his life changes with the progress of years. So the Church carries in her bosom the distinctive type of the new race quickened by the gift of the Spirit on the day of Pentecost, an original type that in all ages differentiates the new race from the old race. This type imparts distinguishing qualities to every part of its organization, to the written word, the ministry and the sacraments. Of the ministry the distinctive features are that it represents the prophetic, priestly and kingly functions of the mediatorial office of the enthroned Christ, and at the same

time the prophetic, priestly and kingly functions of the new race. But as the new race advances by growth and development under changed conditions, one form of organization gives way to another; and every modification of the organization includes changes, as in the doctrine of the sacraments and the mode of administration, so also in the conception of the ministerial office and the method of perpetuating the office.

As the new race is not perfect in moral character or in Christian knowledge, the development of the Christian type of life is partly normal, partly abnormal. This judgment applies to the history of the ministry in every branch of the kingdom, just as it does to the history of doctrines and of morals. The intermingling of abnormal elements is implied in the origin and mission of the new race. Imperfection neither contradicts the truth of the progressive development of an unchangeable type nor vitiates the validity of changes produced by the law of history.

§ 304.

The ministerial office is one. There is one Mediator and one mediatorship, one Holy Spirit and one mystical body. So there is but one order of men representing the one Head and the one body.

As of the Head of the Church and of the Holy Spirit we predicate the prophetic, sacerdotal and kingly functions, so we predicate these three functions of the entire membership. And as the ministerial office represents the mediatorship of the Head and the vocation of the mystical body, three distinct functions are predicable also of the ministerial office.

The New Testament type may rightfully develop either in the direction of an episcopal order or of a presbyteral order.

1. These three functions may be distributed among three classes of persons, one class being ordained chiefly to the department of teaching, another to that of ministration, a third to that of ruling; or these three functions may be vested in one class of men, and this one class may be represented by one person.

Whether the three functions are distributed among three classes or all are vested in one class, depends on the exigencies and demands of history. Different modes of organization are valid. In the New Testament we have only the beginnings of organization, not a prescribed order imposed upon the Church for all time. These beginnings set before us different classes in each of which a given function or different functions are vested. We have apostles who perform all the functions of the ministry; then we have prophets, evangelists, pastors and teachers.¹ Not all are prophets, nor are all teachers, nor all workers of miracles, nor have all the gifts of healings, nor do all speak with tongues, nor do all interpret. A particular class was limited to a particular kind of ministerial service; or different gifts were by the Spirit distributed, some to one and others to another class of chosen men. Says Meyer:

"Christ gives the Church's ministers; the Church takes those given and sets them in the service of the Church. Accordingly the Church never has to choose the subjects arbitrarily, but to know and recognize those endowed by Christ as those given by Him, and to place them in the ministry; hence the highest idea of the ecclesiastical examination is to test whether those concerned are given by Christ, without prejudice, however, to other requisites which are matters of ecclesiastical polity. The persons are given by Christ, the service by the Christian community."²

¹ Eph. iv. 11; 1 Cor. xii. 28; Rom. xii. 6-8.

² *Note to Commentary on Eph. iv. 11.*

This distribution of functions among different classes of men according to their several ability supports the Protestant method in distinction from the Roman method of organization. And for this reason it may be maintained that the organization of the evangelical Protestant Church is more scriptural than the papal system or the Anglican system. But the New Testament reflects only the organization of the Church adapted to her needs in apostolic times; and does not directly or indirectly forbid a modification of the apostolic mode of organization, provided that the distinctive Christian type of the ministry is conserved. The generic type reflected by the New Testament is a matter of permanent obligation.

2. Since each ministerial function embraces different classes of duties, the subdivision of the ministry may be extended. Each subordinate function may be assigned to a subordinate class of office-bearers. Then we get different grades of teaching, of ministration and of rulers. Offices may be multiplied as the supposed exigencies of the Church may demand, without a violation of fundamental law.

Such subdivision of offices and the consequent multiplication of office-bearers are economic. Whether the subdivision be wise or not is a question to be determined by Christian judgment, not by reference to the letter of the New Testament. Church organization has varied and may vary from time to time as her spiritual needs and her social or political environment may require. If legitimate, the variation is governed, not so much by authority as by the law of life immanent in her communion, which is ever silently working toward growth and transformation. The outward structure both of the Church in gen-

eral and of the ministry in particular, like the outward structure of every organism, is free, being shaped from within, not imposed from without. If not subject to the violent restraints or the interference of external authority, the Church will modify her organization after a manner answerable to the mode of her unfolding life and the necessities of the age. No valid changes are arbitrary. The original type of organization will through the Spirit perpetuate itself in every epoch and on every plane of history.

3. A modification of the New Testament form of organization was developed in the direction of the episcopate during the earlier decades of the second century.

The New Testament distinguishes especially three classes of office-bearers: apostles, presbyters or bishops, and deacons. The apostles were the immediate representatives of the enthroned Christ. No other office-bearers are mentioned in the Gospels and the first five chapters of the Acts. From all others the twelve with Paul (excepting Matthias) were distinguished by the fact that they were called directly by Christ to be the witnesses of His resurrection and the founders of His Church; in virtue of which commission their authority was not limited by time or place but extended over the Church in all places.

The titles of presbyter or elder and bishop or overseer as used by the writers of the New Testament are interchangeable, the former being of Jewish the latter of Gentile origin. They designate one and the same office. The argument sustaining the identity of these office-bearers is concisely and forcibly stated by Dr. Schaff:—(1) The *πρεσβύτεροι* and *ἐπίσκοποι* appear always as a plurality or as a college in one and the same congregation, even in smaller cities, as Philippi. (2) The same officers of the Church

of Ephesus are alternately called presbyters and bishops. (3) Paul sends greetings to the 'bishops' and 'deacons' of Philippi, but omits the presbyters because they were included in the first term; as also the plural indicates. (4) In the pastoral epistles, where Paul intends to give the qualifications for *all* Church officers, he again mentions only two, bishops and deacons, but uses the term presbyter afterwards for bishops. (5) Peter urges the 'presbyters' to 'tend the flock of God,' and to 'fulfil the office of bishops' with disinterested devotion and without 'lording it over the charge allotted to them.' (6) The interchange of the two terms continued in vogue to the close of the first century, as is evident from the Epistle of Clement of Rome (about 95), and still lingered toward the close of the second.¹

The argument as stated by Schaff is definitely sustained, among many others, by Bishop Lightfoot. The opinion that the same officers in the Church who were first called apostles came afterwards to be designated bishops, he pronounces baseless. As Lightfoot declares:²

"The Episcopate was formed not out of the apostolic order by localization, but out of the presbyteral by elevation; and the title, which originally was common to all, came at length to be appropriated to the chief among them;" and "he was rather the chief of the presbyters than the chief over the presbyters. * * To the dissensions of Jew and Gentile converts, and to the disputes of Gnostic false teachers, the development of episcopacy during the second century may be mainly ascribed."

References by Polycarp, Clement, Tertullian and others to the progress of change in the organization of the ministry, besides establishing the general prevalence of episcopacy, throw light on its origin.

¹ Cf. Schaff's Church History, Vol. I., § 61.

² The Christian Ministry, by J. B. Lightfoot, D. D., pp. 32, 48, 73.

"They indicate that the solution suggested by the history of the word 'bishop,' and its transference from the lower to the higher office, is the true solution, and that the episcopate was created out of the presbytery. They show that this creation was not so much an isolated act as a progressive development, not advancing everywhere at an uniform rate, but exhibiting at one and the same time different stages of growth in different churches."¹

During the second and third centuries the bishop was the chief among the presbyters of a single church, *primus inter pares*, a congregational bishop, not a diocesan bishop, and he was set apart to his office by the coördinate presbyters. At Alexandria the consecration of the bishop by his presbyters lasted for generations after all other bishops were consecrated by bishops. Diocesan episcopacy may have its roots in the latter half of the second century, but, in point of fact it was a later development. The "historic episcopate" as emphasized by the Lambeth quadrilateral cannot with certainty be traced farther back than the third century.

4. That the episcopate was a gradual development from the presbytery was a prevalent opinion in England in the 16th and in the early part of the 17th century. During this period the validity of the orders of the churches on the continent was recognized. In his exposition of the Articles Bishop Burnet says that their authors, and successors for half an age after, did "acknowledge the foreign churches to be true churches as to all essentials of the Church." Hooker concedes that episcopal ordination is not in all cases indispensable.

"When the exigence of necessity doth constrain to leave the usual ways of the Church; where the Church must needs have some ordained, and neither hath nor can have possibly a bishop to ordain; in case of

¹ Lightfoot, p. 81.

such necessity the ordinary institution of God hath given often times, and may give place."¹

Archbishop Usher² says: "In places where bishops cannot be had, the ordination by presbyters standeth valid." And William Wake, archbishop of Canterbury from 1716 to 1737, says: "The Reformed Churches, though in some things dissenting from our Anglican Church, I cheerfully embrace."

The confidence of Anglican divines in the validity of presbyteral ordination supported a close fellowship of the Church of England with the Reformed Churches on the continent. Bucer and Peter Martyr were called by Cranmer to the chairs of divinity in Cambridge and Oxford, during the reign of Edward. Cranmer, in 1552, invited Calvin, Bullinger and Melancthon to England, to aid in drawing up a Confession of Faith. Clergymen from the continent received benefices in England; they were not reordained, but were only required to subscribe the Articles.³ The recognition of the validity of presbyteral ordination by the Anglican Church was almost universally prevalent until toward the middle of the seventeenth century. The change of sentiment was brought about mainly through the influence of Archbishop Laud.⁴

It may be added that the original identity of presbyter and bishop is freely conceded by prominent Episcopal commentators of our time, such as Whitby, 1776, Bloomfield, Conybeare and Howson, Alford, Ellicott, Stanley and others.

5. The general principle which justifies the develop-

¹ Ecc. Pol., Bk. VII., 14, 11. Vol. II., p. 404.

² 1580-1655.

³ Cf. Hagenbach's History of Doctrines, Vol. II., pp. 185, 297.

⁴ Laud, b. 1573. Archbishop of Canterbury 1633, beheaded 1645.

ment of a congregational or of a diocesan episcopate also makes room and justifies a reverse order of change. As when wisdom demands it the Church may multiply ministerial offices and have different grades of bishops and deacons, so when wisdom no longer sustains these different grades of office-bearers the number of offices may be reduced. If the process of reduction be not arbitrary, but answerable to the altered condition of the Church, reduction is compatible with the integrity, the dignity and a valid succession of the ministry. As at one time a superior or subordinate office may arise because needful, so at another time an existing office may cease because no longer needful. In both cases, whether offices be instituted or superseded, the principle is the same, the Church being free to adjust the form of her organization to the status of her life and the call of history. If history supersedes the necessity of an archiepiscopal or metropolitan see, that see may cease with as much propriety as in a previous age it was established; and the order may be followed by an organization in which all presbyters or bishops have co-ordinate authority. The change is economic. It violates neither the genius of the New Testament Church nor the constitution of the apostolic ministry. To the process of reduction and simplification there is no limit but that which is fixed by the original type of the ministry. The prophetic, priestly and kingly functions inhere in the idea of the office by virtue of its origin, and therefore neither the one nor the other can ever be superseded or set aside.

§ 305.

Though there are three distinct functions of the ministry and each function embraces different classes of duties, yet as the mediatorial office of Christ, in whose name the minister officiates, is but one office, every office-bearer duly ordained is invested with the one office, including its several functions.

1. Invested with the one office, the minister has authority to perform all its functions, each function being part of the office. The ordained man has this comprehensive authority because the prerogatives of the one office are vested in him. He may agreeably to the existing economy of a branch of the Church be invested by ordination with authority to perform only one function, for example, that of a ruling elder; but there is no ordination of a man to only one function without clothing him with the office in which the function inheres. In other words, every one ordained to take part in the ministry of the Gospel possesses not only some but all the prerogatives of an office-bearer; though his right of administration is by the existing church organization limited to but one function.

It does not follow that a man limited by the vows of ordination to the exercise of but one function, may at will, because clothed with the one all-comprehensive office, assert the right to exercise all functions. He is bound by the existing economy of the Church and by the existing organization of the ministry. Living the life of the enthroned Christ and having authority to adjust her organization by spiritual wisdom to internal demands and external conditions, the Church has the divine right in all ordinary

cases to enforce her regulations on every member, whether a layman or an office-bearer. If he transgresses he violates his vows, he commits sin, and is subject to penalty. The same authority which clothes him with the office binds him to the performance of its duties according to the established order. All the prerogatives of the office other than the function to which he is ordained are in abeyance. His vows bind him to abstain from the exercise of functions withheld as really as to discharge the specific duties which to him have been entrusted. The existing economy, or the particular organization in which he stands, is as truly law for the conscience as the New Testament type which underlies and justifies the existing mode of organization.

2. There is no exception to this law in the ordinary course of history. An exception may arise in a convulsive epoch, when one established order of things is superseded and a different order arises to take its place. When such an epoch emerges, the Church has in reserve an adequate spiritual force in every office-bearer which she may assert for the perpetuity of the ministry in its integrity. At such an extraordinary juncture a subordinate office-bearer, whether a 'presbyter' or a 'ruling elder,' might not only administer the sacraments but likewise lay on hands in ordination. With this judgment Bishop Lightfoot concurs:

"The Christian minister does not interpose between God and man in such a way that direct communion with God is superseded on the one hand, or that his own mediation becomes indispensable on the other.

"Again, the Christian minister is the representative of man to God.
* * He is a priest, as the mouthpiece, the delegate, of a priestly race. His acts are not his own, but the acts of the congregation. Hence, too, it will follow that, viewed on this side as on the other, his function can-

not be absolute and indispensable. It may be a general rule, it may be under ordinary circumstances a practically universal law, that the highest acts of congregational worship shall be performed through the principal officers of the congregation. But an emergency may arise when the spirit and not the letter must decide. The Christian ideal will then interpose and interpret our duty. The higher ordinance of the universal priesthood will overrule all special limitations. The layman will assume functions which are otherwise restricted to the ordained minister."¹

But under what circumstances such a justifying necessity may occur cannot be determined *a priori*. The supposed epoch is a juncture full of peril, and will stand self-condemned or self-justified by the developments of history. Ecclesiology may maintain no more than this: that the mystical body of Christ has latent spiritual resources which are of necessity held in abeyance, or may be called forth whenever the solemn hour has struck. There is at hand a recuperative power adequate to every emergency or calamity, and this recuperative and self-adjusting power resides both in the ministry and in the lay membership. The lay membership and the ministry are factors equally essential to the existence and perpetuity of the Church, each in its own sphere; and wherever there are laymen and office-bearers, whatever be their grade, there cannot be an absolute break in the continuity of life or order of succession.

¹The Christian Ministry, by The Right Rev. J. B. Lightfoot, D. D., p. 145.

CHAPTER VII.

THE HOLY SACRAMENTS.

§ 306.

As Jesus Christ is related to Moses, as Christianity is related to the economy of the Old Testament, so are Christian sacraments related to Jewish sacraments. A sacrament is rooted in the nature of the economy of which it is an institution. From that economy it derives its meaning, its virtue and its purpose.

1. The economy of the Old Testament is symbolical, typical and prophetic. It is not the final reality of Messianic revelation, but only 'our tutor to bring us unto Christ, that we might be justified by faith.'¹ The sacraments of this economy are in kind the same as the economy itself. As, when compared with Christianity, that economy is only prefigurative, so Jewish sacraments when compared with the sacraments of the Christian Church are likewise to be regarded as being only prefigurative. They are not ordinances by which the forgiveness of sin and eternal life are signified and sealed; for although Old Testament believers 'had witness borne to them through their faith, they received not the promises,' but only 'greeted them from afar.'² The law had only 'a shadow of the good things to come, not the very image of the things.' The sacrifices which year by year were offered continually could never make perfect them that by those

¹ Gal. iii. 24.

² Heb. xi. 13, 39.

sacrifices drew nigh to God.¹ Circumcision and the pass-over have no spiritual virtue greater than the Abrahamic covenant or the Mosaic economy.

It is therefore fallacious to reason from the nature of circumcision to the nature of Holy Baptism, or from the commemorative and prophetic purpose of the passover to the Holy Eucharist; just as fallacious as it would be to reason, after the manner of the ancient Ebionites, from the life and mission of Moses to the person and mediatorship of Jesus Christ. We ascertain who Christ was and what He now is, not merely by studying the history of Moses and the prophecies of the Old Testament, but we get true knowledge of Him by fixing faith and contemplation on Himself, on His personal history upon earth and His exaltation in heaven. As Christian sacraments were ordained by Christ and are integral parts of the kingdom of which He is the Founder, we can ascertain the import and purpose of Christian sacraments, not by reflection on circumcision and the passover, but by studying Baptism and the Eucharist as taught by the New Testament. According to New Testament teaching both sustain a direct relation, on the one hand to the person and work of Christ, the glorified Mediator, and on the other to the communion of the Church, His mystical body. If we recognize this twofold relation we may develop a sound Christian conception.

2. It does not follow, however, that dogmatic thought may without loss ignore the institutions of the first dispensation. Though widely different, though one is only type, shadow, prophecy, whilst the other is antitype, substance, fulfilment, yet the pre-Christian and the Christian

¹ Heb. x. 1-2.

economies are in all respects closely connected, both being essential parts of Messianic revelation. We cannot dispense with the study of the law and the prophets, of Abraham, Moses, Samuel, Elijah and Isaiah; we need the knowledge of types and prophecies as one of the conditions of clear insight into the truth of the Messiahship of Jesus of Nazareth; yet we become entangled in grievous errors if on the other hand we mistake the type for the antitype, or fail to study the shadow by the illumination of the reality. Accepting the principle that sacraments derive their significance from the economy in which they stand, it must follow that whilst New Testament sacraments differ from Old Testament sacraments as widely as the two economies differ, these two classes of divine ordinances are also connected as the pre-Christian and Christian economies are connected, and that we cannot get a full conception of Baptism and the Eucharist independently of insight into the significance of circumcision and the passover. Much less may we allow that there is any contradiction between the two classes of ordinances. Like Abraham in his relation to Christ, so circumcision is a type of Baptism; like Moses in his relation to Christ, so the passover is a type of the Eucharist. Like the entire ceremonial law, so the ordinances instituted by the law were to the chosen people a 'tutor to bring them unto Christ.'

As there is this wide difference and close connection between circumcision and Baptism, between the passover and the Eucharist, dogmatic thought must have legitimate reference to the historical basis of Christian sacraments in the antecedent stages of Messianic revelation. Circumcision was an external sign and a seal. Abraham "received the sign of circumcision, a seal of the righteousness

of the faith which he had while he was in uncircumcision."¹ The sign signified his separation from heathendom and his fellowship in covenant with Jehovah into which he was called. As a seal circumcision certified the truth of the promise that in his 'seed shall all the nations of the earth be blessed.'² Baptism may also be pronounced both a sign and a seal, though 'sign' is an appellation that is nowhere given to this sacrament in the New Testament. The wide difference between circumcision and Baptism is to be found in the thing signified and sealed. In the pre-Christian economy we have only the promise, whilst in the Christian economy we have, not the promise only, but the reality, the fulfilment of the promise. Nevertheless the symbolical element enters into the idea of the baptismal transaction; and unless we emphasize its symbolical aspect we may fall into the error of Romanism, which is prone to confound the water of baptism with the blood of Christ.

§ 307.

The Church universal, Greek Catholic, Roman Catholic and Evangelical Catholic, acknowledges the two sacraments, Baptism and the Lord's Supper, which were instituted by Jesus Christ before His ascension into heaven.

Each of the two Christian sacraments is rooted in the ceremonial worship of the chosen people; and in one respect each is a development from the Old Testament ritual.

1. The fact is not overlooked that the Greek Catholic and the Roman Catholic branches of the Church adopt seven sacraments: confirmation, marriage, ordination, penance and extreme unction in addition to Baptism and

¹ Rom. ix. 11.² Gen. xvii. 10-14; xviii. 18; xxii. 18.

the Eucharist. But the addition of five to the original number of sacraments does not weaken the force of the truth that the Church universal has in all ages been of one mind in confessing Holy Baptism and the Holy Supper to be ordinances instituted by our Lord, ordinances that are integral parts of His Church and therefore of permanent obligation, binding all believers.

Each is an objective witness to His sacrificial death and His triumphant resurrection from the dead, not a testimony of spoken or written words, but a concrete witness consisting in an actual transaction which has been repeated day by day, hour by hour, from the day of Pentecost onward to the present moment. Each has also uninterruptedly asserted itself in the Church universal as a means of grace, constituting an expression of faith in the fundamental facts of Christianity and a necessary part of Christian worship.

2. Symbolical washing with water was an obligation of the ceremonial law. By command of Jehovah Moses made a laver of brass and put it between the tent of meeting and the altar. "And Aaron and their sons shall wash their hands and their feet thereat: when they go into the tent of meeting they shall wash with water, that they die not; or when they come near to the altar to minister, to burn an offering made by fire unto the Lord: so they shall wash their hands and their feet, that they die not: and it shall be a statute forever to them, even to him and to his seed throughout their generations."¹ This religious rite appointed for the priests had a basis in oriental custom. The hands had to be kept perfectly clean, for all persons at table put their fingers into the

¹ Ex. xxx. 17-21.

same dish. The feet were to be washed, because the sandals afforded no protection against soil. External cleansing became the symbol of personal and official purification.

Washing with water became also the rite by which converts from paganism, after they had been circumcised, were fully admitted into the fellowship of the covenant people. Such were called 'proselytes of righteousness' and were distinguished from the 'proselytes of the gate,' who were not circumcised nor baptized.

In process of time the social custom of washing hands and feet was by the rabbis resolved into a religious duty. The ceremony was scrupulously observed by all faithful Jews. "The Pharisees and all the Jews except they wash their hands up to the elbow, eat not, holding the tradition of the elders: and when they come from the market place, except they wash themselves, they eat not."¹ Frequent washing was the sign of frequent ceremonial purification.

When John, the forerunner of our Lord, became the voice of one crying in the wilderness, Make ye ready the way of the Lord, when he "baptized in the wilderness and preached the baptism of repentance unto the remission of sins," the entire body of the Jewish people were familiar with the religious meaning of washing with water. By divine authority John adopted this significant rite; but in his hands Jewish ceremonial washing became the baptism of repentance unto the kingdom of God.² John's baptism was the rite of admission into the fellowship of John, the forerunner of the coming Messiah. The common rite of ceremonial purification was raised to a higher plane and invested with new Messianic significance: repentance

¹ Mk. vii. 3, 4.

² John i. 26-28.

unto remission of sins, and from the heart turning toward the kingdom of God which was at hand.

Agreeably to the genius of the Old Testament, and following the order of the Messianic kingdom continued by John, baptism became the rite of admission into the community of which Jesus of Nazareth was the centre.¹ Accepting the baptism administered by His disciples, responsive Jews by this transaction confessed faith in Jesus as the promised Messiah and became His followers.

Appropriating this solemn religious rite, our Lord connected it with Himself first in His state of humiliation, subsequently with Himself in His state of exaltation, imparting to it distinctively Christian significance, and making it a permanent ordinance of His Church. Baptism became a part of the final commission given by Him to His chosen apostles: Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.²

3. There are accordingly three different stages in the history of religious washing which antedate Christian Baptism:—1. the ceremonial washings observed by the Israelites prior to John Baptist, in which we recognize at least three classes: the washing of the priests at the laver of brass before they entered the holy place, the baptism of the 'proselytes of righteousness,' and 'the Jews' manner of purifying' described by the Gospels;³ 2. the baptism of repentance unto the remission of sins introduced and administered by John; 3. the baptism of the disciples of our Lord during His earthly ministry, 'although Jesus Himself baptized not, but His disciples.' By this baptism

¹ John iv. 1-2.

² Matt. xxviii. 18, 19.

³ John ii. 6.

those who believed Jesus to be the Christ became members of the community of His disciples.

The ceremonial washing observed by the Jews, changed by John into a baptism unto repentance and by Jesus of Nazareth connected with the confession of His Messiahship, was the historical basis and the preparation for Christian Baptism appointed by our Lord immediately before His ascension. Christian Baptism was not administered by the apostles until after the promise of the Holy Spirit had been fulfilled.

There are accordingly at least four kinds of baptism set before us in the New Testament, each of which is to be distinguished from the others. Christian Baptism is to be studied under a twofold view: in its connection with the entire history of ceremonial washings prior to Pentecost, and in its specific difference from each and all.

4. Eating like washing was prescribed by the Mosaic law and became a part of Jewish worship. The most solemn of all the festivals was the feast of the passover. A lamb without blemish, a male of the first year, taken from the sheep or from the goats, was to be slain at even of the fourteenth day of the first month; the blood was to be put on the two side posts and on the lintel, upon the houses wherein they were to eat it. "And they shall eat the flesh in that night, roast with fire and unleavened bread; with bitter herbs they shall eat it."¹ The law of eating was applicable to other sacrifices, to the guilt offering and the burnt offering. The blood of the slain animal was sprinkled upon the altar round about; particular parts of the sacrifice "the priest shall burn them upon the altar for an offering made by fire unto the Lord," whilst other

¹Ex. xii. 1-20.

portions were to be eaten. "Every male among the priests shall eat thereof: it shall be eaten in a holy place; it is most holy." The same law governs the sacrifice of peace offerings. "The flesh of his sacrifice of peace offerings for thanksgiving shall be eaten on his day of oblation; he shall not leave any of it until the morning."¹

The shedding of the blood of the animal and the eating by the priests of portions of the flesh signify two things: an atonement for the sin of the worshipper, and communion with Jehovah, each part of the ceremony of sacrifice being typical. The shedding of blood foreshadows the true atonement to be made by the offering of the life of the promised Deliverer; the eating of the flesh of the animal foreshadows the real communion of God in the Spirit with believers, who eat the 'bread of God which cometh down out of heaven and giveth life unto the world.'²

5. Whilst celebrating the feast of the passover for the last time with His disciples, Jesus took the bread and the wine of this passover, and connecting the institution and the observance of this festival directly with Himself and His mission, He instituted the holy Eucharist, the communion of His body and blood. 'As they were eating, Jesus took bread, and blessed, and brake it; and He gave to the disciples, and said, 'Take, eat; this is my body.' The institution of the Supper is recorded by three of the evangelists, and by the apostle Paul. Matt. xxvi. 26-28; Mk. xiv. 22-24; Luke xxii. 19, 20; 1 Cor. xi. 23-26; x. 16. As Christian Baptism presupposes John's baptism and the entire history of ceremonial purification among the Jews,

¹ Levit. vii. 1-21.

² John vi. 33.

so the Supper is immediately connected with the passover and with the sacrifices of the Mosaic law.

Our Lord appropriated a typical religious service which by the express command of Jehovah had for centuries been observed by the chosen people; but in the act of appropriating it the type is superseded by the spiritual reality. The import of the passover He changes by fulfilling the passover. To religious eating and religious drinking He imparts a spiritual virtue, derived from His theanthropic Person and mediatorial work. He was the final sacrifice of peace, by which His disciples were to be spiritually nourished by 'eating the Lord's Supper.'

6. Connected directly with the history of His person and mediatorial work, Baptism and the Lord's Supper at the time when they were instituted answered to what the Lord Jesus Himself was when He instituted them. Then He had not offered Himself a spotless sacrifice on the cross. Then He had not risen from the dead. When the final commission was spoken He had not taken possession of the glory which He had with the Father before the world was. The mediatorship being conditioned on His personality had not attained to the status of completion. The Mediator enthroned at the right hand of God, the fountain of eternal life, the author of salvation, had not then become a reality. Therefore the Holy Spirit had not been given.¹

For this reason Baptism and the Supper did not when instituted possess their full objective virtue. As the Mediator Himself had not yet finished His mediatorial work on earth, these ordinances which signify and seal the blessing of His mediatorship were incomplete. Like Himself they

¹ John vii. 39.

were prophetic of what they were to become. Or, like the Christian community of which these ordinances were organs, their spiritual power was potential rather than actual. In process of time they were to become in truth means of grace. The perfection of the sacraments depends, not merely on words spoken by Him, but chiefly on the perfection of His mediatorship. Ten days after His ascension comes the fulness of time. The advent of the Holy Spirit transforms the waiting believers, the body of the followers of Jesus, into the Christian community. Those assembled in an upper chamber became by the birth from above the mystical body of their ascended Lord. This birth of the Spirit introduced a new epoch of fellowship between Jesus Christ and His people. He became the Head of a spiritual organism; they became His living members. The objective change wrought by the miraculous gift covered the whole constitution and the whole organization of the first Christian community; and the ennoblement thus wrought in the community included an objective ennoblement wrought in its ordinances. Then the spiritual blessing of the sacraments corresponded to the glory of the Mediator and to the enrichment of His mystical body.

By this miraculous gift of the enthroned Christ, this birth of the Holy Spirit, the baptism and the supper instituted by Jesus before His ascension became Holy Baptism and the Lord's Supper, each being endued with the heavenly virtue of His glorification. In accordance with this Messianic order of progress, Luke records that just before His final departure Jesus charged the disciples that they should "not depart from Jerusalem, but wait for the promise of the Father, which, said He, ye heard from me:

for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."¹ There is no evidence that before Pentecost either Baptism was administered or the Supper celebrated. Our Lord gave no command to this effect, and there is no record of the observance of either ordinance.

But when the waiting disciples received 'the promise of the Father,' when by the advent of the Spirit they became in truth the body of Christ glorified, then also did Baptism and the Supper become the Christian sacraments. They became the means and seals of the blessing proceeding from His perfected mediatorship. As by the new-creating agency of the Holy Spirit the waiting disciples were transformed into the nucleus of the Christian community, so by the same miraculous act were the ordinances of this community developed into completeness.

§ 308.

The sacraments are spiritual ordinances, the appointed means of grace, whereby Christ, the perfected Mediator, apprehends the subjects of the kingdom of darkness and translates them into 'the kingdom of heaven,' in the communion of which eternal life and salvation become their inheritance.

1. The sacraments are Christian ordinances, or institutions ordained by Jesus Christ. As ordained by Him sacraments are integral parts of the new community, essential members of the organism of His Church. The connection is vital. Like the ministry, sacraments belong to the idea of the Church. Without them the Church has not a normal existence. But the relation is not ex-

¹ Acts i. 4, 5. Cf. prophecy of the Baptist, Luke iii. 16 and John i. 33.

ternal. The perpetuity and blessing of the sacraments do not condition the existence of the Church. The converse would be nearer the truth: the perpetuity of the Church conditions the blessing of the sacraments, for the Church is more fundamental and comprehensive than her ordinances.

To speak more accurately, however, neither after an external manner conditions the other. The Church is not subordinate to the sacraments, nor are the sacraments subordinate to the Church. The connection being vital, the interdependence is reciprocal. The whole includes the parts. Like the branches in the vine, the parts stand in the whole. When we speak of the Church after a scriptural manner we include sacraments; when we speak of sacraments we presuppose the Church. The sacraments are perpetual by reason of the spiritual body of which they are organs.

2. Baptism and the Lord's Supper are means of grace. Each is a transaction whereby the blessing of the glorified Christ is bestowed on believers.

Baptism is the divine act of initiation. The subject is translated from the kingdom of darkness into the kingdom of light.¹ The translation is real, not merely nominal; but the translation is objective, like the birth of an infant into the family, not subjective and personal. Baptism is not the seal of spiritual experience; it does not change moral character; but it puts the subject into the kingdom where by faith and repentance a thorough change of character from bad to good may be developed.

The Lord's Supper is the standing witness to the crucifixion and resurrection of Jesus Christ. Its observance is

¹ Col. i. 13.

the means whereby from age to age the fact of the atonement and of the resurrection is commemorated, and the resurrection life of believers is nourished with heavenly food.

As means of grace Holy Baptism and the Lord's Supper are transactions. Each presupposes a fellowship of two parties, the recipient who confesses his faith in Jesus as the Christ, and the dispenser of the sacrament who acts in the name of Christ glorified. Without either party the transaction is not really the sacrament. The water in the font is not Baptism; nor is the outward application of water. The consecrated bread and wine are not the Lord's Supper. There is no Christian Baptism unless there be a baptizer and a person baptized. Unless there be a celebrant and a communicant there is no Lord's Supper. Spiritual virtue does not inhere in the natural element, nor does virtue attach to the outward natural use of it, but the spiritual blessing is bestowed and received in the sacramental transaction; and the transaction implies that Christ and the recipient are present, Christ being active by His Spirit, and the recipient active toward Christ by faith. The spiritual gift imparted by Christ implies the reception of the gift by man; and the reception by man presupposes the spiritual gift proceeding from Christ.

The sacrament is a spiritual ordinance. It belongs to the kingdom of Christ, being a part of this supernatural organization. In its application to Baptism and the Lord's Supper the term "spiritual" has distinctive import.

The word may be applied to ethnic religion; for the religion of the pagan has in it a spiritual as well as an ethical and an intellectual element. The word may also denote the higher endowments of the race. Psychology

may predicate of the man a trichotomy, body and soul and spirit. Further, the sacraments sustain relations to the higher realm of natural human life; and for this reason Baptism may be called spiritual in distinction from ordinary washing with water, and the Supper may be called spiritual in distinction from a common meal. But here in its application to Christian sacraments the word spiritual has a different meaning.

The sacrament by its institution is related in two directions: to the mediatorship of Jesus Christ glorified, and to the new life of His people; and this relation between Christ and His people prevails *in the Holy Spirit*. By virtue of this truth, that sacraments have position in the organism of the Church and perform functions peculiar to the Church, not by the will of the dispenser, not by the will of the recipient, but by the divine agency of the Spirit, each is a spiritual ordinance—not natural, not merely human, not an empty ceremony, but a real transaction between the Head and the members of the kingdom. The Spirit has been given by the enthroned Christ; the Spirit has quickened His ‘body,’ the Church; the Spirit perpetuates and inhabits her communion; He dwells in every living member; He fills her ordinances; He empowers her ministry; He inspires the written word and the spoken word of the Gospel with the fulness of Christ.¹ Therefore sacraments are spiritual institutions, their significance and virtue being referable neither to the religious faith of men nor to their moral conduct, nor even exclusively to the words of our Lord spoken on earth, but referable to His Holy Spirit ever proceeding from the Father and the Son.

¹ Cf. Vol. I., § 90.

CHAPTER VIII.

HOLY BAPTISM.

§ 309.

Holy Baptism is the sacrament of initiation and of adoption into the kingdom of God. As to its nature it consists of two things, the affirmation of which may be joined in one proposition: the application of water, in the name of the Father and of the Son and of the Holy Ghost, to a person who confesses faith in Jesus the Christ of God.

Baptism signifies the admission of the subject into the kingdom of God, whereby he becomes an heir to its blessings; and the transaction seals what it signifies. It makes him a member of the Christian community. But the blessing of Baptism is objective only.

1. Holy Baptism consists of two things: the one outward, the other inward; the one natural, the other supernatural; the washing with water, and the gracious work of the triune God. The natural element and the heavenly import, the visible act and the invisible energy, have by the institution of our Lord become the two essential parts of the ordinance. Water remains natural water. The external use of water confers no spiritual benefit, but by the word of Jesus Christ the two things have been indissolubly conjoined. The visible affusion in the name of the Father and of the Son and of the Holy Spirit and the invisible adoption into Christ's kingdom, become one constitution. Says Augustine: *Accedit verbum ad elementum et fit sacramentum.*¹

¹ Aug. on John xv. 1-3, Tractate, LXXX., 3. Of the sacraments Sud-

If the invisible agency of God, that is, of the Father in the Son by the Spirit, were wanting in the outward transaction, the religious rite would not be Holy Baptism. We should then have only an external washing with water, an empty unspiritual formality, of which no blessing could be predicated; 'for only the blood of Jesus Christ and the Holy Spirit cleanse us from all sin.'¹ Only of the mystical union of the earthly and the heavenly by the Spirit does the New Testament predicate spiritual significance.

2. The subject of Baptism is a believer in Jesus Christ, or the infant whom a believer may represent; for the kingdom of Christ, like the covenant of God with Abraham, is not designed for the individual as an individual, but for the family; the family, not the individual man nor the individual woman, is the unit, as of human society so also of the Christian Church. No adult who refuses to accept Jesus as the Lord and Saviour may be baptized.

Confessing Jesus to be the Christ, the subject is by Baptism translated from the kingdom of the first Adam into the kingdom of the last Adam, from membership in the old race to membership in the new race. By natural birth the individual becomes a member of the fallen race whose head is the first man; by Baptism the believer passes into the community of the new race whose Head is the Second Man. By a divine act there is effected an objective transition.

Initiation and adoption into the kingdom of God by Baptism presuppose the reality and objectiveness of this

hoff says: "Sichtbar sind sie, um eben das Unsichtbare und Himmlische darstellen und versichern zu können. Rom. vi. 4; Gal. iii. 1. Gott ist es, welcher, durch sie wirkt."—Heidelberger Catechismus, p. 302.

¹ Heid. Cat., Q. 72.

kingdom. The new race is a veritable constitution as real as the old race; and the organization of the new race is as truly an actual corporation as the natural organization of the old race. As no one becomes a member of the civil organization but by natural birth, or by adoption according to the provisions of civil law, so no one becomes a member of the spiritual organization but by adoption into it according to the provisions of spiritual law. If we believe in the objective reality of the new race, and discern the essential difference between the Church catholic and the State or natural human society, between the organization of the new race and the organization of the old race, we may also appreciate the reality of an objective transition from the natural organization to the spiritual organization. For faith and for theological science the transition is real in the degree that faith and science acknowledge the kingdom of Christ to be a spiritual constitution qualitatively different from every merely human institution.

If the reality and objectiveness of the spiritual corporation of Christ be ignored, if the kingdom of Christ be resolved into repentance and personal faith, into individual experiences of peace and hope, or into spiritual feelings, spiritual thoughts and works of charity, then the idea of a real transition from one corporation into another will fall to the ground; and as a consequence it will be unwarranted and meaningless to ascribe to Holy Baptism spiritual virtue, for Baptism does not confer belief in Christ, but presupposes belief.

3. The religious needs of the Adamic race are positive and negative, the quickening of the new spiritual life and the deliverance from sin. The mediatorship of our

Lord answers to this twofold need. He has founded a kingdom, the new life-communion of love with God, and in this communion of love there is salvation from sin. Being the sacrament of initiation and adoption into this kingdom, Baptism answers on the one side to the twofold needs of the Adamic race and on the other to the twofold virtue of the mediatorship of our Lord.

In the fallen economy of the Adamic race sin, guilt and death are the controlling forces; in the new economy of grace forgiveness of sin, the peace of God and life eternal are in principle triumphant over moral evil. Being the sacrament of initiation and adoption, Baptism signifies and seals to its subjects the real transition from the kingdom of death into the kingdom of life. The transition comprehends the whole of manhood, including the body no less than the soul. Translated into the kingdom of eternal life the subject has a new position, and his new position is the beginning of a new spiritual existence. Like a seed sown upon good ground, so by Baptism the person is planted in spiritual soil, where the requisite conditions of Christ-like growth are present, and he may take root and bring forth heavenly fruit. By faith working in love the new life may become more and more mature in personal history, and its essential nature be fully developed in the resurrection from the dead. The resurrection is the ripe fruit grown from the seed planted in the kingdom by Baptism.

Paul represents this transition under imagery drawn from death and resurrection. As Christ in dying died unto sin once, and in being raised from the dead He liveth unto God, so we who are baptized into Christ Jesus are joined to Christ in His death and in His resurrection.

"We were buried with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection."¹ Baptized into Christ we become one with Him in His death unto sin; baptized into Christ, we become one with Him in the life of the resurrection. Baptism is not the death unto sin, nor is Baptism the new life of the resurrection; but Baptism is the ordinance in which Christ Himself by His Spirit translates its subjects from the economy of sin into the economy of grace. The exit from the economy of sin is likened to the exit from the natural world by death; and the initiation into the economy of grace is likened to the beginning of triumphant life by resurrection from the dead. "Reckon ye also yourselves to be dead unto sin, but alive with God in Christ Jesus."

4. The twofold significance of Holy Baptism is objective. The position occupied by natural birth in the realm of sin and the curse is superseded, inasmuch as the subject comes to occupy a position in the kingdom of forgiveness and blessing. In the translation of a person from the one kingdom into the other God in Christ alone is active; He is the efficient agent, the subject being passive and receptive. Baptism is not a converting ordinance; it is not a 'change of heart;' nor does it supersede repentance and faith. Instead, the scriptural observance of the sacrament, if the subject be an adult, presupposes repentance and faith; and if the subject be an infant, the observance presupposes sponsors who are believers. The exercise of faith

¹Rom. vi. 4, 5.

is for all baptized persons, whether adults or infants, a continuous necessity.

Personal salvation includes two factors, the one objective the other subjective, the adoption into the kingdom of grace by the Spirit which Baptism signifies, and the appropriation of the blessings of the kingdom by the personal act of its members. "For by grace have ye been saved through faith."¹ Baptism is the sacramental warrant for personal faith, and personal faith is both fitness for Baptism and the indispensable condition of the personal experience of its benefits. The baptism of an infant, if not afterwards complemented by his own personal faith, is objective only and continues to be merely an objective fact. The baptized infant grown to manhood who refuses to accept Christ from the heart is like Esau, who for one mess of meat sold his own birthright.² His personal history and his moral character, governed by self-will and aversion to Christ, may thoroughly contradict the membership to which by Baptism he was admitted. Instead of becoming the savor of life unto life, his baptism, like the preaching of the Gospel, may through his unbelief prove to be a savor of death unto death.³ Dependence on the sacrament for salvation by one who is living in impenitence and unbelief, is a delusion and a monstrous perversion of the order of grace.

The complemental relation of faith to baptism Prof. Thomas G. Apple, D. D., expresses clearly and forcibly in the following paragraphs:

"May we not say that in the new birth there is an objective side, God's act in us, and also a subjective side, our response to this divine act? And is not this objective side represented in baptism? And may

¹ Eph. ii. 8.

² Heb. xii. 16.

³ 2 Cor. ii. 16.

"Baptism represents the activity on the divine side of God to man to take him by the hand and make him the responsive act on the human side by which he appropriates the gifts of life and salvation. The divine and the human, come together in the new birth which we comprehend. We grant the distinction theological between regeneration and sanctification, and this does not necessitate a process in regeneration. And with this concept we are able to join together the two factors, baptism and the reception of divine grace in one process, though in the actual process they may be separated in point of time."¹

The most notable illustration of this theory is afforded by the history of Simon the Sorcerer. In him it is written: "Simon also himself being baptized, he continued with the church. In this sacramental act he became a member of the Christian community; but yielding to his strong desire for gain, he offered the apostles money to purchase power "that on whomsoever I may lay my hands, he may receive the Holy Ghost;" proving, as Paul says, that his heart was not right before God.

§ 310.

The doctrine respecting the spiritual virtue of Holy Baptism is supported by a threefold argument: 1. the uniform and explicit teaching of the New Testament; 2. the belief of the Christian Church from the second century onward to the Reformation; 3. the Confessions of the Reformed and the Lutheran Churches.

The force of the argument drawn from the belief of the Church depends on the teaching of the New Testament. I shall therefore confine inquiry chiefly to Holy Scripture.

1. The argument from Scripture may begin with a quotation of the words of our Lord. In His discourse with Nicodemus He says: "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."¹ Probably these words do not definitely teach a

¹ In answering the question: What is the relation between Baptism and the new birth? Godet says: the two differing words, 'water' and 'Spirit,' are parallel, "depending on one and the same preposition; the one cannot represent something purely subjective and the other something purely objective. The water also contains something objective, divine. 'If Baptism is, on the part of man, the declaration of the renunciation of sin, it is, on the part of God, the *declaration of the pardon of sins*.'"—Comm. on John, I., p. 379.

Says Meyer: *ἐξ ὕδατος καὶ πνεύματος*, water and Spirit united, constitute the objective causative "element" from which the birth from above proceeds: *water*, since with water the subject is baptized unto the forgiveness of sins (Acts ii. 38; xxii. 16; 1 Cor. vi. 11; 1 John v. 6; Eph. v. 26); and *Spirit*, since the *Holy Spirit* is imparted to the subject unto renewal of life and sanctification; the former as the *causa medians*, the latter as the *causa efficiens*; hence baptism becomes *λουτρόν παλιγγενεσίας*, 'the laver of regeneration' (Tit. iii. 5).

doctrine respecting Christian Baptism; but according to the best commentators they affirm the basal truth on which sacraments are founded. A man must be born again not of water only, not of the Spirit only, but 'of water and the Spirit.' There is a union of the heavenly with the earthly, of the invisible with the visible, of the spiritual blessing with the outward washing, in the ordinance by which a man enters into the kingdom of God. Natural water and the Holy Spirit have by the word of our Lord become an institution of His Church. The agency of the Spirit is present and active in and with the sacred affusion of water.

2. On the day of Pentecost, when by inspiration of the Holy Ghost miraculously given the first gospel sermon was preached, the people were pricked in their heart and said unto Peter and unto the rest of the apostles: Brethren, what shall we do? This was the first enquiry after the way of Christian salvation from a congregation, awakened by the preaching of Jesus and the resurrection. To this solemn question Peter made answer in these words: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."¹

The answer of Peter enjoins two things, each as a matter of prime necessity: the one personal, repentance, the turning from their unbelief to Jesus Christ, whom they by 'the hand of lawless men did crucify and slay;' the other sacramental, namely, the submission to Baptism in the name of Jesus Christ for a twofold purpose, that they might have the remission of their sins and receive the gift of the Spirit. The original is, *εἰς ἄφεσιν ἁμαρτιῶν*. The

¹ Acts ii. 37, 38.

preposition *eis*, by the Revisers translated 'unto,' expresses the purpose or intent for which they were to be baptized in the name of Christ. Of the multitudes who heard the first sermon concerning the mediatorship of Jesus Christ three thousand obeyed the command of Peter: "they having received his word were baptized."

There is no intimation by the apostle that Baptism is only a sign, much less an empty form. The language is concrete. There is nothing signified but the blessing which at the same time is bestowed. Baptism on the day of Pentecost was a divine transaction; and those who turning from the heart to Jesus Christ were baptized in His name entered by this transaction into the kingdom of God, in which they had 'the remission of sins' and 'the gift of the Holy Spirit.'

There is no intimation of a fear lest by connecting the command to be baptized with the command to repent, inquirers after the way of salvation might be betrayed into a delusion and be led to build their hopes on a false foundation.

3. The apostle Paul teaches the same doctrine. It is noteworthy that the Epistle to the Romans, written for the special purpose of expounding and establishing the great doctrine of justification by faith without the deeds of the law, contains definite and forcible statements respecting the spiritual virtue of Baptism. He says: "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?"¹ Baptism was not merely an external transaction, but internal and mystical as well. Believers were baptized into Jesus Christ, *ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν*. United to the person of Christ by Bap-

¹ Rom. vi. 3.

tism, they were at the same time also united to Him in His death. An objective connection of believers with Christ was constituted. As Christ by His death died unto sin, so believers, being joined to Him in His death, are admonished to reckon themselves to be dead unto sin. "If we died with Christ, we believe that we shall also live with Him."¹

The entire argument in support of a thorough conversion, a renunciation of all the immoralities of heathenism and a consecration to a righteous and godly life, rests on the principle that believers have through Baptism died unto sin and become 'alive unto God in Christ Jesus.'

According to the apostle Paul, who above all other apostles emphasizes the evangelical doctrine of justification by faith, all that is peculiar to Christian truth respecting personal salvation from sin is based on this twofold foundation, namely, living faith in Jesus Christ and union to Him in His death and resurrection by the Spirit through Baptism. Each is emphatic.

4. Paul's teaching in his Epistle to the Colossians is equally explicit. He says: In Him who is the Head of all principality and power "ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God, who raised Him from the dead."²

The factors on which life and salvation depend are asserted in a twofold statement: first under the image and in terms of circumcision, secondly under the image of water and in terms of washing. This twofold form of his

¹ Rom. vi. 8.

² Col. ii. 11, 12.

statement adds great force to the argument. Circumcision separated the 'proselyte of righteousness' from the heathen world, and constituted him a member of the people of the covenant; so through Baptism the connection of believers with Judaism and paganism was broken, and they entered into the kingdom founded by Christ; being citizens of this kingdom they were heirs to its blessings. Of these blessings there are two which the apostle lifts into prominence: the death of Christ and His resurrection. Each was a part of their inheritance. 'Buried with Him in baptism' they were dead with Him unto sin; raised with Him 'through faith in the working of God' they were quickened together with Him in His resurrection.¹

Paul is speaking of the baptism of believers, not of baptism divorced from repentance and faith. Though the virtue of Baptism stands in the institution of Christ, not in the sentiments or will of men, yet the objective translation from the kingdom of 'the first man' into the kingdom of 'the Second Man' becomes effective in the actual experience of baptized persons only when complemented by faith 'in the working of God' who raised Jesus from the dead.

5. The necessary connection of these factors, faith

¹ Meyer: "The recipient of baptism, who by his baptism enters into the fellowship of *death* with Christ, is necessarily also in the act of baptism ethically *buried* with him (1 Cor. xv. 4), because after baptism he is spiritually *risen* with Him. In reality this burial with Him is not a moral fact distinct from the having died with Him, as actual burial is distinct from actual dying; but it sets forth the fulness and completeness of the relation, of which the recipient, in accordance with the form of baptism, so far as the latter takes place through *κατάβυαις* and *ἀνάβυαις* becomes conscious successively."—On Rom. vi. 4.

and Baptism, comes distinctly to view in the Epistle to the Galatians. Paul says: "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ."¹ The virtue of faith and the virtue of Baptism are each explicitly affirmed. Through faith all were sons of God in Christ Jesus. Through baptism into Christ believers put on Christ. Faith anticipates baptism; baptism presupposes faith. Believers through baptism put on Christ as an engrafted twig takes the vitality of the stock. Neither faith without baptism, nor baptism without faith, is the divine order of Christian life and Christian salvation. If we lay stress exclusively on faith as taught in the 26th verse, we set aside the necessity and ignore the truth of baptism. Then we become spiritualistic and falsely subjective. If we lay stress exclusively on baptism as taught in the 27th verse, we in effect deny the necessity of personal faith. Then we become falsely objective, falsely ritualistic; we are moving in the direction of the grievous error, held by the Roman Church, that the sacraments accomplish their purpose *ex opere operato*. But when we affirm both factors, assigning to each its distinctive function, we have the whole truth concerning the method of God by which He bestows and men appropriate eternal life and salvation.

In full-agreement with the import of this teaching is the doctrine of the passage in the Epistle to Titus: "Not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, which He poured out upon us richly, through Jesus Christ our

¹ Gal. iii. 26, 27.

Saviour; that, being justified by His grace, we might be made heirs, according to hope, of eternal life."¹ The original translated: 'the washing of regeneration,' is *διὰ λουτροῦ παλιγγενεσίας*, literally, the laver of regeneration, the figure being drawn from the laver of brass standing between the altar and the temple where the priests were required to wash the hands and feet. With sacramental washing the apostle connects the 'renewing of the Holy Spirit.'

6. The doctrine of Paul as taught in his epistles is complemented by the account of his own entrance into the kingdom. When he had come into the house of Judas in Damascus, a disciple named Ananias was commanded by the Lord to inquire for Saul and minister to him; and Ananias, entering into the house, came unto Saul, and standing by him said unto him, brother Saul, receive thy sight. "The God of our fathers hath appointed thee to know His will, and to see the Righteous One, and to hear a voice from His mouth. For thou shalt be a witness for Him unto all men of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on His name."²

Called by Jesus Christ in a miraculous vision and led into Damascus by the hand of them who were with him, Saul became a disciple by the appointed means of grace: by the word of Ananias with the laying on of his hands, and by Baptism. To wash away his sins he was baptized, calling on the name of the Lord. The words of Ananias as reported by Paul, 'Be baptized and wash away thy sins,' convey for substance the meaning which Paul expresses in Romans vi. 4, 'buried with Him through bap-

¹ Tit. iii. 5-7.

² Acts ix. 18; xxii. 14-16.

tism into death,' and in Galatians iii. 27, 'as many of you as were baptized into Christ did put on Christ.'

The teaching concerning the spiritual virtue of this sacrament in the account of the baptism of Paul as recorded in Acts xxii. 14-16, especially when compared with other passages, such as Acts ii. 38, 39; Rom. vi. 3-5; Col. ii. 11, 12; Gal. iii. 26, 27; 1 Pet. iii. 21; 1 Cor. xii. 13; Eph. iv. 5; Acts xvi. 33; Acts xix. 1-6, not to name other places, is very explicit, and can not be resolved into the theory that Baptism is only an external ceremony.

7. With the import of these passages the teaching of all the writers of the New Testament concurs. There is not a sentence nor a word in any book that justifies the opinion that Baptism is only a sign. Neither the word sign, *σημεῖον*, nor any equivalent, is in any place applied to this sacrament. The passage in Rom. iv. 11 does not refer to Baptism, but to circumcision. Abraham 'received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision.' Instead the New Testament everywhere represents Baptism to be a concrete divine transaction. In nearly every book expressions meet us like these: Except a man be born of water and the Spirit; buried with Him through baptism unto death; in one Spirit were we all baptized into one body; buried with Him in Baptism; as many of you as were baptized into Christ did put on Christ; which also after a true likeness doth now save you, even baptism. Such is the uniform style in which the word of God speaks of the sacrament of initiation and adoption into the kingdom of Christ.

A negative argument also addresses us which requires attention that the full force of scripture teaching may be

appreciated. There is not a passage in any book of the New Testament referring to the meaning or virtue of Christian Baptism that does not connect the ordinance directly either with entrance into the kingdom or with the forgiveness of sins, or with both as in Rom. vi. 2-11. Moreover, excepting only three places, John i. 12, 13, 1 Pet. i. 23 and James i. 18, there is no teaching by our Lord or by His apostles concerning entrance into the kingdom that does not connect this organic transition wrought by the Holy Spirit with the baptismal transaction; and these three passages are each in full sympathy with the teaching as elsewhere given. John i. 12 speaks only of the fact that as many as received the Word became children of God which were begotten, not of the will of man, but of God. Here there is no reference to the ordinance by which 'He gave to them the right to become children of God.' The other two passages put emphasis on the word of the Gospel. Says Peter: "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." To this the language of James is equivalent: "Of His own will He brought us forth by the word of truth, that we should be a kind of first fruits of His creatures." James and Peter in these places both lay stress on the preached word of the Gospel through which 'the natural man' is begotten again of the Spirit; for the preaching of the Gospel is 'the power of God unto salvation to every one that believeth.' Baptism presupposes 'the word of truth' through which men are led to believe on Christ; for faith 'cometh of hearing,' not of baptism, and hearing by the word of Christ.¹ Without the word of Christ, or in the

¹ Rom. x. 17.

absence of the faith which comes of the hearing of the word, the subject has not the required fitness for baptism.¹

§ 311.

The argument derived from the history of the doctrine in the Nicene period and during the Middle Ages is too extensive for a review of particulars. Nor is such a review a matter of fundamental importance, Holy Scripture being our principal and final authority. Yet the consensus of the Church during eighteen centuries merits attention.

1. The history of the Church not only supports the doctrine that Baptism is the sacrament of initiation into the kingdom of God, but it does more. During the Nicene period and during the Middle Ages all the teachers of the Greek Catholic and Roman Catholic Churches, and the principal representatives of the heretical sects, predicated of this sacrament so much divine meaning and force that the complemental necessity of personal faith was in danger of infringement. Magical virtue was by many ascribed to the baptismal water itself. A leaning toward this notion we may discover as early as Tertullian. "Yet the subjective condition of repentance and faith was universally required." How shall we account for this false emphasis put on the water of Baptism by the Christian Church? Was it a gratuitous invention that without any basis in Scripture maintained its ascendancy for centuries? The only way in which we can rationally account for this

¹ Says Augustine: "Take away the word, and the water is no more nor less than water. * * And whence has water so great an efficacy, as in touching the body to cleanse the soul, save by the operation of the word? and that not because it is uttered, but because it is believed."—Tractate, LXXX., 3.

excess of emphasis is by recognizing the truth that the New Testament does in unequivocal terms predicate spiritual virtue of this sacrament.¹

2. As regards the Reformers, and the Confessions of the 16th and 17th centuries, both of the Lutheran Church and of all branches of the Reformed Church, there is no material difference of belief. The Reformers rejected the medieval notion of the magical virtue of the baptismal water;² yet they interpreted New Testament teaching on Holy Baptism in harmony with the interpretation of the post-apostolic fathers and of the great teachers of the Nicene and post-Nicene ages. The principal change affected the administration of the sacrament. Baptism was divested of abuses and unscriptural accretions.

Hagenbach, the eminent Reformed theologian of the University of Basle, says that "Protestants and Catholics entertained essentially the same view of the nature of baptism, asserting, 1. its general necessity, in opposition

¹ Of the many names of excellence given to Baptism by Basil the Great, Gregory of Nazianzum and Gregory of Nyssa, such as illumination, spiritual circumcision, anointing, death of sins, Ullman says: "All the blessings of Christianity appear, as it were, concentrated in one point in baptism, and are dispensed altogether in one moment; but all these can only in so far be applied to Baptism, as the person to be baptized possesses the right disposition, without which none can enter into the kingdom of heaven founded by Christ." "According to Leo the Great, the baptismal water which is filled with the Holy Ghost, is in relation to the regenerate man what the womb of the Virgin filled with the same Spirit was in relation to the sinless Redeemer, to whom she gave birth." Cf. *Hist. of Doct.* by Hagenbach, I. § 137. Hase's *Ch. Hist.*, §§ 44, 71. Respecting the doctrine in the early Church Schaff says: "Baptism was not only an act of God, but at the same time the most solemn surrender of man to God."—*Ch. Hist.*, Vol. II., § 71.

² Luther may be an exception. Cf. Walch, xii., p. 714.

to the Quakers;¹ 2. its sacramental character, in opposition to the Socinians; and chiefly, 3. the necessity of infant baptism in opposition to the Anabaptists (Mennonites)."²

Dr. Marheineke expresses the same judgment: "Of all the sacraments, that of baptism is the one respecting which Roman Catholics could always unite most easily with Protestants, and would have had the least reason for framing particular canons, in order to keep up any difference in respect to points of secondary importance."³

* Though of one mind with the pre-Reformation Church as to the truth that Baptism conveys spiritual blessing, the Reformers developed several significant modifications.

According to the traditional theory held by the Roman Church, Baptism is of avail for the forgiveness of original sin and of the overt sins committed before its administration. The Reformers teach that Baptism seals the forgiveness of *all* sins, original and actual, seals the forgiveness of actual sins, whether committed before or after the administration of the sacrament.⁴

The Roman Church maintains that the positive spirit-

¹ Not the absolute necessity. From the beginning the canon of the Church has been that not the omission but the contempt of Baptism incurs condemnation. "Non privatio, sed contemptus sacramenti damnat." Schaff remarks: "This leaves the door open for the salvation of Quakers, unbaptized children, and elect heathen who die with a desire for salvation."—Church History, Vol. II., p. 254.

² Hagenbach's History of Doctrines, II., § 270.

³ Marheineke's Symbolics, I., p. 149.

⁴ Says Calvin: "Nor must it be supposed that baptism is administered only for the time past. * * Whenever we have fallen, we must recur to the remembrance of baptism, that we may be always certified and assured of the remission of our sins. For though, when it has been once administered, it appears to be past, yet it is not abolished by subsequent sins."—Calvin's Institutes, Book IV., Chapter III., § 3.

ual virtue of Baptism is made over alike to all baptized persons ; but the Reformers, especially Calvin and all the theologians of the Calvinistic school, limit its saving virtue to the elect, whether adults or infants.

According to Roman teaching the external administration bestows the spiritual blessing upon the subject. The sacrament works its legitimate effect *ex opere operato*.¹ Rejecting this theory, the Reformers hold that Baptism does not accomplish its saving purpose unconditionally, proving itself to be the blessing of God unto salvation only to them that believe. They emphasize the necessity of repentance and faith as explicitly as the necessity of Baptism.

3. During the 16th and 17th centuries no Reformers, no orthodox theologians, no Reformed Confessions, denied either the necessity or the saving grace of Baptism. In this respect the Confession of Faith of the Westminster Assembly, 1648, and the Confession of Scotland, 1560, are in full accord with the Helvetic Confessions, the Belgic Confession and the Heidelberg Catechism. The denial of spiritual virtue came from Socinians, Anabaptists and some other divergent sects.² Upon the unbelieving spirit that sees in Holy Baptism only an empty and ineffectual sign the Confession of Scotland pronounces this condemnatory sentence:

¹ Council of Trent, Seventh Session, Canon VIII., says: "If any one saith, that by the said sacraments of the New Law grace is not conferred through the act performed (*ex opere operato non conferri gratiam*), but that faith alone in the divine promise suffices for the obtaining of grace: let him be anathema."

² For a summary discussion on the doctrine of the Reformed Churches respecting Holy Baptism, the author refers to his article in the *Mercersburg Review* for April, 1868, p. 180.

"Itaque vanitatem eorum, qui affirmant, sacramenta nil aliud quam mera et nuda signa esse, omnino damnamus."

4. The objective virtue of Holy Baptism may be illustrated by two analogous transactions: the one is the legal adoption of a child into a family; the other is the act of naturalization by which the subject of a foreign government may become a citizen of the United States.

An infant, born of low parentage, in poverty and squalor, amid vice and crime, may be transplanted according to law into a Christian family of intelligence, culture and wealth. By this transaction it becomes the child of the adopting parents; then it lives in the bosom of Christian love and righteousness, and is invested with the rights of other children of the same household. The hour of adoption is for the infant the beginning of a new social existence, the intrinsic moral value of which it is scarcely possible to overestimate. Yet the transaction is objective only. The moral and social force of a position in such a new environment begins to influence and shape the life of the infant from the first day of his adoption; but whether this birth into a Christian family will become a social and moral blessing in the actual experience of the child, as from year to year he grows up into manhood, will depend on his receptivity, teachableness and obedience. If the child prove to be disobedient, refractory and obstinate, his birth into a Christian household may become for him a curse instead of a blessing.

The subject of a foreign power, whether friendly or hostile, may by compliance with our laws become a citizen of the United States. Then his amenability to the government under which he was born ceases, and he accedes to the civil rights of an American citizen. Naturalization

effects an objective transition from a monarchy to a republic, and is thus for the person the beginning of a new civil existence. By this transaction he is born into another world and invested with new prerogatives. To the authority of every foreign potentate he is dead. Yet this civil birth, this transition into a new world, though real, though affecting the entire subsequent history of the man, is objective only. Naturalization does not make him an honest, faithful or influential citizen. Whether he will become an honored member of an American commonwealth depends on himself, on the manner in which he asserts his rights and uses the blessings of civil freedom.

Now to speak of the initial sacrament in terms of the State, we may express its meaning thus: Baptism is the transaction by which a person, by nature the heir of depravity and death, is translated into the bosom of a heavenly household, where grace reigns, where spiritual blessings abound and he is the heir to the victory of Christ over death.

Or to use the other figure: Baptism is the naturalization of the subject of a foreign despotic power. By this act he becomes a citizen of the Republic of spiritual life and spiritual freedom, where he enjoys its protection and is clothed with all its rights.

This new household of love into which a child, by nature the heir of misery, is adopted, this Republic of grace of which by the act of spiritual naturalization the subject of an alien despotism becomes a citizen, is the kingdom of heaven, the realm of forgiveness, of peace and eternal life.

Yet whether adoption into the household of faith will develop into the resurrection of life eternal or whether

citizenship in the Republic of Christ will issue to its members in the complete triumph over the kingdom of darkness, depends on fidelity to the new law of grace.

CHAPTER IX.

BAPTISM OF INFANTS.

§ 312.

The religion of Christ is designed for mankind, not for any class of men in distinction from other classes; for no race is excluded, no nation, no sex, no age. The compass of the Church is as broad as the religion of which the Church is the organization.

The obligation to receive the infant children of Christian parents into the fellowship of the Church by Baptism is founded, not on a command of the New Testament, but on the nature of Christianity and the purpose of the Church.

The pre-Christian economy and the Christian economy are in principle and aim the same. Wherein the two economies differ, the new is in every particular richer and more comprehensive than the old. Truth is higher; wealth more spiritual; its compass not national, but universal.

I. No one will dispute the proposition that the covenant of Jehovah with Abraham was particularistic, being designed for himself, for his family, and for the people of which he was the progenitor—not directly for any other nation. For the time all other nations were shut out.

Neither will any one deny that Christianity, in distinction from the Abrahamic covenant, is designed, not for one elect people only, but designed for and adapted to all

the world. The middle wall of partition between the Jew and the Gentile is broken down, the blessings of the Christian religion being accessible alike to every nation.

Yet in principle the religion established by the Abrahamic covenant and the religion of Jesus Christ are the same. There is but one fundamental promise, revealed in successive stages of clearness and fulness, but one fellowship of grace, developed by historical process in the two dispensations, the one typical the other substantive, the one prophetic the other the realization of prophecy. As to their ultimate aim there is no difference. Abraham, Isaac, Jacob and the twelve tribes became the elect people, to the exclusion of other nations, not because the grace of Jehovah had absolutely rejected other nations, but because the ultimate purpose of His grace embraced them. Israel was chosen to be a people under the special spiritual discipline of the ceremonial law, to the end that in the fulness of time this people should become the fit organ by which the promised Seed of Abraham might come into the world, by which the compass of the covenant might be enlarged, and a kingdom founded which should embrace all nations, Jews and Gentiles alike. "By myself have I sworn, saith the Lord, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven; and in thy seed shall all the nations of the earth be blessed."¹

2. To this end the covenant of grace was made by Jehovah, not with Abraham as an individual, isolated from other individuals, but with Abraham as the husband of Sarah, as the prospective father of Isaac and the head of an innumerable posterity. Isaac, the child of promise,

¹ Gen. xxii. 18.

and his lineal descendants, were entitled to the blessings of the Promise equally with Abraham. The covenant was a fellowship of Jehovah with a community, all of whose members were bound together by common natural descent, common promises, common worship and a common Messianic vocation.

The people founded by Abraham did not consist of a voluntary association of individuals held together by their own free choice, from which they had the right at will to sever themselves. Though consisting of twelve tribes and many families, all were of one blood. The people were an organic whole, conjoined on the one hand by the law of natural generation and on the other by the genius of the Messianic Promise. Each family, each individual, whether adult or infant, shared the rights of a common vocation, each being the heir to the blessing and the discipline of the special governing providence of Jehovah.

The covenant emphasizes the difference between natural birth and birth into the covenant. Birth of Hebrew parentage entitled the male infant to circumcision, but natural birth did not constitute him an heir to the Promise. The Mosaic law requires the male infant to be circumcised on the eighth day. "And God said unto Abraham: This is my covenant, which ye shall keep, between me and you and thy seed after thee; every male among you shall be circumcised; it shall be a token of a covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every male throughout your generations. * * And my covenant shall be in your flesh for an everlasting covenant."¹ It was by circumcision that the infant was made a member of the

¹ Gen. xvii. 9-13.

theocratic community and became an heir to its blessings. The neglect of circumcision was a sin and provoked Jehovah's condemnation. "The uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people: he hath broken my covenant."¹

When Isaac, the child of promise, was born he was entitled to circumcision; and on the eighth day he was circumcised. By this sacramental act the unconscious infant was born into the fellowship of the covenant and became in fact an heir of the promise. Though an unconscious infant, Isaac had a right to be received into the covenant, a right, not contingent on the will of his parents, but a divine right, a right secured to him by the nature and terms of the institution, a right of which his father could not deprive him without committing a grievous sin. This law was obligatory upon the chosen people throughout all their generations. 'Thou shalt keep my covenant, thou, and thy seed after thee throughout their generations.'

3. The Abrahamic covenant anticipates the Christian religion. The religion of Christ presupposes the Abrahamic covenant; in all respects it is a fulfilment of Old Testament typology. In no particular is the kingdom founded by Christ less comprehensive or less liberal than the covenant with Abraham or than the Mosaic economy.

The Abrahamic covenant was a fellowship of Jehovah with one nation only, all other nations being excluded. The stranger might become an heir to its blessings, but he was required to be incorporated by circumcision into the body of the chosen people. On the contrary, the kingdom of God founded by the Christ is designed, not

¹ Gen. xvii. 14.

for one family, nor for one nation only, but for all families and for all nations. The one was particular, the other is universal, being commensurate with the whole of the human race.

In the chosen nation male members only were entitled to all the privileges of the covenant. Woman, it is true, occupied a higher place than among heathen nations; she was a member of the covenant; and to her the ceremonial law guaranteed the right to observe various acts of worship in the tabernacle and in the temple. But her sex was a bar to many services of the ceremonial worship. She was not admitted to the inner court. This line of separation Christianity abolishes. Women are raised by Christ to a spiritual plane on a level with men. The male children and the female children of the family are alike the heirs of the same promises and the same gifts of grace. Though our Lord when celebrating the passover instituted the Lord's Supper with His twelve disciples, no woman being among the number, yet women as well as men were worshiping together in the upper room when the promise was fulfilled; "and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Women and men were quickened by the Spirit into the same new spiritual life. Both sexes being among the original members of the regenerate community, the genius of Christianity from the beginning accorded to women, no less than to men, the right to observe the holy communion of the Lord's Supper, the right to have part in all the services of the Christian Church. Christianity does not lessen religious privilege nor contract the limits of spiritual fellowship, but it breaks down the limitations of the chosen nation and enlarges the area of privilege.

Circumcision, the token of the covenant, was appointed for Abraham and his children. Male infants no less than male adults were to be circumcised. When eight days old, the infant was entitled to the ordinance by which he entered into the covenant. Infancy was no bar to membership.

Agreeably to the law of universal love which distinguishes the religion of Christ from the religion of Israel, not male infants only, but female infants as well, are entitled to membership in the Christian Church.

Circumcision was the rite of initiation into the Abrahamic covenant. Who were to be circumcised? There is but one answer: adults and their infant children. Baptism is the rite of initiation into the Christian Church. Who are to be baptized? There is but one answer: believers and their infant children. As the covenant with Abraham anticipates the Church of Christ and the Church presupposes the covenant, so circumcision anticipates and prophesies Holy Baptism, whilst Baptism presupposes circumcision and appropriates all its elements of truth.

As the Christian Church invites not one nation only to the banquet of grace, but all nations, as she welcomes to her altars not men only, but men and women with equal freedom, so the grace of Baptism is freer and larger than the grace of circumcision. More comprehensive Baptism is in three particulars:—1. Under the pre-Christian economy members of the male sex only were commanded to be circumcised; under the economy of the New Testament believing women as well as believing men are entitled to baptism. Sex is not a bar to the privilege of the sacrament. 2. As only male adults so only male infants were entitled to circumcision. This restriction

also has been abrogated. Not limited to male adults, neither is the right to Baptism limited to male infants. Female children have the religious rights of male children. Infancy was no bar to circumcision. Infancy is no bar to Baptism. Says Thomas Watson: "Certainly Jesus Christ did not come to put believers and their children into a worse condition than they were in before." Instead of abolishing the rights of male infants, these rights to the sacrament of initiation into the covenant are by Christianity conferred on all infants, irrespective of sex. 3. The rite of circumcision was to be administered when the male infant was eight days old. No such line of limitation is drawn by the religion of Christ. The male infants and female infants of believers are entitled to admission into the fold by Baptism whether less or more than eight days old.

4. Infant children have *rights*. Under civil law in a Christian country they have rights to life, to food, clothing, property, fostering care and protection. These rights do not depend on the will of parents; they are grounded in the institution of the family and in the organization of the Christian State.

Under Christian law the infant children of believing parents also have rights. They have a right not only to be brought up under Christian teaching and training, but also a right conjointly with their parents to be constituted members of the Christian Church; they are entitled to those spiritual blessings which from the communion of the Church flow to her members. The family is a solidarity. Parents have no rights to spiritual benediction from which they may exclude their infant children; for the divine *rights* of the family, of parents as of their infant children,

are not based either on merit or sex or age or the actual exercise of faith, but exclusively on the sovereign grace of God in Christ Jesus; and His grace is no respecter of age, as it is not of persons.

The same civil law that protects the life of father and mother protects also the life of the infant child. He has the same title to food, raiment and shelter as they. In this respect Church and State are bound by the same principle. The same law of grace that entitles father and mother to admission into the Church of Christ entitles also their infant children. Grace is not less liberal, nor less sympathetic, than the civil law. The lack of self-consciousness is no bar to the property rights of a child. Is the Christian Church severer and more exclusive toward the little ones than the Christian State?

To deny to the infant child of Christian parents the right of initiation into the Church by Baptism is as really contrary to the genius of Christianity as it would be to deny to the believing wife the right to join with her Christian husband in the observance of the Lord's Supper.

The argument in support of the baptism of infants, drawn from the genius of the religion founded by Jesus Christ, contrasted with the limitations of the Mosaic economy, is general and is adequate. It suffices to justify the nearly universal practice of the Christian Church. Yet the general argument is sustained by some particular truths which I shall now proceed to consider.

§ 313.

The infant children of Christian parents belong to the covenant and people of God, under Christian law as under Jewish law. Further, redemption from sin and the Holy Ghost, who works faith, are through the blood of Christ promised to them no less than to their parents.

1. That the covenant is in principle the same both under the old and under the new dispensation is recognized and asserted by the apostle Peter in his first gospel sermon preached under inspiration of the Holy Spirit on the day of Pentecost. In answer to the question of the multitude: What shall we do? Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him."¹

The promise of which Peter speaks is the original promise first spoken by God Himself in Eden, afterwards declared and sealed to Abraham and his posterity, then foreshadowed by the sacrifices and other ceremonies of the law, and proclaimed by the prophets, and finally fulfilled by the death, resurrection and glorification of Jesus Christ, His incarnate Son;—God's promise of acceptance, of salvation from sin, of eternal life proceeding from the love of God to the world, to Jews, Greeks and barbarians, to men and women, to old and young. The ancient promise, as interpreted by Peter, respects three classes of persons:—

It respects, first, the adult Jews who had crucified Jesus.

¹ Acts ii. 37-40.

Peter says: to you is the promise, namely, to the 'men of Judea, and all that dwell at Jerusalem,' who by the hand of lawless men did crucify and slay Jesus of Nazareth, a man approved of God unto them by mighty works and wonders and signs. These men of Judea, guilty of crucifying the King of the Jews, were commanded to be baptized in the name of Jesus Christ unto the remission of their sins; and the ground on which this command rests is the gracious promise of acceptance and forgiveness made to them, the chosen people of God. The rejection of Jesus of Nazareth when on earth, and His crucifixion by the hand of lawless men, was no bar to their entrance into the new kingdom, no bar to the reception of the gift of the Holy Spirit.

The second class consists of the children of the Jews. 'For to you is the promise and to your children, *καὶ τοῖς τέκνοις ὑμῶν.*' The word 'children' stands in opposition to adults. Says Peter: to the 'men of Judea,' who had crucified and slain Jesus of Nazareth, is the promise; but not to them only. In contradistinction to the 'men of Judea' the promise, Peter reminds them, was also to their children. Not to their adult "posterity," as some generalize, but as Alford maintains, "to your little ones," an interpretation which answers both to the prophecy of God and to the import of the covenant of Jehovah with Abraham: "This is my covenant, which ye shall keep, between me and you and thy seed after thee; every male among you shall be circumcised. * * And he that is eight days old shall be circumcised among you, every male throughout your generations."

This is the ancient covenant as recorded in Gen. xvii. 10-14 and Lev. xii. 3, the covenant than which none was

better known or better understood or more scrupulously kept by the Jews of that age. For the Jews the words of Peter, under these circumstances, could convey no other meaning than that infant children were embraced with their parents in the promise of blessing.

The third class included in the promise are the Gentiles, "all that are afar off." The words do not designate the Jews locally distant from Jerusalem, but the nations that were religiously and socially separated from the Jews. By reason of the covenant the Jews were in communion with Jehovah; they were 'nigh' to Him. The Gentiles were not members of the covenant, and therefore not in communion with Jehovah; they were 'afar off.' In this sense Paul uses these formulas in his Epistle to the Ephesians. He says: "In Christ Jesus ye that once were far off are made nigh in the blood of Christ." The Gentiles who had been excluded from the commonwealth of grace had now 'in the blood of Christ' become 'fellow-citizens with the saints, and of the household of God.' The application by Peter of the promise to the Gentiles corresponds to the import of the promise as recorded in Genesis. The Lord said unto Abraham: 'In thee shall all the families of the earth be blessed;' or as recorded in another place: 'In thy seed shall all the nations of the earth be blessed.'

¹The explanation which, as Howson observes, "is undoubtedly the one to be preferred, as the expression, an Old Testament one, is constantly used to describe the Gentiles. Isa. xlix. 1; lvii. 19; Zech. 15." Alford says: "There is no difficulty whatever in this interpretation. The apostles always expected the conversion of the Gentiles."
* * It is surprising to see such commentators as Burton and Meyer finding difficulty where all is so plain."

²Eph. ii. 13, 17, 19.

³Gen. xii. 3; xxii. 18.

The promise made to Abraham, the progenitor of the chosen nation, Peter interprets in strict agreement with the letter, and with its spirit as understood by the later prophets. He distinguishes those three classes of persons to each of whom the promise was made: adult Jews, the little children of the Jews, and the Gentiles; on this ground no nation, no sex, no age, was to be denied the right of initiation by Baptism into the Christian community.¹

2. Another truth deserving special consideration is that the spiritual necessities of little children are essentially the same as the spiritual necessities of their parents.

By nature infants are fallen; they are subject to the power of the law of sin; they are the heirs of death. Members by birth of the race of 'the first man,' they are under the condemnation and in the miseries which by transgression have come upon the race. In the kingdom of 'the first man,' on the plane of perverted human nature, there is no hope of deliverance. Infants and their parents need redemption, need the same redemption; therefore the promise is made, not to parents, excluding the children, but to both. The life and salvation which both need are blessings which distinguish the members of the new race, blessings that may be appropriated and enjoyed, not in the kingdom of man, but in the kingdom of God, not in the wilderness of the world, but within the fold of the Good Shepherd. For this special personal reason the infant children of believers have the right to enter by Baptism into the kingdom of grace, the same right to be within the fold of the Good Shepherd that is guaranteed to their parents.

¹ Cf. Acts x. 35.

Agreeably to the teaching of the Old Testament and the New Testament the grace of God respects, not the individual as an individual, whether an adult or an infant, but in the first instance respects the *family*, including all its members. The individual has his place, his rights, his privileges, but not as an isolated person, severed from organic connection with the family. Whether adult or infant, the individual is a member of an estate, of a community, of a nation, from which indeed he may sever himself or attempt to sever himself; but then his position becomes abnormal and unnatural, and his moral or religious condition becomes a caricature of the divine order. The law by virtue of which individuals are members of a family or of the community and have divine rights both as individuals and as members of an organism, underlies and governs both the organization of the State and the organization of the Christian Church.

§ 314.

Two objections against the baptism of infants call for some consideration. The one is that in the New Testament there is no command enjoining the baptism of infants; the other is the fact that infants are incapable of believing in Jesus Christ.

1. The absence of an explicit command of our Lord or of His apostles to baptize infants, instead of being a reason for denying to them the right to Baptism, supports the contrary presumption.

The first believers were converts from Judaism; and as we all know, the rights of the covenant were guaranteed to children as well as to their parents. No other conception of a true religion would naturally enter their

minds. That infants had a right to stand within the pale of the Church, side by side with their parents, was a presupposition fundamentally inwrought with all the religious sentiments of the Jews. If we recognize this historical fact, it becomes evident that in the apostolic age there were no conditions present that called for such a command or that would have justified it.

The religion of the Jews, their theocratic history and all their sentiments respecting the relation of little children to their parents, required and justified silence respecting the baptism of infants. The command of Christ was: Baptizing them in the name of the Father and of the Son and of the Holy Spirit, implying that circumcision was superseded. The command of the apostle was: Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, implying that the intent of circumcision is fulfilled and its compass realized in Holy Baptism.

If our Lord, or His apostles, had given converts from Judaism explicit command to baptize infants as well as adults, the presupposition would be that circumcision had not embraced infants. Would not a command imply that there was necessity or occasion for it? And the occasion could have been none other than this: that the idea and habit of sealing the rights of membership to the infant children of Jews was foreign to their traditions, to their religious sentiments and to their social organization.

If we bear in mind the terms of the covenant with Abraham, if we give due weight to the explicit requirements of the ceremonial law and the fixed habit of thought prevalent among the Jews respecting their children, we shall scarcely fail to see that the absence of a

command to baptize infants is evidence of the fact that in the apostolic age they were not excluded, but that by virtue of the law of the covenant they were included with their parents in the command: Repent ye, and be baptized every one of you in the name of Jesus Christ.

The principle of reasoning underlying this argument is applicable to converts from paganism; for ethnic religions no less than Judaism connect children with parents, and require both to observe the same religious rites. No religion excludes children from participation in the obligations and blessings of devotion to the gods.

2. The objection that the unconscious infant cannot believe in Jesus Christ, and therefore is to be denied the right to Baptism, since the sacrament may be administered only to believers, overlooks the solidarity of the family.

Parents and children are not a voluntary association of independent individuals. They constitute an organic unity, the individual members of which are bound together by a law of divine origin immanent and operative in the family, a law not contingent on the authority or consent of human will.

The Christian State no less than the Christian Church recognizes this truth. The child is the heir to his parents and to his ancestry, under whatever aspect he may be viewed. As regards his bodily type, his mental endowments, his temperament, even his moral and religious status, he is fashioned and his personal history is in large measure influenced by this inalienable law, from which grow forth parental duties and filial duties, and on which rest the peculiar rights of parents and the peculiar rights of children. In civil and social relations the father stands for his children. He is bound to them by obligations

from which in a normal state of Christian society he cannot be absolved. The child in turn has claims upon his parents, upon their wisdom, upon their time and care, their earnings and their home, claims which he possesses for no reason other than the fact that he is their child. The solidarity of the family, the reciprocal fellowship of parents and children, both the Christian State and the Christian Church assume.

Parents represent the child as in his relation to the State so in his relation to the Church. If parents be believers in Christ and members of His Church, their infant children have the rights of believers. If the parents be unbelievers, their infant children occupy the position of unbelievers. The civil order and the ecclesiastical order correspond. If the parents are citizens, the children have the rights of citizens. If the parents are not citizens and their children are born under the dominion of a foreign power, children have not by virtue of birth the rights of citizens. The rights of infants in respect of the Church run parallel to the rights of infants in respect of the State.

I may proceed one step further and say: if the parents are believers the infant child is a believer. That is to say, by the law of the Christian household constituting parents and children an organic unity, the child comes to the door of the Church with the rights and in the attitude of a believer. The Church recognizes in the parent the believing attitude of the child, opens the door, and by Baptism admits him into the Christian fold.

3. The argument in support of the soundness of this principle furnished by the Abrahamic covenant I need not again present. No one can gainsay the manifest truth that the covenant with Abraham presumes the solidarity

of the family, and explicitly guarantees to infant children the right of admission by the ceremony of circumcision into the fellowship of the covenant.

Our Lord assumes the validity of the Old Testament principle, for He deals with both Jews and Gentiles on this basis. It may suffice to cite two cases. The one is recorded in John iv. 46-54.

A certain nobleman of Capernaum went to Jesus when at Cana of Galilee, and besought Him to come down and heal his son, for he was at the point of death. Jesus saith unto him, Go thy way; thy son liveth. On inquiry of his servants the nobleman learned that, 'yesterday at the seventh hour the fever left him;' the hour in which Jesus had said unto him, Thy son liveth. The son at the point of death did not believe and did not take refuge in Jesus. It was the father who went to Jesus and besought Him for his son; and it was the believing prayer of the father on behalf of his son that Jesus answered. The blessing came to the child on the father's account.

The other illustration is the case of the Syro-Phœnician woman, recorded in Matt. xv 21-28 and Mark vii. 24-30. Her little daughter had an unclean spirit. She besought Jesus that He would cast forth the demon. His reply seeming to be repellent, her prayer became more importunate; then He said unto her: O woman, great is thy faith; be it done unto thee even as thou wilt. The case of this woman is the more remarkable, because she was not a member of the covenant. She was a Greek, a Syro-Phœnician by race. Standing outside of the covenant, not being one of the lost sheep of the house of Israel to whom Jesus especially was sent, she had not the claim of a Jew upon His healing power. Yet the line of national

separation was no bar to her faith. Jesus honored the faith of the mother by healing her little daughter. The suffering child had not approached him in prayer, had not put forth an act of faith. The faith of the mother was the condition of the blessing. Neither the absence of the child, nor her inability to believe, was a bar to the saving love of the Christ.

4. The Old Testament doctrine respecting the solidarity of the family underlies also the teaching of the apostle Paul in 1 Cor. vii. 12-15, on the relation of husband and wife in mixed marriages and on the relation of children to the believing father or mother. If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy.

If a pagan husband becomes a believer, his pagan wife, by reason of the conjugal relation, is sanctified in the brother. If a pagan wife becomes a believer, the pagan husband, by virtue of the conjugal relation, is sanctified in the believing wife. The marriage is not unclean in consequence of the unbelief of the husband or the unbelief of the wife; but the marriage is holy because of the faith in Christ of the husband or the faith of the wife. As Bengel remarks: "The faith of the wife has more influence than the unbelief of the husband." Or to reverse Bengel's proposition: The faith of the husband has more influence than the unbelief of the wife. Not that the unbelieving member became personally pure and right-

eous by virtue of the believing wife or the believing husband, but by reason of the mystical unity of husband and wife, the faith of either party affects both, by setting both in a positively new relation to God. The exercise of faith did not only mean the consecration of the party believing, but faith also effected a consecration of the unbelieving party. As Dr. Robinson expresses it: "The unbelieving husband or wife is made clean or sanctified, that is, is to be regarded, not as unclean, not as an idolater, but as connected with the Christian community." The apostle supports his argument by the concession: "Else were your children unclean; but now are they holy." The children of such a mixed marriage were neither illegitimate nor heathen. They were legitimate children, members of a Christian family, notwithstanding the fact that one of the parents was a heathen. As members of a Christian family the children were 'holy;' that is to say, by virtue of being the offspring of a believing father or a believing mother children were connected with and set apart to Christ, and therefore had the right to membership in the Christian community.

The argument of the apostle regarding mixed marriages, especially as to the effect of a mixed marriage on the religious status of the children, rests throughout on the idea that the family, even though but one parent be a Christian, is not an association of individuals, each being independent of the others, but an organism, a vital whole, in which parents and children are equally members, bound together by a divine bond.

The doctrine of Paul on mixed marriages has not been cited on the presumption that it has direct reference to the baptism of infants. For him that question did not

arise. His argument has been brought under review to show that the solidarity of the family is the doctrine of the New Testament, and that by consequence parents stand for their children before God in the Christian Church. It follows that the objection to the baptism of infants on the ground that infants do not exercise faith in Christ has no force.

To sum up the results of the argument, it may be said that the ground of obligation to baptize the infant children of believers is threefold;—1. the terms and obligations of the Abrahamic covenant; 2. the typical and prophetic purpose of the covenant and of the Mosaic economy relative to the kingdom of God; 3. the genius of Christianity, which is both a fulfilment of the Mosaic economy and in all respects an enlargement of its blessings.

CHAPTER X.

THE LORD'S SUPPER.

§ 315.

The ordinance appointed by our Lord Jesus whilst celebrating the passover with His disciples in the night in which He was betrayed, the Church has designated by different names, all of which derive their authority from the New Testament.

By the Reformed Churches the ordinance is commonly called the Lord's Supper, a name applied by the apostle Paul in 1 Cor. xi. 20. It is a sacred banquet at which the spiritual hunger and spiritual thirst of believers are satisfied by spiritual food and spiritual drink.

The ordinance is called the Eucharist, the service of thanksgiving, from the Greek *εὐχαριστήσας*, an expression used by Matthew and Mark, Luke and Paul. The first two use the expression with reference to the cup, the last two with reference to the bread and cup.

The ordinance is also called the Communion, an appellation authorized by the apostle Paul, 1 Cor. x. 16, where he teaches that the cup of blessing is a communion of the blood of Christ, and the bread which we break is a communion of the body of Christ.

The Supper is not by our Lord nor by Paul called a commemoration or a memorial or a symbol. According to Luke and Paul our Lord in giving the bread and the cup to the disciples said: This do in remembrance of me. Paul adds the important words: for as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He come. Therefore the Church is warranted in pronouncing the Supper a thanksgiving service, a eucharist which is commemorative and declarative.

The word sacrament, in the Greek *μυστήριον*, is not applied to this ordinance by our Lord or by His apostles. Sacrament, the Latin *sacramentum*, is a theological term, first introduced by Tertullian. It means that the Supper is a sacred transaction in which as by an oath believers renew their allegiance to Jesus Christ.

It is deserving of notice that our Lord gives no title to this institution. The evangelists only record the transaction as it actually took place, including many particulars and giving the words used by our Lord. Neither does Paul apply the title 'communion' to the Supper in 1 Cor. xi. 23-26, where he describes the acts done and gives the words spoken by the Lord Jesus when the ordinance was instituted.

§ 316.

The Lord's Supper is a commemorative ordinance: 'This do in remembrance of me.' Disciples of Christ are commanded to eat the consecrated bread and to drink the consecrated cup. This eating and drinking, agreeably to the institution of the Lord Jesus, proclaims His death and resurrection till He come.

1. To celebrate the Supper in remembrance of the Lord Jesus consists in observing the entire transaction. The transaction has two parts: the one, what Jesus Himself said and did; the other, what the disciples did in obedience to the command of Jesus. On both sides there are several particulars: Jesus takes the bread; He gives thanks; He breaks the bread; this broken bread He passes to the disciples; He says, Take, eat, this is my body. Obeying the command of Jesus the disciples receive the broken bread distributed to them and they eat this bread broken by Him. Jesus proceeds in the same order with the cup. Luke says: And the cup in like manner after supper. Paul says: In like manner also the cup after supper. The use of the cup includes the several particulars which mark the use of the bread. Jesus takes the cup; He gives thanks; He passes it to the disciples; and in passing the cup He says: This cup is the new covenant in my blood. Obeying the words of Jesus the disciples take the cup and they all drink of it.

This twofold transaction, first respecting the bread, secondly respecting the cup, including the words and acts of Jesus, including the acts of the disciples, is the unique ordinance which is commemorative and declarative of the death and resurrection of Jesus Christ.

2. Not the bread by itself, not the cup by itself, not the consecration of either kind, not the breaking of the bread, not the wine poured forth into the cup, not the words spoken by Jesus to the disciples respecting the bread and the cup;—neither one of these things nor all together is the scriptural commemoration. So it is becoming to speak of the part taken in the transaction by the disciples: not the receiving of the bread or of the cup, not the eating of the sacred bread, not the drinking of the sacred cup;—neither one of these things nor all together constitute the scriptural commemoration.

The Holy Supper, which is commemorative according to the institution, embraces two classes of things: on the one hand the things done and the words spoken by our Lord; on the other hand the things done by the disciples. The objective part and the subjective part of the transaction, though of different significance, enter of necessity into the commemorative observance.

If in the observance of the Supper by the Church either part be wanting, the transaction is not done in remembrance of Jesus agreeably to the institution, and therefore is not in the scriptural sense commemorative. The symbolism in that case is defective.

We have to deny that the acts done by the minister in the celebration of the Supper are the commemorative transaction. Of the minister when he offers prayer, and breaks the bread, and pours forth the wine, and uses the words of institution, if we include only the things done by the minister, it cannot be said that he is fulfilling the command: This do in remembrance of me. Reasoning on the same general principle we have also to deny that the acts done by communicants constitute the commemorative

service. Of church members when they eat the bread and drink the cup, if we include only the things done by them, it cannot be said that they are fulfilling the command: This do in remembrance of me. To have a scriptural commemoration of the crucifixion and resurrection of the Lord Jesus, both parts of the celebration are requisite: the things done and the words spoken by the officiating minister, and the things done by the people. At the institution of the Supper two parties joined in the transaction, the Lord Jesus and His disciples. In the absence of either there would have been no institution. So when the Church obeys the command of Jesus two parties are indispensable, the minister and the members, the celebrator and the communicant. The commemoration consists in the complete objective transaction.

*3. The Supper celebrated after the manner of its institution has been the constant exhibition of the cardinal historical facts of Christianity, the crucifixion and resurrection from the dead of Jesus Christ, a unique exhibition which by an actual transaction done before the eyes of the world witnesses to His personality and triumphant mediatorship, a transaction which since the day of Pentecost has been witnessing from year to year, from day to day, yea, from hour to hour, with unbroken continuity in all lands and among all peoples where the Church has planted the cross. This memorial testifies to the truth that the Lord Jesus in His death and resurrection is the only Mediator between God and man, and that His mediatorship has full force now after the lapse of nineteen centuries and will have full force throughout all time for the salvation and triumph of those who by faith join in its observance.¹

¹ John vi. 54.

This witness is not a report nor a tradition; it does not consist in words spoken by the apostles or by church fathers or by early church historians. The witness is a fact, not the record of a fact which took place centuries ago, but a tangible reality which has been and is now uninterruptedly enacted before the eyes of men; no week, no day being known since the miracle of Pentecost, when the significant service was not solemnized. A witness that has stood unfalteringly for ages amid the convulsions of history, proclaiming in unequivocal terms and enacting in unique symbolism the crucifixion of the victorious Christ, has more convincing force, when confronting the eye of the capable soul, than the visible tragedy on Mount Calvary or the outward signs of the resurrection.

§ 317.

The Lord's Supper, as the word imports, is a feast, a spiritual banquet, a communion between Christ glorified and His believing people, in which by communications from Himself He nourishes them in soul and body unto the resurrection from the dead and eternal life.

1. As in Holy Baptism, so in the Lord's Supper the word of Christ active by His Holy Spirit so conjoins two things, a visible symbol and His invisible grace, the one natural the other supernatural, that they become one constitution. The visible symbol consists of the sacred bread and the sacred wine; the invisible grace is the presence of the divine-human Christ. These two parts are conjoined in the actual observance. The union is not in the bread on the altar, nor in the cup, but in the festival, in the sacramental transaction.

The transaction embraces all the constituents belonging to the celebration, not only the visible elements of bread and wine, not only the formal consecration of the elements, but also the distribution of the elements by the minister, the eating of the sacred bread and the drinking of the sacred wine by the people. The distribution of the sacred bread and wine and the eating and drinking by the people are as essential to the integrity of the spiritual banquet as the elements themselves.

2. This doctrine respecting the union of the supernatural with the natural, of spiritual nourishment with the eating of consecrated bread and the drinking of consecrated wine in the Lord's Supper, is supported by the words of institution as given by Matthew, Mark, Luke and Paul. The words spoken by our Lord are not merely: This is my body. According to Matthew His acts and words are: Jesus took bread, and brake it; and He gave to the disciples, and said, Take, eat; this is my body. According to Mark the words are the same, with this difference only, that whilst Matthew says, take, eat, Mark says, take ye. The words as given by Luke and Paul are also the same as the words in Matthew, with this difference, that neither says, take, eat. Luke says: this is my body which is given for you; Paul says: this is my body which is for you. In other respects the words are the same in the four records.

What then do the records teach? The bread taken by the Lord, by Him blessed and broken, and given to the disciples with the words: Take, eat; this is my body: this bread blessed, broken, given by the Lord, and by the people taken and eaten, is His 'body.'

Of the cup we have to judge after the same law. Mat-

thew and Mark say: Jesus took a cup, and gave thanks and gave to them. With these words Luke and Paul agree by saying: in like manner also the cup after supper. The words spoken by Jesus in passing the cup are, according to Matthew and Mark: This is my blood of the covenant which is shed for many; according to Luke and Paul: This cup is the new covenant in my blood. Not of an ordinary cup of wine does Jesus say: This cup is the new covenant in my blood; He pronounces these words of a cup which He took, for which He gave thanks, and which He gave to the disciples, saying, Drink ye all of it.

Judging of the Supper by the words of institution it is plain that the Lord Jesus connects *Himself* with the sacramental transaction, connects His body with the bread consecrated, broken, distributed, taken and eaten by the disciples, connects the new covenant in His blood with the cup consecrated and given to the disciples, of which they all drink. The connection is pronounced in unequivocal terms: τοῦτό ἐστιν τὸ σῶμά μου. As to the use of these words the records all agree. On this point there is no room for question. The acts and words of institution affirm and establish a connection of our Lord in His humanity with the observance of the Supper. The fundamental truth of this spiritual banquet Paul expresses by the use of the word κοινωνία, 'communion,' in 1 Cor. x. 16, 17. The banquet consists in the communion of the Lord Jesus with believers, of believers with the Lord Jesus.

3. The communion in the Lord's Supper is primarily objective. The risen Jesus present by His Holy Spirit in this sacred transaction imparts Himself to His people. His 'body' and 'blood' are the spiritual food and spirit-

ual drink whereby they are nourished unto the resurrection from the dead and the eternal life.

The terms 'body' and 'blood' are indeed not to be taken in an external, literal sense. 'Body' does not denote His natural flesh; 'blood,' not the blood of His natural humanity; but on the other hand we may not divest the words 'body' and 'blood' of the sacramental truth which they signify. The words stand for the human nature of our Lord glorified, for His human life in union with His divine life.

Before His crucifixion and resurrection His humanity is the actual medium, the organ, of revelation and redemption. He lives, He teaches, He works miracles, He suffers, agonizes and dies 'in the flesh.'¹ The mediatorial work He performs in His natural, unglorified humanity. By His resurrection and ascension He is exalted and transfigured; He enters into the realm of divine glory; but He continues to be human as really in heaven as He was on earth. In heaven He is the perfected, glorified Man, one with God in the person of His only begotten Son. As when on earth so now in heaven His human nature is the organ of divine communion with His disciples, on earth by a fellowship in His unglorified humanity, in heaven by a fellowship in His glorified humanity. The connection of His 'body' and 'blood' with the observance of the Holy Supper can mean nothing less than that the glorified Son of Man, really present by His Holy Spirit, imparts Himself, His divine-human life, as the true spiritual meat and the true spiritual drink to His members, a mystical truth taught with great force in figurative speech by our Lord in the Gospel of John:

¹ 2 Cor. v. 16.

"I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world. Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is true meat, and my blood is true drink. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me."¹

These strong words are indeed not to be interpreted in the sense in which they were misunderstood by some of His disciples in the synagogue at Capernaum, when they said: "this is a hard saying; who can hear it?" But neither are they to be deprived of their profound significance; they are not to be resolved into the thought of a merely moral fellowship with Christ by the exercise of faith. His words 'are spirit, and are life.'² They teach a fellowship of the Son of Man in heaven with His people on earth, which is indeed moral but also much more than moral. The fellowship is vital, and moral because vital, a fellowship analogous to the interaction between the vine and its branches. As the branches derive their vitality from the vine, so His members derive the vitality of regenerate humanity from their Head, the glorified Son of Man. The connection of the vine with its branches obeys the laws of natural life. The connection of the Head of the Church with His members obeys the law of spiritual life. For this reason the vital interaction of the vine with its branches is less real than the vital communion of Christ with His members. As the invisible soul of man is better, more real, more influential than the visible body, so is spiritual life, the life of Christ by the Spirit

¹John vi. 51-58.

²John vi. 63.

in His people and the reciprocal life-communion between Him and them, more real, more influential on spiritual growth, on the resurrection from the dead in the likeness of Christ and on ultimate glorification, than the natural life of the vine on its clusters of fruit. The life of a plant is a mysterious process; its hidden workings elude perception, being concealed from the microscope as from the bodily eye. More mysterious, more profoundly hidden from the ken of the natural understanding, is the spiritual life of the regenerate man. Just because more mysterious, more profoundly hidden, the nourishment of the regenerate life by Christ in the Spirit authenticates itself to Christian faith as true and influential with more force than the processes of plant life. The latter addresses natural intuitive perception; the former addresses the spiritual perception of Christian faith.

The self-communication of Christ glorified in the Supper is a communication to regenerate men, the members of His mystical body. Not the 'old man' but the 'new man' is receptive toward Christ and is nourished by Him unto the resurrection of the just. Says our Lord: he that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. His relation to His members is analogous to the relation of the Father to Christ. The living Father sent Him, and He lives because of the Father. He survives death, He lives the life of the resurrection from the dead, because of the Father who lives in Him. So 'he that eateth' the Son of Man shall survive death, shall live His resurrection life. As He overcame death because of the Father who lives in Him, so His people will overcome death because of the risen, glorified Son of Man who lives in them. The Supper is

the heavenly feast by which the life of 'the new man' is sustained and nurtured to the end that 'the new man' in Christ may completely triumph in soul and body over the law of sin and death.

4. The objective communion of Christ with His people implies the personal response of His people. Being His members through the Spirit, His people are to be active toward Him in the sacramental transaction. He imparts, they receive. The Supper is the Supper of the Lord. He instituted it, that by it, He, the true meat, may become to them the blessed food of immortality. But what He freely gives they must take. The words of institution as given by the Gospels and by Paul, likewise the words of the 6th chapter of John, teach two things: not only that His flesh is 'true meat,' not only that His blood is 'true drink,' but also, and no less emphatically, that His people, by eating and drinking, partake of this heavenly food. Personal participation is as necessary as the presence and impartation of Christ. 'Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in yourselves.' The personal act of spiritual eating and spiritual drinking by faith conditions, not the presence of the Son of Man, not the nurturing virtue of His presence in the Supper, but conditions the reality of the communion of His people with Himself, conditions the efficacy of the Supper in the personal history and experience of His people.

It is important to distinguish between virtue and efficacy, the one being objective, the other subjective. The virtue of the Supper depends on the institution, on the presence and grace of Jesus Christ. By the Spirit the Supper maintains itself in the Church, its quickening and

saving power being ever the same; for the presence of Christ by the Spirit cannot fail. But the efficacy of the Supper may fail; for that depends on the spiritual life, on the active faith of His people. The intrinsic virtue of the Supper, if not discerned nor appropriated by faith, may be inefficacious. Spiritual virtue is present in the sacred transaction, but its virtue is not experienced by the communicant. If he be wanting in spiritual perception and spiritual appropriation, his attitude is abnormal; the communicant is a communicant externally and nominally, not in truth; he is not receptive toward Christ, and therefore is not nourished by 'true meat' and 'true drink' unto the life of the resurrection.

5. The virtue of the Supper has positive and negative force. By the Holy Communion of His body and blood Christ Himself feeds and nourishes the new personality of the believer unto everlasting life, and thus confirms him in the forgiveness of sins. On the one hand the new life of faith is renewed and developed; on the other hand Christ by this communion verifies the mystery that His body was offered and broken on the cross for him, as certainly as he sees with his eyes the bread of the Lord broken for him and the cup communicated to him. If his faith be a scriptural and living faith, the new life becomes more vigorous and the peace of God passeth all understanding. He who is the propitiatory sacrifice for sin and the conqueror of Satan imparts to the believing communicant renewedly the atonement of His sacrifice and the power of His victory over death.

§ 318.

As to the reality of a peculiar connection between Jesus Christ and His people in the celebration of the Holy Communion, there is no difference of judgment among different branches of the Christian Church.

Differences of doctrine have been developed in the effort to construe the nature and mode of this connection. Four leading theories have arisen:—1. The Roman theory, that the substance of the natural elements is changed into the very body and blood of Christ. 2. The original Lutheran theory, that Christ is present in, with and under the bread and wine. 3. The symbolical theory, that the Supper is purely a symbol of spiritual blessings, a commemorative institution. 4. The Calvinistic or Reformed theory, that the Supper is a commemoration and a communion, Christ glorified being present to faith in the sacramental transaction by His Holy Spirit.

1. The Roman theory recognizes the symbolism of the Lord's Supper, but lays false stress on the communion. Two things enter into the dogma of the Mass: transubstantiation and sacrifice. Bread and wine cease to be bread and wine. The bread is literally changed into the body, and the wine is changed into the blood of Christ. The body in the outward form of bread and the blood in the outward form of wine are offered to God a propitiation for sin. I quote from the confession of Pope Pius IV., drawn up in obedience to his command, in 1564, by a college of cardinals:

"I profess likewise that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a change of the whole"

essence of the bread into the body, and of the whole essence of the wine into the blood; which change the Catholic Church calls transubstantiation."¹

The same doctrine meets us in the canons of the Council of Trent:

"If any one denieth that in the sacrament of the most Holy Eucharist are contained truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ; but saith that He is only therein as in a sign, or in figure, or virtue: let him be anathema."

"If any one saith that in the sacred and holy sacrament of the Eucharist the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and denieth that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, the species only of the bread and wine remaining, which conversion indeed the Catholic Church most aptly calls transubstantiation: let him be anathema."²

The doctrine of the Greek Church is for substance the same as the doctrine of the Roman Church. According to the Roman liturgy the bread and wine are literally transubstantiated into the very body and blood of Christ by the consecration of the priest when he repeats the words of institution: *This is my body*. According to the Greek liturgies the presence of the body and blood of Christ is effected by the invocation of the Holy Ghost, which follows the recital of the words of institution.³

2. The original Lutheran doctrine as taught by Luther in his *Smaller Catechism*, 1529, and by the *Formula of Concord*, written in 1576, published in 1580, differs on the one side from the Roman dogma, and on the other from the doctrine of Zwingli and Calvin.

¹ *Creeds of Christendom*, I., p. 99. ² *Creeds of Christendom*, II., p. 136.

³ *Creeds of Christendom*, I., p. 325.

It denies that the substance of the bread and wine is converted into the substance of the body and blood of Christ. It denies also that in the celebration the crucified body and shed blood of Christ are absent and wanting. The doctrine affirms that the crucified body is present and eaten by the mouth in, with and under the bread, that the shed blood is present and by the mouth drunk, in, with and under the wine. The words of the New Testament are not to be otherwise received than as the words themselves literally sound, so that the bread does not signify the absent body of Christ and the wine the absent blood of Christ, but that on account of the sacramental union the bread and wine are truly the body and blood of Christ. The believer and the unbeliever alike partake of the body and blood by the mouth, the former unto salvation, the latter unto condemnation. Says the Formula of Concord:

"We believe, teach, and confess that in the Lord's Supper the body and blood of Christ are truly and substantially present, and that they are truly distributed and taken together with the bread and wine."

"We believe, teach, and confess that the body and blood of Christ are taken with the bread and wine, not only spiritually through faith, but also by the mouth, nevertheless not Capernaitically, but after a spiritual, heavenly manner, by reason of the sacramental union."

"We believe, teach, and confess that not only true believers in Christ and such as worthily approach the Supper of the Lord, but also the unworthy and unbelieving receive the true body and blood of Christ; in such wise, nevertheless, that they derive thence neither consolation nor life, but rather so as that receiving turns to their judgment and condemnation, unless they be converted and repent."¹

The words of Christ: Take, eat, this is my body; drink, this is my blood, are "understood in the simple and literal sense as they sound." "The true and natural body of

¹ Formula of Concord, Art. VII., 1, 2, 6, 7. Schaff's Creeds, III., 137, 139, 140.

Christ which hung on the cross, the true and natural blood which flowed from the side of Christ, are exhibited and received" in the Supper, "not only spiritually, but by the mouth, with the bread and wine, yet in an inscrutable and supernatural manner, not only by the worthy, but also by the unworthy," though with different effect.¹

Lutherans and Reformed alike emphasized the necessity of personal faith in Jesus Christ in order to a worthy participation in the Lord's Supper. The difference between the two Confessions comes to view chiefly on three questions:—(1) Whether the natural body of Christ and the natural blood of Christ were exhibited and received in, with and under the bread and wine. (2) Whether the body and blood of Christ are by the mouth received in the Supper with the bread and the wine. (3) Whether the unworthy and unbelieving receive the true body and blood of Christ. The Lutherans gave an affirmative answer to each of these questions. The Reformed gave a negative answer to each. The Reformed Church denied the presence in the Supper of the natural body of Christ and of His natural blood; by logical consequence they denied also the oral manducation of His natural body, whether by the worthy or the unworthy. Instead the Reformed Church affirmed a spiritual manducation, a communion of Christ in His glorified humanity with believers, and with believers only, in the observance of the Supper.

This difference of teaching respecting the Supper implies a difference concerning the person of our Lord, especially concerning His humanity and the relation which His humanity bears to His Deity.

¹ Cf. The Saxon Visitation Articles, 1592, Art. I., 1, 4, 5, 6.

3. There is no room to question the truth of the proposition that the Supper is a commemorative ordinance. According to Luke and to Paul our Lord says: 'This do in remembrance of me.'¹ The bread broken represents the body crucified; the cup represents the shedding of His blood. The transaction stands as the memorial of Christ offering Himself a sacrifice for the sin of the world. Too much emphasis cannot be put on the commemorative aspect of the ordinance, provided that its commemorative significance be held in conjunction with the truth that the ordinance is in the Holy Spirit a communion of the body and blood of Christ. If the reality of communion be ignored or overlooked, the doctrine of commemoration becomes a defective doctrine. Its deficiency is evident even if we do no more than apply to the entire transaction the idea of symbol.

Not only is the bread broken, not only is the wine poured forth into the cup, but the disciples were commanded to *eat* the bread and *drink* the cup. The eating of the bread and the drinking of the cup are symbolical acts no less

¹ The Revisers and the great body of biblical scholars take Luke xxii. 20 to be genuine, whilst Westcott and Hort put the passage in brackets. A brochure on "The Origin of the Lord's Supper," by Percy Gardner, Litt. D., has recently revived the question respecting the genuineness of the words of Luke: "This do in remembrance of me." Considered historically and scientifically, the argument does not justify reasonable doubt. Whatever may be the final issue of textual criticism, the commemorative significance of the Supper will be unaffected, for that does not hinge on the words of Luke xix. 20 or of Paul, 1 Cor. xi. 24. The representation of the institution as given by the evangelists, the words of Paul occurring at other places in this Corinthian Epistle and all direct and indirect references to it throughout the New Testament, imply both the symbolism of the Supper and the obligation of perpetual observance by the Church.

than the breaking of the bread and the pouring forth of the wine. If the eating and the drinking are symbolical as truly as the bread and the cup, the meaning can be no other than this, that the 'body' of Christ which the bread represents is the 'true meat' of the believer, and that His 'blood' which the cup represents is the 'true drink.' As the believer eats the bread and drinks of the cup so he partakes of the body and blood of Christ. Thought cannot logically stop short of this conclusion. Otherwise the principle of symbolical interpretation becomes inconsistent with itself, being applied only to a part, not to the whole, of the sacramental transaction.

Among the Reformers of the 16th century Zwingli stands as the chief representative of the symbolical construction; but his doctrine does not exclude the idea of a communion of the body and blood of Christ. The controversy which he conducted against the Church of Rome was directed principally against the doctrine that in the Mass there is offered to God a propitiatory sacrifice for the living and the dead, which led him antithetically to lay stress on the symbolism of the natural elements and of the celebration of the sacrament. Developing his conception in opposition to this Roman dogma, he was in a degree betrayed into overlooking the reality of the presence of Christ in the Supper and of His communion with His people. When compared with the subsequent development of the Reformed doctrine by Calvin, Zwinglian teaching is to be pronounced defective; yet the defect is only relative. In truth Zwingli does emphasize the communion of the body and blood of Christ in the Supper as really as the symbolism of the Supper, as really, but not adequately nor consistently.

In evidence I quote his last words from the confession sent to King Francis I. shortly before his death:

"We believe that Christ is truly present in the Lord's Supper; yea, we believe that there is no communion without the presence of Christ. (*Christum credimus vere esse in coena, immo non credimus esse Domini coenam nisi Christus adsit.*) This is the proof: Where two or three are gathered together in my name, there am I in the midst of them. How much more is He present where the whole congregation is assembled to His honor! But that His body is literally eaten is far from the truth and the nature of faith. It is contrary to the truth, because He Himself says: I am no more in the world, and the flesh profiteth nothing, that is to eat, as the Jews then believed and the Papists still believe. It is contrary to the nature of faith, I mean the holy and true faith, because faith embraces love, fear of God, and reverence, which abhors such carnal and gross eating, as much as any one would shrink from eating his beloved son. * * * We believe that the true body of Christ is eaten in the communion in a sacramental and spiritual manner by the religious, believing and pious heart, as also Chrysostom taught. And this is in brief the substance of what we maintain in this controversy, and what not we, but the truth itself teaches."¹

The doctrine of Zwingli has been adopted by the Arminians; and, as Dr. Schaff remarks, it extensively pre-

* ¹ Schaff's *Creeeds of Christendom*, Vol. I., p. 375. Based on a study of Zwingli's brochure entitled *de canone missae*, Sudhoff sums up his doctrine on the Lord's Supper in the following propositions:

1. On account of the instability of our personal life of faith, it is needful that the Father repeatedly renew our life-communion with the glorified Christ, that through this Conqueror we may overcome the world.
2. To proclaim the remembrance of Christ only by words does not suffice.
3. The food of the Word is expressly distinguished from the food of the glorified Christ, by which our whole being is nourished into complete renewal after the image of God.
4. So also is nourishment by the one offering on the cross clearly distinguished from nourishment from the glorified Head, which is received in each observance of the Supper.—*Handbook on the Heid. Cat.*, p. 375.

vails at present even among orthodox Protestants of all denominations, especially in England and in America.

4. The doctrine of the Reformed Churches as embodied in all their leading Confessions was shaped mainly by the faith and genius of John Calvin. It differs from the Roman dogma by denying transubstantiation and the unbloody sacrifice of the altar. In this denial Calvin was of one mind with Zwingli and Luther. Reformed doctrine differs from Zwinglian in degree rather than in kind. Affirming the symbolical character of the Supper, it lays chief stress on the real communion of our Lord in His glorified humanity with the believing communicant.

From original Lutheranism the Reformed doctrine differs chiefly by denying the literal presence of the crucified body and the shed blood of Christ in, with and under the bread and wine, and the eating of the body and blood by the mouth of the communicant, whether worthy or unworthy.

In distinction from original Lutheranism the Reformed doctrine affirms three things:—

(1) The communion of Christ with the believer in the Supper is the communion of the whole Christ in His glorified humanity, not the communion of His natural body offered on the cross, not of His natural blood shed for us on the cross. It was the Son of Man glorified in heaven which the Reformed Church pronounced to be the true meat of the believer.

(2) This union and communion is effected not alone by repeating the words of institution, but by the Holy Spirit through the words of institution. Says Calvin:

“Though it appears incredible for the flesh of Christ, from such an immense local distance, to reach us, so as to become our food, we should

remember how much the secret power of the Holy Spirit transcends all our senses, and what folly it is to apply any measure of ours to His immensity. Let our faith receive, therefore, what our understanding is not able to comprehend, that the Spirit really unites things which are separated by local distance."¹

(3) The eating of the body and the drinking of the blood of Christ is done, not by the mouth, but by faith. In the act of eating and drinking the natural elements by the mouth the communicant by faith receives the heavenly nourishment of the Son of Man glorified. Says the Second Confession of Basel: "Real spiritual things are received by faith, as the signs are in a bodily way."

Of the Reformed doctrine this especially is distinctive, that Christ has commanded only believers 'to eat of this broken bread' and to drink of this cup,' and that only by faith do communicants partake of the body and blood of the Lord.

§ 319.

That all branches of the Reformed Church in the 16th and 17th centuries held and taught the communion of the body and blood of Christ glorified with believers in the Lord's Supper, whereby believers as by heavenly food and heavenly drink are nourished unto the resurrection and eternal life, appears from the teaching of Calvin and from all Reformed Confessions.

I. I quote a few passages from Calvin's Institutes. He says:

"That Christ is the bread of life, by which believers are nourished to eternal salvation there is no man, not entirely destitute of religion, who hesitates to acknowledge; but all are not equally agreed respecting the manner of partaking of Him. For there are some who define in a word

¹ Calvin's Inst., IV., 17, 10.

that to eat the flesh of Christ, and to drink His blood, is no other than to believe in Christ Himself. But I conceive that, in that remarkable discourse,¹ in which Christ recommends us to feed upon His body, He intended to teach us something more striking and sublime, namely, that we are quickened by a real participation of Him, which he designates by the terms of *eating* and *drinking*, that no person might suppose the life we receive from Him to consist in simple knowledge. For as it is not *seeing*, but *eating* bread, that administers nourishment to the body, so it is necessary for the soul to have a true and complete participation of Christ, that by His power it may be quickened to spiritual life. At the same time, we confess that there is no other eating than by faith, as it is impossible to imagine any other; but the difference between me and the persons whose sentiment I am opposing is this: they consider eating to be the very same as believing; I say that in believing we eat the flesh of Christ, because He is actually made ours by faith, and that this eating is the fruit and effect of faith; they consider eating to be faith itself, but I apprehend it to be rather a consequence of faith. * * When the Lord called Himself the 'bread of life,' He intended not only to teach that salvation is laid up for us in the faith of His death and resurrection, but also that, by our real participation of Him, His life is transferred to us, and becomes ours, just as bread, when it is taken for food, communicates vigor to the body."² * * *

"Our souls are fed by the flesh and blood of Christ, just as our corporeal life is preserved and sustained by bread and wine. Otherwise there would be no suitableness in the analogy of the sign, if our souls did not find their food in Christ; which cannot be the case unless Christ truly becomes one with us, and refreshes us by the eating of His flesh and the drinking of His blood. * * Now, this holy participation of His flesh and blood, by which Christ communicates His life to us, He in the sacred Supper also testifies and seals; not by the exhibition of a vain or ineffectual sign, but by the exertion of the energy of His Spirit, by which He accomplishes that which He promises."³

The following passage is entitled to special attention. It brings forcibly into view some of the leading points of Calvin's doctrine in a way that cannot be misunderstood:

"The sacred mystery of the Supper consists of two parts: the corporeal

¹ John vi. 30-71.

² Institutes, IV., 17, 5.

³ Institutes, IV., 17, 10.

signs, which being placed before our eyes represent to us invisible things in a manner adapted to the weakness of our capacities; and the spiritual truth, which is at the same time typified and exhibited by those symbols. This truth includes three particulars: the signification; the matter, or substance, which depends on the signification; and the virtue, or effect, which follows from both. The signification consists in the promises which are interwoven with the sign. What I call the matter or substance is Christ, with His death and resurrection. By the effect I mean redemption, righteousness, sanctification, eternal life, and all the other benefits which Christ confers upon us. Now, though all these things are connected with faith, yet I leave no room for cavil; as though, when I say that Christ is received by faith, I intended that He is received merely in the understanding and imagination; for the promises present Him to us, not that we may rest in mere contemplation and simple knowledge, but that we may enjoy a real participation of Him. * * I say, therefore, that in the mystery of the Supper, under the symbols of bread and wine, Christ is truly exhibited to us, even His body and blood, in which He has fulfilled all obedience to procure our justification. And the design of this exhibition is, first, that we may be united into one body with Him, and secondly, that being made partakers of His substance, we may experience His power in the communication of all blessings."¹

The Catechism of Geneva, prepared by Calvin in 1536, revised and enlarged by him in 1541, teaches the same doctrine. To the question: Why is the Lord's body figured by bread and His blood by wine? the following answer is given:

"To teach us, that such virtue as bread has in nourishing our bodies for the support of the present life, the same is in the body of the Lord for the spiritual nourishment of our souls; and that as by wine the hearts

¹ Inst's., IV., 17, 11. "Dico igitur, in coenae mysterio per symbola panis et vini, Christum verè nobis exhiberi, adeoque corpus et sanguinem ejus, in quibus omnem obedientiam pro comparanda nobis justitia adimplevit: quò scilicet primum in unum corpus cum ipso coalescamus: deinde participes substantiae ejus facti, in bonorum omnium communicatione virtutem quoque sentiamus."

of men are exhilarated, their strength refreshed, the whole man invigorated, so our souls receive like benefits from the Lord's blood."

2. The doctrine of Calvin respecting the sacrament of the Lord's Supper passed into all the leading Confessions of the Reformed Church, especially into the French, Dutch and Scotch, also into the Lambeth Articles, the Irish Articles and the Westminster Standards. I shall quote briefly from several of these Confessions.

Says the First Confession of Basel:

"In the Lord's Supper, in which with the bread and wine of the Lord are represented and offered to us by the minister of the Church the true body and blood of Christ, bread and wine remain unchanged. We firmly believe however that Christ Himself is the food of believing souls unto eternal life; and that our souls, by true faith upon Christ crucified, are made to eat and drink the flesh and blood of Christ."¹

According to the Second Helvetic Confession the Lord's Supper is a grateful commemoration of the benefits of redemption, and a spiritual feast of believers instituted by Christ, wherein He nourishes us with His own flesh and blood by true faith unto eternal life. It signifies and seals to us the greatest benefit and blessing. * * This eating is not corporeal and Capernaitic, by the mouth and the stomach, but spiritual, that is, by the Holy Ghost through faith. * * Besides the spiritual eating, in the daily communion of the soul with Christ, there is also a sacramental eating, whereby the believer not only inwardly partakes of Christ, but also receives the visible signs and seals of His body and blood at the Lord's table. And with the signs he receives the thing itself.² He is nourished and strengthened by spiritual food.

¹First Helvetic Confession, Art. 22.

²Second Helvetic Conf., xxi. 8. "Et qui foris vera fide sacramentum percipit, idem ille non signum duntaxat percipit, sed re ipsa quoque, ut diximus, fruitur."

The Belgic Confession, composed in French for the Churches in Flanders and the Netherlands, 1561, adopted by a Reformed Synod at Emden, 1571, and by the National Synod of Dort, 1619, which subjected the text to a careful revision by a comparison of French, Dutch and Latin copies, uses this language:

"As certainly as we receive and hold this sacrament in our hands, and eat and drink the same with our mouths, by which our life is nourished, we also do as certainly receive by faith, which is the hand and mouth of our soul, the true body and blood of Christ our only Saviour in our souls, for the support of our spiritual life."¹

The First Confession of Scotland was by direction of the Scotch Parliament (given to the Protestant ministers), drawn up by John Knox and his compeers in 1560. The document was read twice, article by article, and ratified by the three estates, as a doctrine grounded upon the infallible word of God. On the Supper of our Lord the Confession says:

"We assuredly believe, that in the Supper rightly used, Christ Jesus is so joined with us, that He becomes very nourishment and food of our souls. * * We confess that the faithful in the right use of the Lord's Table, do so eat the body and drink the blood of the Lord Jesus, that He remains in them and they in Him: yea, they are so made flesh of His flesh and bone of His bones, that as the eternal Godhead has given to the flesh of Christ Jesus life and immortality; so does Christ Jesus His flesh and blood eaten and drunk by us give unto us the same prerogatives."²

Under authority of the Elector Frederick III., sovereign of the Upper and Lower Palatinate, the Heidelberg Catechism was composed by two professors of the University of Heidelberg, Ursinus and Olevianus, and adopted

¹ Belgic Conf., Art. XXXV.

² Scotch Conf., Art. XXI. Cf. Schaff's Creeds., III., 467.

by a Synod representing both sections of the Elector's dominions, in January 1563. From this Confession I take but one passage:

"Christ has commanded me and all believers to eat of this broken bread, and to drink of this cup, and has joined therewith these promises: First, that His body was offered and broken on the cross for me, and His blood shed for me, as certainly as I see with my eyes the bread of the Lord broken for me, and the cup communicated to me; and further, that, with His crucified body and shed blood, He Himself feeds and nourishes my soul to everlasting life, as certainly as I receive from the hand of the minister, and taste with my mouth, the bread and cup of the Lord, which are given me as certain tokens of the body and blood of Christ."¹

The same doctrine respecting the Lord's Supper is taught by the Westminster Confession of Faith, 1647:

"Our Lord Jesus instituted the sacrament of His body and blood, for the perpetual remembrance of the sacrifice of Himself in His death, the sealing of all benefits thereof unto true believers, their spiritual nourishment and growth in Him, their further engagement in and to all duties which they owe unto Him; and to be a bond and pledge of their communion with Him, and with each other, as members of His mystical body.

"Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of His death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in the ordinance, as the elements themselves are, to their outward senses."²

§ 320.

The results of this inquiry into the doctrine respecting the Lord's Supper, as taught by Calvin and set forth by the Confessions of the Reformed Church, I sum up in the following propositions:—

1. In distinction from the Roman dogma the Reformed

¹ Heid. Cat., 75.

² Confession of Faith, XXIX. 1, 7.

Church denies: that the substance of the bread and wine is changed into the substance of the body and blood of Christ; that the sacrifice of Christ made on the cross is repeated on the altar as a propitiation for the sins of believers; that this sacrifice offered by the priest avails for the dead as well as for the living.

2. In distinction from original Lutheranism the Reformed Church denies: that the crucified body and shed blood of Christ is in, with and under the bread and wine; that communicants, whether believers or unbelievers, eat the body and drink the blood of Christ with the mouth.

3. In distinction from the symbolical theory the Reformed Church denies: that the bread and wine of the Supper are only the symbols of the body and blood of Christ, no invisible grace being connected and dispensed with their sacramental use; that the celebration of the Supper is a transaction only commemorative of the sufferings and death of the Lord Jesus.

4. The positive affirmation of the Reformed Church respecting the Lord's Supper includes the following particulars:—

The Lord's Supper is an ordinance which is both commemorative of the sufferings and death of the Lord Jesus Christ, and a real communion of His 'body' and 'blood' with His faithful disciples.

The communion is to be viewed on the one hand as an impartation of the life of the crucified Christ in His glorified humanity by the presence and agency of His Holy Spirit, on the other hand as the appropriation by the communicant of Christ who is the true meat and true drink of the spiritual man.

The presence and impartation of Christ by the Holy

Spirit in the Supper condition the appropriation of Christ by the communicant. The appropriation by the communicant conditions, not the spiritual real presence of Christ, nor the objective virtue of the ordinance, but the spiritual nourishment of the communicant by the body and blood of Christ.

The eating and drinking of the body and blood of Christ glorified is done by the exercise of true faith, not by the mouth. Whilst the communicant after a natural manner is partaking of the sacred bread and wine, he is by faith after a spiritual manner partaking of Christ, and by Him is nourished unto the resurrection of the dead and eternal life.

Communicants who are without faith do not by eating the Supper have part in the communion of the body and blood of Christ. He that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.¹

CHAPTER XI.

THE COMMUNION OF SAINTS.

§ 321.

The article of the Christian Creed respecting the communion of saints is a corollary from the article which says: I believe in the Holy Ghost: the holy catholic Church.

The idea of the Christian Church implies that her members are living in the communion of love with the risen,

¹ 1 Cor. xi. 29.

glorified Christ, and that in consequence there is a mystical fellowship among her members. The truth implicit in the article concerning the Church, becomes explicit in the article concerning the communion of saints.

This truth accounts in part for the fact that the communion of saints was not an article of the Christian Creed during the first four centuries. It was wanting, not because the truth of the 'communion' was hidden from the faith of the Church, nor because it did not make its force felt in her experience, but the article was not in the Creed for the reason that the historical occasion for the formal confession of the communion of the saints by an article of the Creed had not arisen, or had not force enough to issue in formal confession. Not until the 5th century did occasion require the Church formally to complement her Apostolic Creed.¹

The term 'saints' does not imply that believers are spotless, perfectly righteous and holy. Of such persons

¹ "Semisch traces the several articles, separately considered, up to the third and second centuries, and the substance to the first. Fr. Spanheim and Calvin did the same."

Of the Apostles' Creed as a whole, Calvin says: "I have no doubt that it has been publicly and universally received as a confession of faith from the first origin of the Church, and even from the days of the Apostles. Nor is it probable that it was composed by any private individual, since from time immemorial it has evidently been esteemed as of sacred authority by all the pious. But what we ought principally to regard is beyond all controversy, that it comprehends a complete account of our faith in a concise and distinct order, and that every thing it contains is confirmed by decisive testimonies of Scripture."—Inst., II., 16, 18.

Dr. Schaff says: "If we regard the *present* text of the Apostles' Creed as a complete whole, we can hardly trace it beyond the sixth, certainly not beyond the fifth century, and its triumph over all the other forms the Latin Church was not completed till the eighth century." *Creeds of Christendom*, I., p. 19. Comp. Pearson on the Creed, p. 524.

there are none in the militant Church. The term denotes the chosen ones who have believed in Christ, and have by confessing Christ in Holy Baptism entered into the kingdom of God. Believers they are, set apart by the Holy Spirit to the service of Jesus Christ and by the Holy Spirit engrafted into Him. Members of Christ, consecrated to the service of His kingdom, and yielding themselves by faith to the obedience of His will, they are 'saints;' though the perfection of saintship, complete emancipation from sin and complete transformation into Christ's image, will be attainable by individuals only when the whole body of the faithful shall triumph and be glorified at the final consummation. Says Bishop Pearson:

"There is no doubt but the saints mentioned here are members of the Church of Christ, built upon the apostles, laid upon the foundation of their doctrine, who do not only profess the Gospel, but are sanctified thereby."¹

In this article the Creed affirms the sum of Christian blessing bestowed by love, and wrought by the Holy Spirit through the means of grace in the personal history of all who become members of the new race.

§ 322.

The risen Christ glorified, the principle of regeneration, the Founder of the new race, is the prototype of His members, in each and all of whom He lives by the mediation of His Spirit. His Spirit is the bond of union between His members and Himself; and union to Him puts an end to the sting of sin, resolving the article of death into an epoch of spiritual growth.

1. Believers being members of the risen Christ, branches of the true Vine, they are sharers of His resurrection life.

¹ Pearson on the Creed, p. 527.

All are bound by the same vital bond to their common Head. His resurrection life is the eternal life. Jesus said: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die."

This fellowship of the resurrection life is quickened by the Holy Spirit, the Spirit sent forth from the Father by the enthroned Son of Man on the day of Pentecost. From that culminant epoch of revelation onward through all the centuries the enthroned Son of Man has by His Spirit been quickening and renewing this vital communion of Himself with His people, and with increasing power has been enlarging its compass.

The ineffable contrast between heaven and earth, between the personal Creator and the personal creature, between God's majesty and man's low estate environed and degraded by moral evil, is no ground of objection to belief in the reality of such real communion. The Spirit is active in harmony with the conditions of space and time; but neither space nor time does or can control or limit the effectual action of the Spirit. Such vital intercommunion between the Son of Man in heaven and men on earth is not affirmed of His relation to the world, the old Adamic race, but according to the New Testament may be affirmed only of His relation to the new race. Says Christ: "I pray for them: I pray not for the world, but for those whom thou hast given me, for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them."¹

¹John xvii. 9, 10. Bengel: "Jesus does not pray for the world at this time and place, and with these words which applied to believers alone." Still better Luther: "What must be asked for the world is that it should be converted, not that it should be kept or sanctified."

2. The intercommunion of Christ in heaven and the members of His mystical body embraces not only those that in the apostolic period or in our day are within the pale of the militant Church. It embraces all whom the Son of God has from the beginning, by His Spirit and word, been gathering, defending and preserving for Himself unto everlasting life: prophets, apostles, martyrs, confessors and saints of all ages.

As to its principle and purpose the communion of saints likewise embraces all who throughout the centuries to come shall of the Spirit be born into the kingdom of heaven.

The article of natural death breaks all earthly ties, dissolves all earthly unions; but natural death does not break the ties created by the Holy Spirit, does not dissolve the mystical union of the members of the new race with their Head. The glory of the triumph over the realm of death which the Father has given to the Son, the Son has given to His members, that His members may be one with Him in life, one with Him in the triumph over death. As natural human life can neither originate nor sustain this fellowship with Christ, so neither can the cessation of the earthly order of human life abolish nor invade it.

All who have departed this life in the faith of Christ have entered the future world in life-communion with Christ. It may be said that in one respect they have died, under the operation of the law of sin, for their relation to the 'first man' had not during their earthly history been finally superseded. This more profound Christian truth, however, is to be distinctly recognized: that believers live the new life even when they are passing out of the natural world in the article of death; they live

according to the law of life of the risen Christ. Says Archbishop Leighton:

"They are one body united to that glorious Head that is above; they have all one spiritual life flowing from Him; and this communion holds not only on earth and in heaven apart, but even betwixt heaven and earth; the saints on earth make up the same body with those already in glory."¹

The multitudes who have gone before us into the felicity of Paradise, the multitudes who among all nations are now devoted to Christ in the kingdom of God on earth, these innumerable multitudes are members of the same spiritual kingdom, inheritors of the same resurrection glory, knit together in one by the same Spirit. We who are many, whether among the dead or among the living, are one body in Christ, and severally members one of another.²

§ 323.

All the members of Christ have part in Him and in all 'His treasures and gifts:' the resurrection life; forgiveness and peace; the strength of faith, hope and love; the assurance of triumph over the kingdom of darkness; the heirship of God with Christ.³

1. Intrinsically there is no difference as to the heavenly gifts which believers have or are entitled to receive. The same Christ in all His fulness is the inheritance of each and the same Holy Spirit of Pentecost is the possession of each; but there are diversities of ministrations by the same Lord, and there are diversities of gifts conferred by the same Spirit. Whether the gift be wisdom or knowledge or prophecy or discernings of spirits, all are wrought by

¹ Works, p. 413.

² Rom. xii. 4, 5; 1 Cor. xii. 12.

³ Heid. Cat., 55.

one and the same Spirit, dividing to each one severally according to his ability.¹

The difference between one member and another member is a difference of function, as between the foot and the hand, between the ear and the eye of the human body. The difference of function is not to be referred exclusively to the sovereignty of the Lord Jesus; it turns rather on the difference of natural endowment between man and man. As there is a difference of function, so among those called to the same function there is a difference in degrees of strength. Among members in the same calling, whether prophecy or ministry or teaching or ruling, some have more some less natural fitness, some more and some less spiritual capacity; but the difference of capacity turns largely on the degree of fidelity to Christ in the service of His kingdom. The more devout and faithful a member is, the stronger he is, the more efficient he becomes.

Spiritual gifts are the gifts of grace; they flow from the unfathomable love of God in Christ to His people. His gifts are freely bestowed on all, even on the most unworthy.

"Their inheritance is such as is not lessened by the multitude of heirs, it is entire to each one. That grace and salvation that flows from Christ, the Sun of Righteousness, is as the light of the sun where it shines, none hath the less because of others partaking of it."²

In reality, however, the rich inheritance becomes the personal possession of believers only if accepted by them and by faith appropriated. No one becomes the partaker of a blessing which he is not capable of receiving. The strength of his eye must be proportionate to the splendor of the light.

¹ 1 Cor. xii. 4-21; Matt. xxv. 15.

² Leighton's Works, p. 414.

2. The resources of Christ glorified for His people on earth are greater and richer than the gifts they have received or He has bestowed. From His 'gifts' we may distinguish His 'treasures.'

The spiritual good which Christ has bestowed on His people in time past or is now bestowing, is not the full revelation of the blessing which is in reserve for them. They possess spiritual gifts in proportion to the ability each has developed for reception and appropriation, a principle illustrated by Christ in the parable of the talents.¹ As believers become able to bear His blessing, the riches of His blessing are bestowed and experienced. In the degree that the capacity for receiving spiritual good, either here or hereafter, becomes stronger, His people will transcend their present possession of spiritual good, and taste the heavenly joys now in store but not yet communicated.²

The difference between what they have at present and what they will have hereafter, even on earth, if faithful, is immeasurable. The gifts which we now enjoy are not worthy to be compared with the treasures of divine glory which will be revealed to us. The contrast between the 'seed' and the 'full corn in the ear' sets before us both the wonderful growth of the kingdom and the transformation of the individual member.

The unrevealed treasures of Christ are communicable to all. Each believer has not only the gifts that are now in his possession; he has more. The spiritual good not now in possession but only in reserve for him, is accessible whenever he has power to receive it, and accessible in the degree that the power of reception becomes purer and greater. "For unto every one that hath shall be given, and he shall have abundance."

¹ Matt. xxv. 14-30.

² John xvi. 12; Dan. xii. 10.

§ 324.

The position of every member of the 'communion of saints' is twofold: he stands in an immediate relation by the Spirit to Jesus Christ, the glorified Head, and also in immediate relation to all his fellow members.

In both relations the truth which distinguishes each member of the 'communion' is that he receives and gives; he takes spiritual good and he imparts spiritual good. The blessing of Christ in the communion of saints multiplies itself, reproduces itself. Receiving anticipates and conditions giving. Giving presupposes and conditions receiving.

1. In his relation to Jesus Christ every living member is receptive and communicative. He accepts Christ, and he gives himself to Christ. He appropriates to himself in a degree of the fulness of His life; in turn he yields himself with his endowments and spiritual gifts to the service of Christ in His kingdom. In proportion to his fidelity and the maturity of his spiritual growth he will use endowments, time, property, and the blessings of the Holy Spirit, not for his earthly comfort and glory, but for the honor of Christ. As he appropriates what Christ imparts, so Christ accepts the offerings which the believer brings.

This law governs the believer in his relation to his fellows. Each faithful member becomes a blessing to other members. His faith, his zeal, his godliness, his upright conduct, is a spiritual good for himself, and at the same time ministers spiritual good to others. Faith begets faith; zeal kindles zeal; godliness nourishes the growth of godliness; upright conduct promotes upright conduct. All grow in knowledge and love of the truth for the progress which each is making, and each develops his Chris-

tian character more completely for the light and warmth emanating from all. Every individual fulfils a ministry to the whole body of the faithful, and the whole body fulfils this ministry toward each individual.

This reciprocal intercommunion is normal, rich, powerful in proportion to the purity, strength and firmness of Christian faith, in proportion to the degree that consecration to the service of Jesus Christ is scriptural, self-consistent and mature.

The personal influence of each in the Spirit on others is conservative, confirming their faith, strengthening their hope; is defensive, warding off the assaults of spiritual enemies or weakening the force of their attacks; is stimulating, affording inspiration and buoyancy to Christian life.

2. We have to recognize the vital interdependence of members of this spiritual communion.

Whilst all spiritual good proceeds from Jesus Christ and becomes the possession of His members only by the Holy Spirit, yet since His members are also members one of another, it lies in the nature of the communion of saints that the vigor, growth and joy of each believer depend, not on himself alone, but also on the grace and fidelity of others. Each ministers spiritual good to others; others advance in the Christian life and bear the fruits of the Spirit in proportion to the worth of this spiritual good ministered to them. There is continual giving and continual receiving, of each to all, of all to each.

Moreover, the spiritual action of each member on others involves a spiritual reaction on himself. In ministering spiritual good to other members he is himself invigorated by his faithful ministrations. Giving to others of the

wealth he has from Christ enriches himself. He grows in faith and holiness in the degree that he contributes to the growth of faith and holiness of the entire communion.

No one can infringe this law of the spiritual kingdom without serious loss. If a believer is inactive in righteousness or fails to impart to others the heavenly gifts to him imparted, he impoverishes himself. "He that hath not, from him shall be taken away even that which he hath."¹ The liberal soul shall be made fat.

3. These reciprocal ministrations of members of the communion to one another condition the reception of greater spiritual good from Jesus Christ. Of His fulness He can impart to His members in the degree that each imparts sympathy and the strength of faith to the entire body; and in the degree that each imparts he becomes capable of imparting. If he lets his light so shine that others seeing his good works glorify the Father in heaven, himself develops into a holier and brighter light. The spiritual capacity of no one is proportionate to the fulness of Christ. The culture of the second great commandment, Love thy neighbor as thyself, opens and enlarges the soul to the in-flowing of love from the original fountain.

The growth of spiritual capacity depends accordingly on these two forms of the Christian life: on fidelity to Christ in the service of His kingdom, and on the ministration of blessings, spiritual and temporal, to Christ's members. Not only fidelity to Christ, not only the desire or willingness to accept His gifts, conditions the growth of the spiritual capacity of the individual believer, but growth depends also on the outflowing love and devotion of the individual toward other members of the communion.

¹ Prov. xi. 24; Ps. cxii. 9; Mk. iv. 25; Prov. x. 25.

Selfishness is abnormal. It violates not only the ideal interaction between member and member, but also the ethical relation of each member to himself. So incompatible are selfishness, division and strife with the communion of saints, that in the degree that this false spirit prevails the communion becomes a libel on Christianity.

§ 325.

The 'communion of saints,' as has now been developed, is conscious and subconscious, voluntary and spontaneous. The conscious and voluntary fellowship of members with Christ and of members with one another, reveals the subconscious and spontaneous union of both in the Spirit.

The subconscious communion of spiritual life is deeper, richer, mightier than the controlling force of the communion in voluntary interaction, or its manifestations in Christian consciousness. The former conditions the latter. The latter reveals somewhat of the former; but it has never fully revealed the wealth of its vitality.

The actual ministrations of members to one another are a partial exhibition of the truth of the 'communion;' but imperfect phenomena are not to be regarded as an adequate criterion of judgment respecting the mysterious reality. Nor has there been manifest in fact an adequate criterion during the past history of the Church, whether among apostles and early disciples, or at any epoch in the progress and conflicts of her history. The criterion of judgment respecting the nature of the 'communion of saints' is presented by the fellowship of Jesus Christ with His chosen disciples during His personal history on earth; but even this extraordinary fellowship is only approximately adequate. Though real and unique, it is chiefly

prophetic of the perfected communion consequent upon the perfection of Christ in His state of glorification.

The reality of the 'communion' will answer to its unseen teleology, the outward form will express its hidden truth, when the law of this life-communion shall be fulfilled at the second coming, when the holy catholic Church shall have triumphed over her internal divisions and her external foes, and the word of the Lord shall be fulfilled which says: "I go to prepare a place for you; I come again and will receive you unto myself; that where I am, there ye may be also." Then when the communion shall have become in final character what it is in idea, Christian thought will have an adequate criterion of judgment. Then the virtue of the transition by the Holy Spirit in Baptism from the kingdom of the first Adam into the kingdom of the last Adam, then the heavenly nourishment of 'the spiritual man' by the body and blood of Jesus Christ in the sacrament of the Lord's Supper, then the riches of the living 'communion of saints,' now known only in part, between Christ and His mystical body, between member and member, whether among the living or among the dead, will bear ripe fruit in the Christ-like dignity and the unspeakable blessedness of the everlasting life.

BOOK EIGHTH.

*SOTERIOLOGY: OR THE DOCTRINE ON
PERSONAL SALVATION.*



CHAPTER I.

PROVINCE OF SOTERIOLOGY.

§ 326.

The mediating agency of the Holy Spirit, like the entire mediatorial work of Jesus Christ, has direct reference to the guilt and misery of the Adamic race. Whilst fundamentally Christianity is a new creation, its aim being the glory of God in the perfection of ideal manhood, the necessity of expiating human guilt and of abolishing all forms of misery conditions and imparts character to the mediatorship of Christ, to the office of the Spirit, to the Church and the sacraments, and to all the phenomena of Christian history.

1. The incarnate Son of God, the Founder of a race constitutionally different from the Adamic race, is at the same time the Redeemer of mankind.

The new life communion of man with God, of which the incarnate Son is the principle, works toward a complete salvation from the dominion and the consequences of transgression.

The Church, the mystical body of Christ, is an economy of grace. Being the form of the kingdom of God over which and in which Christ reigns as the only Lord, the Church is at the same time the refuge of all who are seeking reconciliation with God.

The quickening agency of the Holy Spirit in the members of Christ anticipates and requires repentance and sanctification, repentance and sanctification being the complement of birth into the kingdom.

Holy Baptism, the sacrament of initiation into the kingdom, signifies and seals the forgiveness of sins. The Lord's Supper, the sacrament of the vital communion of the body and blood of the glorified Christ, confirms to believers the benefit of the propitiatory sacrifice offered on the cross.

The holy ministry, whilst representing the authority of the enthroned Christ, announces mercy and pardon on the ground of His propitiation and intercession to all who will accept pardon, announces divine sympathy with all who are suffering the miseries of sin. The Gospel proclaims the glad tidings of spiritual strength, spiritual joy and spiritual freedom, not to the righteous and holy, but to the captives of Satan.

The regenerate life of Christ's members is a continual conflict with the powers of moral and physical evil, a conflict that looks forward with confidence to ultimate victory.

From whatever point of view we may consider the religion of Christ, whether objectively or subjectively, these two aspects address our faith: the one presupposing truth, goodness, righteousness and beauty, the other recognizing the existence and hostility of the kingdom of darkness; the one presupposing man's divine image and his consequent affinity with God, the other man's self-perversion of his original nature by wilful disobedience; the one declaring and realizing eternal life and blessedness, the other aiming at the destruction of the law of sin and death.

From these fundamentals of Christianity arises the necessity of developing the mediatorship of Christ and the work of His Holy Spirit in the Church and in the world

under a positive and a negative view, on the one hand as the creation of a new race and on the other as a deliverance of the members of the new race from the dominion and the evils of sin.

2. Christology studies the redemptive side of the new creation mainly as wrought out objectively, that is, by the person and personal history of Jesus Christ, from His birth, through suffering and death, to His resurrection and glorification. Faith beholds the economy of redemptive grace in the crucified Son of Man risen and enthroned at God's right hand.

Pneumatology develops the saving work of the Holy Spirit: His miraculous advent; His formation of the Church; His agency in the institution of the ministry, in the production of the written word, and in the virtue of the sacraments. This objective work of the Spirit anticipates a corresponding subjective process, a process of actual deliverance from moral evil, going forward in the personal life and experience of believers. On their part there is an appropriation by repentance and faith of the fulness of redemptive grace. The appropriation of grace, whilst it presupposes the redemptive work accomplished by Christ and the existence of the Church with her spiritual resources, implies at the same time the conscious responsive activity of those whom the Gospel addresses.

To unfold the nature and the successive steps of personal salvation in the history of believers is the province of Soteriology. Accordingly I pass on to study the virtue of the religion of Christ in its direct bearing on mankind regarded as fallen, degraded, guilty and miserable, at all points postulating the personality of Christ as the Life which is redemptive.

CHAPTER II.

THE KINGDOM OF SALVATION.

§ 327.

Christian repentance presupposes birth 'of the Spirit' into the kingdom of God, or the transition of the sinner from membership in the race of the first man to membership in the race of the Second Man.

The Adamic race is subject to the dominion of sin and death, having within itself in its relations to God no resources and no means of deliverance. The new race is the race of salvation. By virtue of vital connection with the Mediator it is now in principle the saved race, and its history is the process of the achievement of complete victory over sin and death. The Christian Church, being the organized form of the race of the Second Man, is the sphere in which the redemption of the Mediator has normal force and is fulfilled in its faithful members.

1. The basis and possibility of salvation from sin is the new life of the Second Man. As in 'the natural man' physical vitality, rightly sustained, conditions the possibility of recovery from sickness, so in 'the spiritual man' it is the spiritual vitality nourished by the fellowship of the Redeemer that conditions the possibility of recovery from the deadly poison of sin.

Salvation is not merely a new form of religious experience, nor a peculiar mental and moral state of the returning prodigal. Personal salvation implies that the person is a member of Christ.

The fallen order of the Adamic race is the domain of

sin, all who stand in this fallen order being subject to the curse of death. Modifications of religious sentiment or improvement of character may indeed be developed in individual members of the Adamic race, but such changes are superficial rather than radical, seeming rather than real, the results of volition or stoical self-assertion rather than of ideal life.

The radical salvation from the death-producing poison of sin wrought by the Holy Spirit does indeed include peculiar forms of personal experience, and necessitates a transformation of moral character; but a personal experience truly Christian is not wrought by the Spirit in a person standing in the kingdom of the first Adam, where the law of sin reigns, the law dominant in all members of the old race. Genuine Christian experience presupposes a new position and a new environment, possible and available only in the kingdom of God.

2. A salvation that answers to the organic and moral needs of the sinner is a real and radical emancipation from sin, deliverance not from some of its consequences, such as remorse or disease, not from its penalties in the world to come, but a deliverance from sin itself, from the type and law of sin immanent in the fallen nature of the sinner. From the consequences of sin, whether sin be regarded as original or actual, whether its consequences be experienced here or impending over the hereafter, the sinner may escape in but one way: if the law of sin and condemnation which he obeys and by which he is bound over unto death is resolved into freedom. This radical emancipation, this resolution of death into life, of the curse into blessing, requires that the subjection of the natural man to the kingdom of darkness be annulled. The subject of sin

must pass out of the kingdom of sin; he must be liberated from the unhuman domain of the author of sin; and such a liberation he may have only by entering into the kingdom of life and forgiveness.

The Son of God became Man not merely to rescue individuals from moral evil, but to found a kingdom, a kingdom different from, and as to purpose and character contrary to all human kingdoms—a truth illustrated by the parables. Into this kingdom the Gospel invites all to enter, regardless of age or sex or nationality, for only by the grace and love of this kingdom can the members of the Adamic race overcome all spiritual foes.

3. Hence arises the most deadly conflict. The contradiction between righteousness and wickedness, between divine grace and human guilt, between the blessing of life and the curse of death, presupposes a more original and more profound contradiction, of which the conflicts between faith and unbelief introduced by Christianity are but the phenomena.¹ That more profound antagonism is the issue between Jesus Christ and Satan, between the kingdom of light and the kingdom of darkness. From this fundamental issue proceeds the thorough opposition of the new creation to the perverted order of the old creation, of the Christian Church to the course of 'this world.'

Transgression and guilt, miseries and death, presuppose the objective reality of the kingdom of darkness. God being the author of the right and the true, of love and wisdom, cannot be the cause of the moral evils which afflict mankind; and man, created in God's image, is not the original source of the perversion and folly that has

¹ Matt. x. 34-36. Pagan animosity denied to Christians the right even to existence. *Non licet esse vos*.—See Apology of Tertullian, ch. IV.

degraded and darkened his history. The ground of human wickedness lies back of the human race in that sombre kingdom of evil spirits in which wickedness and folly had their beginning. Men are by nature sinful because by inheritance they are members of the kingdom of sin; and they commit transgression because they choose to obey the evil propensities of their sinful nature rather than the dictates of divine imageship as uttered by the conscience.

Faith and forgiveness, individual righteousness and peace, presuppose and imply the objective reality of the kingdom of light.¹ Satan being the author of the lie and of transgression cannot beget truth and holiness. As the lie and transgression reign in the kingdom of darkness, this kingdom cannot awaken repentance, nor beget a holy life, nor support a thorough reformation of character. Believers may become truly penitent in the kingdom of repentance; they may receive power to do righteousness and evermore to turn against sin in the kingdom of righteousness. A thorough change of moral and spiritual character they may undergo, true faith they may exercise and may attain to complete salvation, for the reason that they have become members of a kingdom that challenges Christian faith, begets the new life, and effects deliverance from moral and physical evils in its faithful members.

There is no adequate saving virtue in 'the natural man' himself, a fact not only taught by Scripture but also attested by the universal experience of pagan nations, and by men

¹ Says the Rev. Dr. Stearns: "If I were asked what has been the greatest achievement of recent theology, I should say that it was the revival of this doctrine of the kingdom and its restoration to its proper place in the theological system."—*Present Day Theology*, p. 110.

in Christian lands who renounce Christianity and the Church. By common consent of Christendom saving virtue adequate to the needs of sinners is available only in the mediatorship of Jesus Christ; and the saving virtue of His mediatorship is active and available in the 'body' of which He is the Head. The ancient adage is sound: *extra ecclesiam, nulla salus*; provided, that '*ecclesiam*' denote, not an external ecclesiastical organization, whether Papal or Episcopal or Presbyterial, but is taken to be the equivalent of 'kingdom of God' as proclaimed by our Lord, or of the 'holy catholic Church' as affirmed by the Christian Creed, the Church catholic being the present distinctive form of the reality and saving grace of the 'kingdom.'

4. The law of the Christian salvation requiring sinners to become members of the kingdom of forgiveness and of peace with God, in order that they may share the blessings of forgiveness and peace, is analogous to the constructive law of ordinary human life.

A child may develop itself into a distinctively human being only in a human family and in human society. The environment of social life is indispensable. Should it live from birth among animals it would become brutish, or at best would grow up a savage. This principle is fundamental in all other circles. A man can have the benefits of civilization, whether pagan or Christian, only among a civilized people. The rights of citizenship are guaranteed to the law-abiding subjects of the State, the State being the sphere, the only sphere, of civil blessing. The advantages of the republican government of the United States can be claimed only by the citizens of the Republic. With no less force does this principle rule

the narrower circles of civilized society: in jurisprudence, in medicine, in science, in music, and in all the arts. Jurisprudence begets a circle of men learned in the law; music a circle of musicians, the prerogatives of which only those can have who enter this circle. So Jesus Christ begets a community of Christian people, the members of which derive their distinguishing traits of character and all their prerogatives from Him in this community. He also is a positive force, a living power, that generates a distinctive sphere of social life, a spiritual corporation differing as to quality from every other corporation. As a child must be a member of the family to have the benefits of family discipline, as a man must be a citizen in order to claim all the rights of citizenship, as an aspirant after the honors of the legal profession must enter the profession and live in it according to accepted principles in order to enjoy whatever there is of value in the profession, so a man must enter the kingdom of Jesus Christ, must live in communion with Him in His kingdom, in order to have the salvation from sin and death which Christ, the Head of this kingdom, alone has achieved. The natural economy of 'the first man' is the basis and a justification of the spiritual economy of 'the Second Man.'

5. The kingdom of Christ promises what no other kingdom has ever promised, and it fulfils its promise in the history of its faithful members. His kingdom is the spiritual basis of a salvation thorough and complete. As Christ glorified is the only Lord of this communion, and as its members are apprehended of Christ by His Spirit, they standing in this new fellowship of grace with Him may appropriate the benefits of His mediatorship accomplished by His death and resurrection.

Here are at hand not only the rich resources of deliverance, but no less also the conditions on which depends the appropriation of these resources. The kingdom not only offers salvation from sin and death, not only makes good what it offers, but it also communicates adequate moral strength and moves men to the exercise of that faith which is the personal condition on which actual salvation depends.

CHAPTER III.

FAITH.

§ 328.

Of the objective economy of redemption the central truth is Jesus Christ.

Answering to this central truth there is in man a central principle which conditions the reality and progress of personal salvation.

This central principle of personal experience responsive to the central truth of Christianity is faith.

I. The mystery of Christian revelation and redemption turns on the divine-human personality of Jesus Christ; the development of regenerate life and actual redemption turn on the principle of Christian faith. Faith and Christ stand in a polar relation. Christ confronts the eye of faith, not the common understanding. He is the object challenging the obedience of personality. In turn faith sees Christ, appropriates Christ.

If we contemplate Jesus Christ glorified as He is in Himself, He is independent of belief or unbelief. He is

what He is whether but few or very many receive Him. But what Christ designs to be and to do in the history of the Christian Church and in its individual members, He becomes and He effects through their faith, which conditions the development and ripe fruit of the mystical union of Christ with His members. Engrafted into Him by the Holy Spirit, the blessing of this engrafting is experienced by those only who by their own act make this blessing their personal possession.

2. Belief in Christ does not presuppose a distinct faith-faculty, but is to be predicated of the man himself, that is, of the man who is a new creature in Christ Jesus.

The natural eye presupposes the human body of which it is an organ. Will and intellect presuppose the human soul. It is the soul that perceives, thinks and chooses, or determines itself for or against this or that object. Rauch says:

"It is usual to consider Reason and Will as wholly different activities, and to speak of mental and moral faculties. But the mind is one, and reason and will are so inseparable, that the one includes the other. They have one principle and one life; and what is on the one hand liberty of will, is on the other spontaneity of thought. Man cannot will a thing, unless he knows of it; he cannot have any knowledge of it without the influence of will. * * Will and reason constantly determining each other, are one and the same—existing in different forms."¹

Rauch published his *Psychology* in 1840. During the last fifty years the science has been progressing along the line of thought which he pursued. American writers now affirm the same principle. Harris says:

"I speak of powers or faculties merely as a matter of convenience, to denote the mind itself considered as capable of various acts or states.

¹ Rauch's *Psychology*, p. 293.

This is well put by Lotze, who says in substance, that for the whole of every circle of similar phenomena we ascribe to the soul a peculiar faculty or capacity to act in a way which proves it competent to the action in each circle of phenomena. * * We assume not a distinct number of qualities laid out adjacent to one another, but so in affinity with each other that they all concur as distinct expressions of one and the same being, in the wholeness of its rational development. * * The recognition of a faith faculty as the distinctive organ of religious knowledge is inadmissible. The very conception of a 'faculty' is false and misleading. The mind in its individual oneness reveals itself in acts and processes which we can note and classify. From this misconception of the mind as divided into faculties the doctrine of a faith-faculty derives its chief significance."¹

Consistently with this sound psychological principle, soteriology maintains that Christian faith presupposes not a distinct God-given power but the Christian soul. Faith is that chief mode of right action toward Christ which distinguishes a man 'born of water and the Spirit,' being like love and hope the predicate not of 'the natural man' but of regenerate or Christian personality.

Christian faith is a predicate of personality which is not absolutely new. As the 'natural man' is the possibility of the 'spiritual man,' as ethnic religion is the human basis of the Christian religion, so we have to recognize the truth that the constitution of the Adamic race, though debased by the fall, has the capacity for faith in Christ, a capacity that may be called natural faith. This truth corresponds to other truths that address us from the Christian economy.

The incarnation of the Son of God presupposes a slumbering aptitude of the Adamic race for the conception and birth of a Man who may realize the hypostatical union

¹ *Philosophic Basis of Theism*, pp. 44 and 78.

with God. The birth into the kingdom by the Spirit supposes a latent susceptibility of 'the natural man' for an ingrafting into Christ. So does the faith of 'the spiritual man' presuppose the corresponding capacity of 'the natural man.' The truth of natural faith is the possibility of Christian faith. When of water and the Spirit a person is born into the kingdom of the Second Man, becoming thus a member of the ideal race, that which is natural may become Christian. When the man himself comes to stand in the spiritual kingdom where spiritual realities form his environment, his natural endowments may undergo a radical change, answering to the heavenly forces of grace by which he has been apprehended. I say *may* undergo a change, for the reason that the responsive action of the will is an essential factor of Christian character.

§ 329.

The argument of the foregoing article implies that the doctrine concerning the primacy of faith for the culture of knowledge and the building of character is not peculiar to Christianity. Considered psychologically, belief or its equivalent is the first form in which the human soul reveals itself in all spontaneous or conscious phenomena. Knowledge, discursive no less than philosophical, begins by crediting the thing, whether external or internal, which mind presumes to reproduce in the sphere of thought. The building of character begins in a spontaneous recognition of moral obligation. Reflection on the ground of obligation follows the assumption of its truth.

Natural science assumes the veracity and reliability of the bodily senses. All experimentation presupposes the validity of this *a priori* method. Sense-perception may

err, but only by means of sense-perception can the judgment rectify an error.

Astronomy credits the natural heavens; geology the reality of the earth; physiology the living human body. Other sciences are based on the same principle. Each, moreover, proceeds on the assumption that the object confronting perception is, not a lawless jumble of heterogeneous things and forces, but an order existing or active according to law. No natural science asks whether the natural world exists, or whether there are objective phenomena. Believing both to be real it puts the question: what are the phenomena? what objective law is to be inferred from observed phenomena? It is theology that has been so unpsychological as to press the inquiry whether God, the object of thought, is a reality. It is metaphysic that at times raises the question whether the external world has an existence, or whether sense-perception reports objective facts. Natural science has not committed such a blunder. Often ignoring or denying psychological or metaphysical principles, it nevertheless silently proceeds on the basis of the truth which is denied or ignored.

Materialism denies that there is mind or spirit, but it affirms that there is matter. Skeptical in its relation to the spiritual world, it is credulous in its relation to the material world. Belief in the material, the reality of which it does not prove but credits, is the foundation on which its system of negations and affirmations is built.

Des Cartes professed to be skeptical of inherited philosophies, and proposed to construct a philosophy of his own by rejecting the historic schools of thought, ancient and medieval. A sound philosophy, he supposed, has to begin by discrediting traditional opinions. It must doubt the

validity of all systems. Accordingly he laid down the famous dictum: *de omnibus dubitandum est*; but in affirming this proposition he contradicts universal doubt. Without proof he accepts his negative hypothesis. In spite of his purpose to the contrary the constitution of mind asserts itself. He must begin by accepting some fundamental idea as truth.

The same principle reigns in the moral order of the world and in all social relations. The child exercises implicit confidence in mother and father before it raises any question or begins to reason respecting the estate of the family. Conscience credits the supreme authority of right, whether thought has constructed for itself an ethical system or not. There could be no ethical philosophy if there were no intuition of moral obligation.

In society and in civil affairs the same primacy is accorded to faith. Confidence between man and man conditions social intercourse and business transactions. Confidence in the wisdom and stability of government begets the sense of security and gives impulse to enterprise and trade. Mistrust paralyzes the industries of a country and checks financial prosperity, even though there is no adequate cause for the fear of impending evils in the actual condition of affairs.

All the facts of civilization go to show that the human soul is so organized by the hand of the Creator that belief, either as intuitive perception or spontaneous assumption or hypothesis or confidence, conditions knowledge, whether secular or scientific or spiritual. Belief not only conditions knowledge, but it gives the thing believed position and force in personality, and thus it becomes regulative both of the contents of thought and of the character of morality.

If consistent, a man thinks and acts according to what he believes to be true and right.

The Church addresses mankind on the basis of a universal principle. She obeys psychological law when she approaches us with the command: believe in the Lord Jesus Christ. The challenge is psychological as truly as when mathematics requires a student to begin by accepting axioms. The entire scope of mathematical demonstration is founded on formal truth, which as such the mind accepts without demonstration. Says Dr. Harris:

"The maxim that faith precedes intelligence has no peculiar application to religious knowledge. This, like all other knowledge, begins as primitive, implicit, spontaneous knowledge, and is elaborated into clear, definite, systematic knowledge."¹

The laws of mind require thought not only to credit its object and to recognize the relation of cause and effect, but also to pass from a proximate cause to a more remote cause, from a given law to a more general law. Logical thought does not rest until it finds that which is fundamental to all thought. Intuitively it credits the reality of an Author of the universe. Belief in God is so necessary for philosophical thought that reason cannot think logically without it.² Harris says:

"God is the resting-place of the intellect no less than the heart. All lines of thought converge toward God: all meet and stop in Him: all spring again from Him, made certain as real knowledge and effective as life-giving wisdom."³

¹ *Philosophic Basis of Theism*, p. 77.

² *Ibid.*, p. 203.

³ The primacy of faith for knowledge and character dignifies human personality. Says the Rev. Dr. Lee: "The soul is more honored in what it cannot prove than in what it can."—"The Independent," Aug. 31st, 1893.

Christian faith answers to natural faith. The law of man's original constitution requires and justifies the law of his regenerate constitution.

§ 330.

There is a twofold faith of which Jesus Christ is the object. Both faiths may be true. Both may also be saving; each, however according to its own law.

1. There is a saving faith that may be predicated of unbaptized persons, persons who are not members of the new race. Such faith is awakened by the proclamation of Christian truth. The Holy Spirit through the preaching of the Gospel directs the eye of the soul upon the person of Jesus Christ. Historical belief may become a profound conviction. Intellectual assent may pass into positive ethical self-determination. Such belief proves itself to be genuine, and it becomes in fact saving faith when it moves the subject to confess Christ and to enter into His kingdom by submission to Holy Baptism. Then with the transition of the person from the kingdom of the 'first Adam' into the kingdom of the 'last Adam,' where, objectively considered, he stands in right relation to the person and kingdom of Jesus Christ, natural belief is resolved into Christian faith. Christian it becomes, not only by fixing its eye on Christ as the chief good, but also by living in fellowship with Him in the exercise of a faith that works by love; and love proves itself to be the love of faith by keeping His commandments. "If ye keep my commandments," says our Lord, "ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love."¹ The natural capacity for appre-

¹John xv. 10.

hending Christ fulfills its intent when it ceases to be only natural, and becomes a positive Christian power. The transformation is wrought, primarily by the agency of the Holy Spirit, responsively by the obedient will of the person upon whom and in whom the Spirit through the Gospel is operative.

2. The natural belief of 'the natural man' is not saving unless it is directed toward Jesus Christ and lays hold of His person. There is but one Saviour; only He can, only He does save from sin and death. A belief that, setting aside the only Saviour, seeks to lay hold of God, as revealed in nature or in Adamic personality, is not saving faith. If historical belief continues to be only historical, or intellectual assent to be only intellectual, or theoretic contemplation to be only theoretic, the man with his correct beliefs or his sound theoretic affirmations does not appropriate to himself the positive virtue of the Christ. 'That which is born of the flesh is flesh.'

Natural belief may even to a degree be developed by the Gospel without acquiring the positive power of deliverance from sin. Convinced of the dignity of Jesus Christ and elevated by Christian civilization, men may in some measure regulate their moral conduct in their social relations by His word, even by His example; yet if such conviction does not move them to confess Christ, instead of killing the inborn aversion of 'the natural man' to Christian truth, divine knowledge may feed this inborn aversion, and at heart men may become confirmed in the disobedience of unbelief. Then divested of many forms of outward immorality, sin may assume a more refined and spiritual habit. To such, notwithstanding their theoretic beliefs, the Gospel becomes 'a savor of death

unto death.' Christian faith alone is saving faith. It imparts to natural belief whatever of positively transforming and uplifting efficacy it may acquire.

3. When natural belief becomes Christian faith, the former is not superseded. Though radically changed, the natural capacity of believing is ever a possibility of Christian faith and ever lives on in it. As a man's natural temperament modifies his moral character when he becomes a Christian, so does his natural capacity for Christian faith.

All persons have will and intellect, but the strength of will differs greatly in different individuals. So do intellectual endowments greatly differ. Similar differences appear in religious capacity. Men are endowed with various degrees of susceptibility for divine things. This difference is perpetual. When they become the members of Christ their faith is stronger or weaker, more or less energetic and stable, according to the measure of their original spiritual susceptibility. But the fact may not be overlooked that the actual faith of the Christian depends very much on his will. One believer of less natural susceptibility for spiritual things may in truth be more devout, more active and consistent, than another whose spiritual endowments are by nature of a higher order. He may become a more fruitful Christian because he seeks faithfully to cultivate all the gifts he has received, whilst the other uses his gifts partially in the service of Christ, partially in the service of the world.

Though such facts of Christian experience are not to be overlooked, nevertheless emphasis has to be put on the truth that the natural difference of capacity for the spiritual world remains; and in the estimate we form of

Christian character the natural differences of believers must always be taken into account. Two men may be equally sincere, equally devout and faithful, yet the one be far less fruitful in good works than the other.

§ 331.

The immediate object of Christian faith is Christ; not primarily His mediatorship, much less any one essential part of His mediatorial work, such as His nativity, or His atoning death, nor yet the promises of Scripture, but the Lord Jesus Christ Himself.

Of faith the immediate effect is the union and communion of Christ with the personality of the believer.

1. God as God is not the object of a faith that is Christian. Of Christian faith God is the object as present and manifest in the person of His Son; but it is the *incarnate* Son that imparts to faith its Christian quality. Whatever else the object may be on which belief fastens, whether spiritual or natural, divine or human, it falls short of being Christian faith. When our Lord admonished the Jews not to work for the meat which perisheth, but for the meat which abideth unto eternal life which the Son of Man shall give, they said unto Him: What must we do that we may work the works of God? Jesus answered: "This is the work of God, that ye believe on him whom he hath sent."¹ The 'work' of a Jew which is truly of divine origin and answerable to the divine will is not only that he believe in Moses, or in Jehovah as set forth by Moses and the prophets, but chiefly that he believe on Him whom God hath sent. Belief in Jehovah, or belief in Moses as the prophet of Jehovah, was not in the ideal sense

¹ John vi. 28, 29.

the 'work of God.' The object toward which the entire work of God in the pre-Christian economy had been looking was the Son of Man; and so long as the Jew did not believe Jesus to be the Christ he had not done 'the work of God.' The turning point of our Lord's teaching is neither the obligation of believing in contradistinction from knowing, nor yet the obligation of believing on Jehovah in contradistinction from Moses or the prophets, but the necessity of accepting Jesus of Nazareth as the Christ. "Every disbelieving or extraneous thought is put aside," says Dr. Milligan, "and with unusual directness, force and simplicity Jesus shows that the one cardinal requirement of the Father is the reception of the Son by faith."

This teaching was addressed to the Jews who had not honored the claims of Jesus. We have similar teaching at the close of His ministry. To His disciples He said: "Let not your heart be troubled; ye believe in God, believe also in me."¹ Their faith in Jehovah was becoming and necessary; but it was not sufficient. Jehovah, as the disciples had learned to confide in Him through Moses and the prophets, was not the final object of belief nor the principle of victory. Peace, consolation, triumph over sin and death, were not to be attained by taking refuge in God after the manner of the ceremonial law. What the disciples needed as the complement of confidence in the God of their fathers was belief in Him whom the God of their fathers had sent. He was the object in whom they were to take refuge, in whom they as His followers, in order to be faithful to Jehovah, were bound to confide.

2. When the New Testament sets before us Jesus Christ

¹John xiv. 1.

as the object of faith it is His person that is prominent, not His miracles, not His words, not even any cardinal epoch of His mediatorship. It is not His birth nor His death, not His resurrection nor His glorification that is the pivotal truth, but it is the central reality which imparts saving worth to these essential and momentous mysteries. That pivotal truth is Himself; yet not His personality divorced from the cardinal facts of His personal history.

The faith of which Jesus Christ is the object presupposes Jehovah and the revelation of Jehovah by Moses and the prophets, and embraces His birth of the Virgin, His wonderful deeds, His mighty words, His inspiring promises, His atoning sacrifice, with the resurrection and session at the right hand of the Father. Apart from these mysteries His person would not be the divine-human reality whence proceed eternal life and salvation. Only when we grasp the central force of His personality may we have clear insight into the virtue of the mysteries that enter into His mediatorship.

But no part of the Christian economy is a legitimate object of Christian faith independently of its organic connection in the Spirit with the glorified Christ. From Him alone, the principle of regenerate human life, each article of the Creed derives the authority of a faith-object. If thus related to Himself, then, for example, 'the holy catholic Church,' as affirmed by the Creed, becomes a legitimate object of faith. Such an object the Church is because she stands as the mystical 'body' of Christ, apart from whom there is no Christian Church. He, the Head, and His members are the Church; neither He disconnected from His membership, nor His members disconnected

from Himself. The man who *ex corde* can say: "I believe in Jesus Christ His only begotten Son our Lord," and can affirm the cardinal mysteries of His mediatorship, he also may say: "I believe in the Holy Ghost." And the man who believes in the Holy Ghost sent from the Father by the incarnate Son on the day of Pentecost, may say also: I believe "the holy catholic Church, the communion of saints." Whenever ecclesiology requires faith in the Church, but fails to emphasize her vital connection, not with the Pope as the supposed vicar of Christ, but directly with the Lord Jesus Christ Himself, enthroned at the right hand of God, it breaks away from the inviolable law of the Christian Creed.

3. Of all natural faith, whatever be its object, whether divine or human, one distinguishing characteristic is, that it effects and maintains a union of the object with the subject. The union is internal, being a moral force in the personal life of the subject. The object comes to be a power in the sphere of will and of consciousness; and the power is strong or weak, and works for good or for evil, according to the nature of the object. The implicit confidence in Jehovah of 'a Jew which is one inwardly,' gave to the authority of Jehovah a place in personality that developed approximately the ideal Jewish character. The confidence of a son in his mother transforms her judgment and will into a principle of his personal life, exerting from within a controlling influence on his conduct. The confidence of a boy in a bad man governed by false notions of morality and religion, makes the man a debasing force in the heart and character of the boy.

This characteristic of confidence is the predicate of Christian faith, and distinguishes it preëminently. Lay-

ing hold of Jesus Christ, faith makes Christ one with the believer; not that Christ and the believer become the same person; but Christ becomes the central principle in the heart of the believer, in his spiritual and ethical life. Through faith Christ obtains an 'abode' in the believer,¹ or as Dr. Stearns says: "Faith opens the closed temple of the human heart to its rightful owner."² Then He asserts Himself in the believer's personal activities, transforming feelings, thoughts, volitions and conduct into His likeness. Faith may be described to be the bond of living fellowship between those who have been baptized into Christ and Jesus Christ Himself.

4. Faith as the bond of fellowship is complementary to the work of the Holy Spirit.

Primarily and fundamentally the union is of the Spirit. The Spirit in the baptismal transaction translates the subject from the natural economy into the spiritual economy, from the kingdom of the first man into the kingdom of the Second Man. This transition is of the nature of birth. It is not effected by natural will or by natural reflection. The subject is passive and receptive. He does not by an act of his own make himself a member of another race, but he is made a member by the inscrutable agency of the Holy Spirit.

By the work of the Spirit there is thus established an objective connection, a fellowship between Christ glorified and the members of His kingdom. In this fellowship Christ, apprehending the susceptible personality of men by nature sinful and helpless, communicates to them of the fulness of His divine-human life in the degree that

¹John xiv. 23.

²Present Day Theology, p. 410.

they through the obedience of faith become capable of receiving His gifts.

The obedience of faith completes the scriptural idea of union to Christ. Acted upon by the Spirit, translated into the kingdom of God, the subject of divine love will, if a living member, himself also be active. When a branch is set in the vine there is vital interaction between the vine and the branch; if the branch do not reciprocate the vitality of the vine, it can bear no fruit. A member of the Second Man must be active according to the law of the new life of the spiritual economy into which he has been translated. The free gift of God bestowed on the sinner received into the kingdom becomes his possession only by his voluntary act. Faith establishes the connection, the fellowship of believers with Christ. In this fellowship they apprehend Him by whom they have been apprehended.¹ They lay hold of and make their own that life and salvation which in consequence of deliverance 'out of the power of darkness' and translation 'into the kingdom of the Son'² have become their inheritance. Otherwise they do not experience the infinite blessing sealed to them. It is by the voluntary appropriation of the blessing that the members of Christ fulfil the Christian salvation in their personal history, that is, in their spontaneous impulses, in their conscious purposes, and by their Christ-like conduct in all social relations. The organic union effected by the Spirit becomes an ethical union effected by faith.

The same truth may be thus expressed: the communion of Christ with His members becomes a communion of His members with Christ. He first loves us and freely bestows

¹ Phil. iii. 12.

² Col. i. 13.

the blessings of His love, we in turn receiving His blessings by our voluntary act reciprocate His love. Then the fellowship is genuine; His salvation is made real by us and in us. The fellowship of the Spirit is complemented by the fellowship of faith.

5. The fellowship of faith presupposes and stands in the fellowship of the Spirit. The Spirit conditions the possibility of Christian faith, but only its possibility. The fellowship of the Spirit does not of necessity originate faith. Because God in Christ loves the world with an unfathomable love, and by His Spirit adopts transgressors into His kingdom, it does not follow that they will acknowledge the great inheritance sealed to them and in turn love Him. The fellowship of Christ with men in His kingdom depends on His grace, not on human will; but the fellowship of faith, whilst conditioned on the work of the Spirit, and so far forth dependent on the Spirit, is also conditioned on human will. The subject may accept or may not accept the blessing to which by grace he is entitled. The salvation is sealed to him, and he may appropriate it or reject it. All that can be said in explanation of these momentous possibilities is that personality is relatively autonomous. Man is a self-determining agent. Divine blessing can avail for his spiritual good only in so far as he opens the door of his heart and chooses to make the blessing a part of himself.

It becomes evident that the fellowship of the Spirit may obtain by itself. It may not be followed by repentance, by sanctification and glorification. A person may by the Spirit be translated in Baptism into the kingdom, yet for lack of 'the obedience of faith' may fail both on earth and hereafter to experience salvation from sin. Like Esau he may sell 'his own birthright' for a 'mess of meat.'

But the fellowship of Christian faith cannot obtain by itself; it always presupposes the fellowship of the Spirit. The normal personal relation of the believer to Christ may be developed into fruitage only in virtue of the true objective relationship.

6. The true mystical communion between Christ and believers includes both forms of fellowship: the fellowship effected by the energy of the Holy Spirit, whether the subject be conscious of his translation into the kingdom or not, and the complemental fellowship effected by faith, which cannot be developed without the conscious or spontaneous exercise of human will.

The necessary work of the Spirit and the necessary work of faith are both taught with emphasis in Scripture. Sometimes the work of the Spirit is enforced by itself, as in John iii. 5: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God;" and in 1 Cor. xii. 3: "No man can say, Jesus is the Lord, but in the Holy Spirit."

Sometimes the work of faith is enforced by itself, as in John vi. 40: "This is the will of my Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life;" and by Paul in Acts xvi. 31: "Believe on the Lord Jesus, and thou shalt be saved;" and in Romans x. 10: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved."

In very many places the work of the Spirit and the work of faith are enforced in conjunction, as in John i. 12: "As many as received Him, to them gave He the right to become children of God, even to them which believe in His name; which were begotten, not of blood, nor of the

will of the flesh, nor of the will of man, but of God." The same conjunction appears in the first evangelical sermon preached by an apostle. In answer to the question put by men 'pricked' in their 'heart,' "Brethren, what shall we do?" Peter gave the reply: "Repent ye, and be baptized every one of you in the name of Jesus Christ, unto the remission of your sins." Two things were necessary: the one was, under the influence of the Gospel to turn from Judaism to Jesus Christ; the other was to accept Baptism administered by the apostles in the name of Jesus Christ, that they might have the remission of their sins.

From the many passages of like twofold import I select but two more, both from the Epistles of Paul. He says: "We through the Spirit by faith wait for the hope of righteousness."¹ It is 'through the Spirit' that we wait for the fulfilment of hope. The Spirit conditions the waiting; yet it is by 'faith' that we wait. Each is essential. In the other place he says: "By grace have ye been saved through faith."² The grace of God in Christ by the Spirit is the ground and possibility of salvation, but this salvation becomes efficient 'through faith.' If there were no 'grace' there could be no salvation; if there be no 'faith' the salvation of the kingdom does not in reality deliver the sinner from his sins.

The results of the argument I sum up in the following statement:—

Whilst the Spirit on the one hand conditions the fellowship of faith, on the other hand faith conditions the actualization of the fellowship of the Spirit. Faith is for all persons an indispensable necessity. If there be no faith, the work of the Spirit does not issue in fruition. Only

¹ Gal. v. 15.

² Eph. ii. 8.

when the work of the Spirit is complemented by the work of faith does the mystical union between believers and Christ exist according to its idea. Then the communion issues in personal and eternal salvation.

§ 332.

From this doctrine respecting the office of Christian faith several inferences are deducible. Faith is an active faculty, not passive submission. Faith is related to 'the new man' as the natural senses are related to the body. Faith is the principle of good works, and grows with the growth of the Christian life.

I. Faith is not passive submission to the authority of the Church; nor is faith merely an intellectual assent to a propositional truth authoritatively pronounced; nor yet is faith either a passive or a blind surrender to the spoken word of Christ, or even to His Person. A surrender to Christ, if we suppose the surrender to have been brought about, not by the direct contact of Christ through the Spirit with the subject, but by the external authority either of His Person or of His word, would enslave the believer. He would be held subject to a person toward whom there is no heartfelt response. The response would be external and formal, not prompted by the soul. True faith always works by love, whether in relation to God or to man. Faith is the immediate perception of truth, a perception which at the same time becomes an energy active from within. It is a power predicable of personality; when in exercise it not only is the action of personality directed toward the object which authorizes and warrants faith, but also it possesses its object. Being central, rooted in the Ego, faith imparts contents and tone to

reason and intelligence, and gives direction and character to the choices of the will. It is the witness in consciousness of the object confronting perception, and a self-acting force shaping ethical life conformably to the nature of its object.¹

Natural faith in God is the act of the ethical being of 'the natural man.' Christian faith is the act of the ethical being of 'the spiritual man.' Christian faith in Christ differs from natural faith in Christ as the spiritual man differs from the natural man.

2. Faith is the eye of the soul correlative to spiritual truth. The light of truth authenticates itself to spiritual vision. Faith is not a blind act, any more than the normal use of the bodily eye is a blind act. Faith sees its object; the spiritual object in the element of light addresses the eye of the soul. It is the object that warrants and justifies faith. No reason for believing in its reality can be logically given other than the object itself. My mother begets my confidence in my mother; she herself justifies my judgment of her moral worth.

The same correlation exists between the bodily ear and the ordinary spoken word. The spoken word manifests its import to personality through the ear. In heeding the

¹ What the author of Hebrews says of divine faith is predicable of all genuine belief: "Faith is the assurance of (the giving substance to) things hoped for, the proving (test) of things not seen." Whether confronting personality in the forms of promise and type as Messiah addressed the Jew, or in the forms of space as the external world addresses the sense, or in the forms of speech as moral and intellectual truths address the mind of a child, the object authenticates itself to the perceptive and receptive capacity of faith, and becomes a subjective principle, uplifting personality in the degree that the object itself is noble.

spoken word and being responsive to its import personality is active in the element of certainty, not of doubt.

Faith is the ear of the soul for the word of Christ, spoken or written. His word communicates its import, its authority and power, to personality through the hearing faculty of the soul. Hearing comes by the word of God.¹ When responsive to God's word, faith becomes the organ of the certain knowledge of truth; faith moreover is the only organ that the fundamental truth of Christianity in the first instance addresses. If the normal action of this organ of personality be in suspense or be supplanted, there is no other faculty of personal life by which Christian truth may be known or discerned.

Faith may be compared to the mouth, the organ with which we take food and drink by which bodily life is nourished and refreshed. Flavor addresses the taste. Taste presumes flavor. Eating is a chemical process through which food becomes the aliment of the body.

Christ affirms Himself to be the bread of life, the bread which both quickens and nourishes the spiritual life of the whole man unto the resurrection from the dead. Faith is the organ of spiritual manducation. It is the appropriating faculty by which Christ becomes the life-giving power in human personality, a power that neutralizes the law of death.

The analogy might be extended, but these aspects of resemblance may suffice. Natural light cannot be a guide to our feet unless the eye can see it. The spoken word does not impart intelligence unless heard by the ear. Natural food does not nourish natural life unless the food be eaten and assimilated. If the normal action of the

¹Rom. x. 17.

bodily powers be in suspense the external world is not correlated to us and cannot be the condition of life.

So if the spiritual powers of personality be in suspense the light which Jesus Christ is cannot be seen, the truth which His word teaches cannot be known, the bread of life which He offers cannot be assimilated. Christ is unseen and unknown, not because He fails to assert Himself, not because the light of truth is not effulgent, but because perception and apprehension fail to perform their normal functions. When like the bodily eye faith sees the 'light of the world,' when like the bodily ear faith opens the soul to the word of truth, then the truth illumines and possesses personality.

3. Being the act of personal life, faith develops itself in a succession of stages, and exists in various degrees of strength. Like the tiny blade it may at first be only an imperfect prophecy of the 'full corn in the ear.' Christian faith may be no more than a faint sense of the presence and communion of Christ. Then it may pass into the self-motion of the human spirit, taking a direction toward Jesus Christ. The words of Paul describing the bent of the heathen mind under the influence of God's revelation in nature may apply to the bent of the Christian soul under the action of God's revelation in Jesus Christ: 'that they should seek God, if haply they might feel after Him and find Him.'¹ In its first stages Christian faith may be no more than a 'feeling after' Christ, and

¹ Our Lord recognizes the legitimacy of this comparison when He says: Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove. Matt. xvii. 20.

² Acts xvii. 27.

may be compared to the first dim perception of its mother by an infant.

In its more advanced stages, faith not only perceives but also discerns Jesus Christ, discriminating with some degree of clearness between His personality and all other persons, between His saving virtue and all other resources. If growth be normal, discernment and spontaneity will pass into voluntary action. Laying hold consciously of His Person and mediatorship, faith will attain to a conviction of His transcendent excellence and appropriate His manifold fulness. Having advanced to the plane of clear recognition and positive appropriation of Christ, the believer will steadily grow in the clearness of his convictions and in the strength of assurance of the Truth, in proportion to his persistent obedience to the law of Christian love.

4. Being the central act of personality, faith has different properties.

Faith is historical. It credits the personal history of Jesus Christ, and all the cardinal mysteries of His mediatorship, on earth and in heaven, as set forth in the Gospels, the Acts and the Epistles. Such historical belief is not by itself genuine Christian faith, but Christian faith necessarily includes the acceptance of the historical facts of Christianity.

Faith includes intellectual assent to fundamental truths. Being a living principle it informs thought and intellectualizes the articles of the Christian Creed, constraining assent to doctrinal truth and dissent from doctrinal error. But intellectual assent to sound doctrine, whilst in the development of the believer's life it is the consequence of faith, is not of necessity a part of its nature. Assent to sound doctrine there may be in the absence of saving faith.

Belief in historical facts and assent to correct statements of truth have moral and spiritual worth only in so far as this belief and assent grow forth from the personal appropriation of the mediatorship of Christ in the communion of the Spirit with His glorified person. A denial of the historical facts or dissent from the fundamental doctrines of the Christian Church is not reconcilable with normal Christian faith.

5. Being the central energy of personality and directly related from within to the will no less than to consciousness, faith is the principle of good works. Obedience to the commandments of Christ is its immediate product.

Respecting the relation of faith to works, soteriology has to affirm at least two things: no works of righteousness are good in the evangelical sense unless they proceed from the fellowship of faith with Christ; and no belief is genuine Christian faith unless it be an active principle of personality manifesting itself in persevering obedience to the law of Christian love.

CHAPTER IV.

THE LAW.

§ 333.

Christian faith is an active principle, working through love; and love to God asserts its practical force by keeping His commandments.

The authority of God constituting on the one side the ethical and judicial relation of man to Himself, and on the other the relation of man to his fellow-men, is expressed by the formula: Thou shalt love.

1. The law fundamental to all commandments is: Thou shalt love the Lord thy God with all thy heart. The second commandment is subordinate, but in kind like the first: Thou shalt love thy neighbor as thyself.

The formula: Thou shalt love, expresses the essence of the obligation common to both commandments.

The response toward God required of the Adamic race by divine authority is *love*. Love is the free consecration of the whole man in will and thought and feeling to God, the highest Good, a consecration which energizes and ennoble the manhood of man. From this love is developed righteous obedience to the divine will in all the relations of social life.

That the race might be qualified in reality to make to God the response of genuine love, and in all relations to honor the divine will, man by the creative word was constituted a personal being; and as personal every individual is addressed by the fundamental formula of obligation: Thou.

2. Inasmuch as God is love, who by His creative word formed man in the image of love, designing him exclusively for the twofold communion of love, with God and with his neighbor, the command enjoined by divine authority is categorical: Thou shalt. Says Godet: "God has no higher life than that of love."

Neither age nor sex, neither learning nor culture, neither riches nor poverty, neither high rank nor obscurity, neither health nor sickness may take the place or have the force of a condition of obligation. As all men and women and children, whatever may be their environments, are personal, either in fact or in possibility, the command: Thou shalt love, binds all persons unconditionally, binds them to the degree and under the form that personal life exists or has been developed.

Genuine love to man presupposes genuine love to God, rooted in the faith that honors and confides in God; and the only faith that confides in God agreeably to God's will is the faith that recognizes and obeys God as He has revealed Himself by His incarnate Son. "This is the work of God, that ye believe on Him whom He hath sent."

Inasmuch as faith in Christ is an active principle, it works according to the fundamental law of all righteousness, which is expressed by the formula: Thou shalt love.

§ 334.

The blessing of God freely bestowed on man precedes the expression and enforcement of divine authority. The obligation binding the conscience to obey the divine law presupposes the gifts bestowed by divine love. In other words, the communications of love to man condition the demands of love made upon man.

1. At the beginning of the sacred record of human history we are taught the truth that God made man in His own image. However low the plane may have been on which the first man began to live, he was constituted in principle a godlike personality. He was man, the unity of reason and will, not an animal. Endowed with godlike personality, he was superior to all sub-human kingdoms, and therefore was commanded to exercise dominion over the fish of the sea, the fowl of the air and the beast of the field. Being personal, he could develop a personal history. Therefore we have a series of ethical and judicial events set before us by the pictorial representations of Genesis. Man had authority to eat of the fruit of the trees of the garden; he had no authority to eat of the tree of the knowledge of good and evil.

The physical and moral ability to honor God by obedience was the endowment of divine love. This endowment, not subjection to authority, was the first fact of human history. When the endowment had been given it became a demand for objective authority. Then was given the law for the government of man's will. He had the ability to obey or to transgress, either to eat or not to eat the forbidden fruit. After he had been constituted a personal

being the demand for law awoke. Following the endowment came the mandate and the prohibition; both came to regulate the development and culture of his mental and moral faculties.

2. The Decalogue observes the same principle. First in the history of the elect people was the call of God to Abraham to depart from Ur of the Chaldees, and 'go out unto a place which he was to receive for an inheritance.' Connected with this call was the promise of a son by his wife Sarah, and of an innumerable posterity. Jehovah enters into covenant with Abraham, confirming it by an oath;¹ and Abraham accepts the covenant, believing the word of Jehovah.

Then came long periods of discipline, first of Abraham, afterwards of his posterity, and a succession of blessings, prominent among which was the deliverance of the chosen people from the bondage of Egypt. Now, after these wonderful dealings with the nation whom Jehovah had chosen for Himself, follows the formal expression of Jehovah's authority given in the Ten Commandments. The election and the gifts of God's love precede the obligations imposed by God's love. This relation of divine blessings to the enforcement of divine authority is announced in the preface: "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage."

Jehovah was the God of this peculiar people. He had loved them, multiplied their numbers, directed their history, delivered them from bondage, defended them against enemies, and subjected them to moral and religious discipline, as an earthly father loves his children, trains them and supplies their needs.

¹ Gen. xv. 5-16; Heb. vi. 13, 14.

For the Lord's portion is His people;
 Jacob is the lot of His inheritance.
 He found him in a desert land,
 And in the waste howling wilderness;
 He compassed him about, He cared for him,
 He kept him as the apple of His eye:
 As an eagle that stirreth up her nest,
 That fluttereth over her young,
 He spread abroad His wings, He took them,
 He bare them on His pinions:
 The Lord alone did lead him,
 And there was no strange god with Him.¹

Therefore His chosen people, the object of His electing love, were in turn bound to love Jehovah, to honor His name, to obey His commandments. Therefore the people needed the expression of Jehovah's will. They needed a moral law, not only as uttered by the darkened conscience, but a law definitely pronounced in words, a law addressing them authoritatively from without as well as from within.

The giving of the Ten Commandments accordingly presupposes the special blessings of Jehovah experienced in the previous history of the chosen nation, extending through centuries of discipline.

3. Obedience to the Ten Commandments was not the condition of Jehovah's love, nor of Jehovah's recognition of the nation as His chosen people; but the election and blessing of Jehovah were the conditions of the obligation binding this people, in contradistinction from all other nations, to obey the moral and ceremonial law.² If the posterity of Abraham had not been the chosen people, if Jehovah had not with a mighty hand brought them out of the house of bondage, delivering them from subjection

¹ Deut. xxxii. 9-12.

² Isa. xl. 8-11; xliii. 1-7.

to Pharaoh, they would not have received the Ten Commandments. To a degree they were fitted to obey the righteous will of Jehovah, and therefore they were honored with the formal expression of His righteous will. Otherwise this branch of the Semitic race would have occupied the plane on which all Gentiles stood, would have continued to be counted among those who 'having no law, are a law unto themselves.'¹

4. The law, whether moral or ceremonial, fulfils a twofold purpose. 1. Law has negative force. Moral law, by the enforcement of authority, enjoining righteous love and forbidding transgression, is a restraint upon irreligion and upon the wickedness springing from human passion, thus provoking the development of the strength of natural depravity, and begetting the knowledge of sin. Says Paul: "Sin, finding occasion, wrought in me through the commandment all manner of coveting; for apart from the law sin is dead."² Ceremonial law built a wall of partition and separation between the elect people and the Gentile world, being designed both for protection against the errors and sins of paganism and for religious culture. 2. The law has positive force. Moral law answers the question: What is the right? or, what is the wrong? It becomes, as it is designed to be, a guide for and a support to religious life and social conduct. Presuming confidence in God and a disposition to honor His authority, moral law is regulative of that obedience which fulfils the design of Jehovah's electing love. Ceremonial law is the prefiguration and prophecy of the coming Messiah, cultivating confidence and hope in God.

Both purposes of the law were necessary, necessary that

¹ Rom. ii. 12-15.

² Rom. vii. 5.

the elect people might awake to see the light of the Messianic promise, and cultivate a righteousness of life answerable in some degree to the demands of divine love and the demands of man's god-likeness.

§ 335.

The relation of God's blessing to man's obligation addressing us from the first chapters of Genesis, is prophetic of the covenant-relation of Jehovah with Abraham.

And the election of Abraham's posterity to be the chosen people of Jehovah, in their relations to the mandates of the Decalogue, is prophetic of the relation in Christianity between grace and law, between blessing and obligation.

1. The love of God revealed in choosing Abraham and his seed to be His peculiar people, is prophetic of the larger love of God revealed by the election of His only begotten Son to be the life and salvation of the world.

By the mediatorship of Jesus Christ the true relation of the blessing of God to the obligation of man, of God's love to man's obedience, is manifested and established under its final form. The only begotten Son is the Gift of all gifts. His advent conditions the possibility of the profoundest response from human personality, such as neither God's goodness in nature or providence, nor God's electing love toward the people of Israel, was designed or was able to call forth.

The revelation in the Mediator of the unfathomable love of God originates the new obligation of man to love God with all the heart. This obligation becomes at the same time the possibility of positive response.

First in order is the coming of God in the tenderness

and sympathy of mercy to a world in moral ruin. The Son of Man lives a perfectly righteous man; He fulfils the will of His Father's love; He resolves death into eternal life; He overcomes the realm of darkness, bringing victory and immortality to light. Therefore the obligation follows, binding to obedience the conscience and will of every man to whom the Gospel says: Believe on the Lord Jesus Christ. Therefore the invitation of grace for all nations becomes possible and necessary: Come unto me, all ye that labor and are heavy laden, and I will give you rest.¹

This sublime blessing is the surety of all other needful blessings: He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?² The sinful and unworthy are the objects of sympathy; the guilty, the objects of grace.

The Gift of all gifts freely bestowed begets the moral necessity of accepting the Gift. From this relation of mercy and grace into which by His incarnate Son God has come to stand with fallen mankind, arises an obligation of faith and service which is imperative and unconditional. The objects of unfathomable love are bound to love God, 'who is most worthy of love,' as God in Christ has loved them, 'who are most unworthy.'

2. Of the law, love to God and love to man, Jesus Christ is the impersonation. What the nature of divine love is we learn by the study of His self-sacrifice. What the true human love of God is and requires we learn by contemplating His perfect obedience. In Him two opposite things are to be seen: the most perfect revelation of the nature and requirements of law, and the most perfect fulfilment of that obedience which the law uncondition-

¹Matt. xi. 28.

²Rom. viii. 32.

ally commands. Hence the Lord Jesus Christ is the concrete law, not the law written in words, but the realization of the divine will in deeds.

Of the Edenic prohibition the ethical import is seen in His fixed aversion to all forms of wrong-doing. Of the Ten Commandments, considered positively as well as negatively, the profound spiritual requirements were brought to light by His personality and were fulfilled by His righteous life. What the Decalogue enjoins on God's people and what it forbids, address us most clearly and forcibly from the realization of the Decalogue consummated in His unique history.

3. Being the absolute revelation of the authority of law, and at the same time the absolute fulfilment of law, Christ becomes for us the embodiment of the relation which divine blessing sustains to human obedience, the relation which grace bears to law. From love to our fallen race the Son of God assumes human nature into union with Himself; and human nature by virtue of this assumption in the person of the Son is bound by divine law to and is qualified for absolute obedience. This unique truth sets before us the reciprocal connection between the Gospel and the law.

He gave Himself to us and for us; therefore we are bound to give ourselves to Him. Says De Pressensé: "The recompense of love is to love perfectly."¹ We love because He first loved us. He, enthroned in heaven, is ever active on our behalf, is ever imparting of the fulness of His life to us, therefore we are qualified and obligated to live a life after the pattern of His self-sacrifice for men and of His devotion to God.

¹ Study of Origins, by De Pressensé, p. 413.

The genius of the Gospel precedes law and conditions obligation; obedience to the authority of law fulfils the necessities of the Gospel. The principle pervading the whole history of Messianic revelation, that the gifts of love originate obligation, attains to its noblest embodiment and most complete expression in the divine-human history of the ideal Man.

This obligation binds the conscience of all men by the authority of a law which is fundamental to all divine and human laws. What Hooker says of God is valid in its application to the God-man: "That perfection which God is, giveth perfection to that He doth."¹ In Christ the blessing of God to fallen mankind and the obligation of responsive obedience have become one reality. Christ, the concrete Gospel, has the authority of inviolable law; Christ, the concrete law, exemplifies the ethical ends of the Gospel.

§ 336.

Jesus Christ, the perfect impersonation of the authority of law and of obedience to law, fulfils the negative and the positive purposes both of the Decalogue and of the ceremonial economy. And when we accept Jesus Christ and take refuge in Him, when we follow Him bearing His cross and obey the new commandment to love one another as He has loved us, we fulfil the purpose of all divine laws.

Of human judgment respecting the right and the wrong He is the criterion. His personal life is the right in the concrete. The voluntary thoughts, words and deeds that either contravene or fail to conform to this standard are

¹ Hooker's Works, Vol. I., Bk. I., ch. 2, 2.

the wrong. His personality becomes the guide of the Christian Church and of the world for judgment on all moral questions.

Since His personal history is the realization of law, the authority of His ideal life conditions the true knowledge of sin, and the knowledge of sin conditions the genuine sense of guilt.

When Jesus Christ, the embodiment of the new commandment, reveals Himself by His Spirit, sin revives and men die. The commandment, which is unto life, the natural man finds to be unto death: for sin, finding occasion, through the commandment beguiles him, and through it slays him. The law is holy, and righteous, and good. But sin, that it may be shown to be sin, works death to the natural man through that which is good; that through the commandment sin may become exceeding sinful.¹

From such positive knowledge of Christ, the absolute authority of Truth, is begotten the *μετάνοια* set forth and enjoined by the New Testament.

If the correctness of these premises be conceded, it will follow that the law-work, as it has been termed, which enters into the experience of the returning 'prodigal,' is most effectually accomplished, not by enforcing the mandatory authority of the Decalogue, much less by picturing its minatory terrors, but by proclaiming the Truth of all truths; for than this there is no authority higher and more commanding, none that can authenticate itself with such direct, penetrating force to the conscience, being 'sharper than any two-edged sword, and piercing even to the dividing of soul and spirit.'

¹Romans vii. 9-13.

Our Lord honors the Ten Commandments and the ceremonial law, but He does not recognize either as final authority. Instead, He rectifies and enlarges the traditional interpretations of the Jews. Moreover, it deserves to be noted that Christ does not lay stress on the enforcement of the obligations of the moral law in order to move the Jews to acknowledge Him to be the Messiah. Instead, He proclaims Himself to be the fulfiller of the law, the One who is 'greater than the temple,' who is 'Lord of the Sabbath,' and the supreme Judge.

The means by which all men are to be moved to take refuge in the Son of Man is none other than the Son of Man. "And I, if I be lifted up from the earth, will draw all men unto myself." To Christian *μετάνοια* He, not the Decalogue, is the motive of all motives.

CHAPTER V.

REPENTANCE.

§ 337.

Of the Greek *μετάνοια*, the root of which is *νοῦς*, the Latin derivative 'repentance,' adopted by the English New Testament, is a defective translation. *Μετάνοια* means another *mind*, another *counsel* or *purpose*. *Νοῦς* is applied to God, as in Romans xi. 34: *τίς γὰρ ἔγνω νοῦν κυρίου*, quoted from Isaiah xl. 13, where the Hebrew is *ruah*, quoted also in 1 Cor. ii. 16: "who hath known the mind of the Lord?"

The Latin derivative 'repentance,' adopted from the Vulgate by Tyndall, whom all English translators have

followed, has etymologically a different meaning, the root of the word being *poena*, punishment. To 'repent' is to suffer pain, or to 'punish the soul with sorrow on account of some evil done or some good left undone. Sorrow, an element of *μετάνοια*, is substituted for the deeper meaning of the original Greek. Repentance and penance are essentially the same. The one is the infliction of pain on the soul; the other is the infliction of pain on soul and body. *Νοῦς* designates the cognitive or mental principle of personality, and is to be distinguished both from *ψυχή*, life, soul, and from *πνεῦμα*, spirit, will, or the ethical principle, though each has meaning akin to that of the others. *Μετάνοια* denotes the positive direction of a person taken by a free act of will toward God in Jesus Christ. Perhaps the best Anglo-Saxon term for expressing the import of the Greek would be *turn*, the word used in Isaiah xxxi. 6: "Turn ye unto Him from whom ye have deeply revolted, O children of Israel;" also in Hosea xii. 6: "Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually;" and in many other places. This is the meaning of the word '*μετανοήσατε*' as used by Peter in the first gospel sermon: he enjoined on the Jews to turn to Christ from the religion of the ceremonial law, and confess Christ by accepting Holy Baptism in His name.¹

¹ On *νοῦς* Cremer says: "The word belongs to the same root as *γινώσκω*, Latin *nosco*, and signifies 1. the organ of mental perception and apprehension, the organ of conscious life; 2. thinking, or moral thinking and knowing, understanding, sense. * * Specially it means *consideration, purpose, intention, decision*, according to the connection in which it is used."—*Lexicon of New Testament Greek*, p. 435.

§ 338.

The obedience of faith implies the conscious voluntary turning to Jesus Christ as Lord and Saviour; and this conscious turning to Christ involves the turning from the false life of sin.

Such conscious turning is to be predicated, not of the Holy Spirit, though enabled by His agency, but of the regenerate man. By the grace of the Spirit true repentance becomes possible; and the Spirit immanent in regenerate life moulds personal activity conformably to the law of freedom. Empowered by the Spirit, the new personality turns freely toward Christ.

1. Repentance and conversion are convertible terms; both designate the same kind of Christian experience. As equivalents they are used by Calvin, by Ursinus, and generally by the Reformed theologians of the 16th century. Such theological usage is based on the terminology of the New Testament, the word 'convert' being the translation of *ἐπιστρέφειν*.¹

But the two terms, repentance and conversion, are distinguishable. Though employed to designate the same kind of Christian experience, they do not always express precisely the same phase of meaning.

2. When the distinction is recognized, 'repentance' betrays the force of its etymology from *poena*, expressing the sorrow caused by the guilt of sin; whilst 'conversion'

¹ Different forms of the verb, *ἐπιστρέφειν*, Latin *convertere*, occur eleven times in the New Testament; in James v. 19 and 20, *ἐπιστρέψω*, translated 'convert' in R. V.; in Acts xv. 3, *ἐπιστροφῆν*, 'conversion'; also in Matt. xiii. 15, Mark iv. 12, Acts iii. 19 and xxviii. 26 and 27, Luke xxii. 32, 'be converted,' 'turn again;' in Matt. xviii. 3 and John xii. 40, 'be converted,' 'turn.'

expresses more of confidence in God as reconciled through Christ. We speak of men as converted to God, and repenting of sin; but this difference is only relative. For repentance from sin, if the word is used to express in any measure the meaning of *μετάνοια*, implies a turning toward God; and conversion to God is conversion from the errors and sins of our fallen life. All conscious ethical turning in the power of the Holy Spirit is a turning to God from all sin by faith in Jesus Christ.

The difference admissible is that the term 'repentance' asserts the negative aspect of the moral change more forcibly than the positive aspect; whilst 'conversion' asserts the positive turning toward Jesus Christ more forcibly than the turning against sin. Hence repentance expresses more of the element of sorrow and depression, whilst conversion expresses more of the element of confidence and hope.

§ 339.

Evangelical repentance, if taken in the sense of *μετάνοια*, is involved immediately in the exercise of Christian faith; and like faith it is predicable of those who have been translated from the kingdom of nature into the kingdom of grace.

1. Being the conscious turning of the entire man, repentance is a moral change.¹ Under the action of will a person gives himself a direction in confidence toward Jesus Christ. Will and moral conduct are subjected to the law of the Spirit of life.²

¹ "From the standpoint of regeneration, the change of heart is an act of God; from the standpoint of repentance, an act of the human will."—J. Köstlin, *Schaff-Herzog Encyclopedia*, Vol. III., p. 2031.

² Rom. viii. 2.

The self-determined turning of personality toward Christ supposes the corresponding positive basis of the regenerate man, and the active power of Christian faith. Faith in Christ reveals its internal uplifting moral force in the form of such change of mind and purpose.

A conscious turning to God in Christ, repentance is at the same time a turning from a life of sin. This moral change is primarily positive, yet negative as truly as positive, involving two forms of one act; but the negative action of repentance stands in its positive action. Aversion to sin derives its spiritual value from the sincere turning to Christ. A transgressor cannot first turn from his sins in order that having set himself against sin he may then yield himself to Christ. A religious experience arising from such an endeavor after conversion is unscriptural and delusive.

By the word and Spirit men are invited and moved to turn to Christ, that by an unreserved surrender to Him they may be saved. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me."¹ This is the import of the call to conversion that sounds through the Gospels. Jesus condemns the Jews because they have no will to turn to Him. "Ye will not come to me, that ye may have life."² Only those who obeyed the call to take up the cross and follow Him became the partakers of His salvation. So ever since. Only they who take refuge in Him do in reality turn from sin. Any change of sentiment, all turning in whatever direction, is false and sinful, unless the soul takes direction toward Him, the only source of life, the only way of righteousness. He that is not with

¹ Matt. xi. 28, 29.

² John v. 40.

Him is against Him; and he that is against Him is against the truth.

Not only by turning toward Christ in faith does a man in reality turn from sin; but by turning to Christ he also gets a clear conviction of the sinfulness of sin; and when he gets an insight into sin as wrong done toward God, he may experience a 'godly sorrow' for the wrongs he has committed.¹ That sorrow of heart alone is truly Christian which arises from the genuine exercise of faith in Jesus Christ.

Godly sorrow is to be distinguished from remorse and from the sorrow of the world. Remorse is the torment of pure self-condemnation. Conscience thrusts its fangs into the vitals of personality, accompanied by no contrition, no self-humiliation before God. The sorrow of the world is the distress of soul arising from a sense of the present and the impending consequences of transgression, and may coëxist with the love and wilful practice of sins.

2. These two forms of repentance the Heidelberg Catechism forcibly expresses by calling the one 'the dying of the old man,' and the other 'the quickening of the new man.'² 'The dying of the old man' is thus defined: "To have sorrow of heart for sin; and to hate and turn from sin always more and more." 'The resurrection of the new man' is explained to be: "Heartfelt joy in God; and to have the delight of love in living according to the will of God in all good works."

In adopting the terminology³ of Paul, and in expound-

¹ 2 Cor. vii. 10.

² Q. 88. The original is: Absterbung des alten, und Auferstehung des neuen Menschen. Literally: The dying of the old and the resurrection of the new man.

³ Rom. vi. 6; Eph. iv. 22-24; Col. iii. 10.

ing the positive form of repentance to be the resurrection of 'the new man,' and the negative form to be the dying of 'the old man,' this Catechism reveals profound insight into the peculiar nature of Christian repentance. The voluntary turning toward Christ is the awakening of the person born into the kingdom to conscious action answering to the claims of Christ upon him in this gracious relation. He begins freely to live for Christ into whom he has been engrafted. Living for Christ, he by the very act is dying to his old sinful life. The 'old man' must die in the degree that the 'new man' lives and grows, the new and the old being as to their nature exclusive.

The dying of 'the old man' by 'the quickening of the new man' is a process. As the regenerate life becomes more vigorous, the Christian is crucified unto the world, and the world is crucified unto him;¹ and as he grows up into Christ, year by year, joy in God becomes more pure and real, and sorrow for sin becomes more profound.

3. Of Christian repentance sorrow for sin, or contrition of heart, is a necessary phenomenon. The perception of wrong done toward God, the absolute Good, the author only of blessings, involves the sense of self-condemnation, the commission of sin being seen to be the evil of all evils. This perception of guilt and an insight into the heinousness of the wrong done toward God beget penal pain and godly sorrow.

But godly sorrow is not itself repentance; it is rather that frame of mind and heart which is involved in and proceeds from genuine repentance; and any degree of sorrow is conditional rather than essential. Feeling is modified by sex, age, temperament, culture and the whole

¹ Gal. vi. 14.

course of the previous moral life. Godly sorrow grows in purity with progress in the knowledge of sin; and progress in the knowledge of sin depends on personal growth in likeness to Jesus Christ.

Christian repentance is rooted, not in feeling, but in the ethical life of the new man. The conscious action of the will in turning toward Christ is attended by a corresponding change in the sphere of feeling. As we know what is the right and the good we are qualified to know what is the wrong and the bad; as we choose and do the right we enjoy the blessing of the right; and as we experience the blessing of knowing and doing the right we also experience the contrition of heart that attends the knowledge of sin. A genuine change of feeling is conditioned on the genuine change of conscious volition. The degree of pain and sorrow may fully indicate the action of the will in taking the direction toward the truth of God and against the falsehood of sin, toward the holiness of God and against the wickedness of sin; but the feeling of godly sorrow may also fall very far short of indicating the purity and strength of self-consecration to Christ. The only trustworthy criterion of Christian repentance is obedience to the 'new commandment.'

Penitential feeling is not merely godly sorrow. As the Heidelberg Catechism teaches, repentance is 'heartfelt joy in God.' The emotional quality partakes of the nature of both at the same time, of joy no less than of sorrow. Pure distress of mind, whether it be grief or remorse or disgust, is not a quality of Christian repentance. He only who recognizes God as his Father in Christ and rejoices in Christ by faith, is made 'sorry after a godly sort.' Godly sorrow worketh repentance unto salvation, a repent-

ance which bringeth no regret: but the sorrow of the world worketh death.¹

§ 340.

As Christian faith presupposes a corresponding positive capacity of the natural man, which has been called natural faith, so does Christian repentance presuppose the possibility of a moral change, analogous to it, which by the Gospel may be brought about in the character of the natural man. This change of moral character we may call natural repentance, or natural conversion.

1. Natural repentance is the moral change which a person may experience who, not having become by the Spirit a member of the new race, stands in the domain of the fallen moral order of the world. Such change of attitude toward Christ is wrought by the Holy Spirit through the preaching of the Gospel and through Christian teaching in general. Lydia furnishes an example. When at Philippi Paul on the Sabbath day went forth without the gate by a river side, and spake unto the women which were come together, the Lord opened her heart to give heed unto the things which were spoken by Paul. Having by way of response to his teaching turned in faith toward Christ, she was baptized, and her household.² A similar illustration is afforded by the sermon of Paul at Athens. When the Athenians heard of the resurrection of the dead, some mocked; but certain men clave unto him and believed, among whom were Dionysius the Areopagite and a woman named Damaris.³ Wrought upon by the power of the Gospel, 'the natural man' may become the subject of a genuine change of will and character which is preliminary

¹ 2 Cor. vii. 9-11.

² Acts xvi. 12-15.

³ Acts xvii. 32-34.

to admission by Baptism into the full communion of the Church.

2. Like Christian repentance, natural repentance is on the one hand the positive turning of personality towards Jesus Christ in the exercise of natural faith, and on the other a sincere aversion to sin as wrong committed against God. These two things are inseparable parts of the same moral change. The positive turning involves some sense of the great evil of sin. Though inseparable, the two forms are not coördinate. Aversion to sin depends on the perception of the true and the right which Jesus Christ is. Otherwise distress on account of sin is not genuine. The man who may imagine that he recognizes the evil of sin and is setting himself against it, though he does not from the heart turn to and accept Christ as Lord and Saviour, mistakes one form of sinfulness for another; he may abstain from many overt acts of transgression whilst taking refuge in self-will and self-righteousness.

As 'natural faith' in order to become a saving power must become Christian faith, so 'natural repentance' in order to become Christian repentance must issue in an actual self-surrender to Jesus Christ in Holy Baptism, as illustrated by Saul of Tarsus, by Lydia, by the Philippian jailer, the eunuch under Candace, and by the three thousand on the day of Pentecost.¹ When it falls short of this end it is delusive.

Since both natural repentance and Christian repentance involve a desire for salvation and sorrow for sin, the phenomena of the former resemble the phenomena of the latter; both forms of experience are effected by the agency of the Holy Spirit through the preaching of the Gospel.

¹ Acts ix. 18; viii. 38; xvi. 29-34; ii. 41.

What is merely the experience of the natural religious life when addressed by the Gospel may easily be mistaken for the experience which is truly Christian. A comparison of subjective phenomena does not afford a trustworthy criterion of judgment. The only test of genuine repentance is such a turning toward Christ, such an obedience to His commandments, as proves itself to be sincere and whole.

3. Soteriology has been exposed to two errors. The one is to deny or ignore the possibility of genuine repentance being experienced by unbaptized persons. It denies the saving character of that species of turning toward Christ which the preaching of the Gospel produces among men of the world.

The other error pronounces the moral change which the 'natural man' standing outside the communion of the Church may experience, to be genuine Christian repentance and therefore to be adequate to the demands of the Gospel. There is no recognition of the difference between natural repentance and Christian repentance. Both may indeed be genuine; but it is only Christian repentance that fully answers to the requirements of the Gospel.

If we recognize the emphasis put by Christ and His apostles on the spiritual virtue of Holy Baptism, and draw the line of difference between the members of the first Adam and the members of the last Adam, we may see that underlying both errors there is an important truth. The turning of the true Israelite in faith and hope toward the promised Messiah was genuine, but it was different in kind from that turning of the three thousand toward the crucified Christ glorified, when on the day of Pentecost they were baptized in His name unto the remission of

their sins. So there is prevenient grace and a prevenient repentance which may be predicated of many members of the Adamic race, which conditions their spiritual fitness to become members of the Church. By entering her communion and living in it a godly life the prevenient turning toward Christ becomes genuine Christian turning.

CHAPTER VI.

ELECTION.

§ 341.

A scriptural doctrine of election unto life has to be consistent on the one hand with the sovereignty of God, who is the life of love in light, and on the other with the autonomy of man formed in God's image.

Election is to be studied in the light of Messianic history; first under the guidance of pre-Christian, then of Christian revelation.¹

1. The sovereign election of God is to be studied first as it comes to view in pre-Christian history.

Abraham was chosen of God to become the progenitor of a peculiar people. His brother Terah was not chosen.

¹For a brief review of the doctrine of unconditional foreordination as held by Calvinism and of the contrary theory of Arminianism see Vol. I., §§ 19, 20, 21. Cf. Canons of the Synod of Dort, Articles VII. and XV. Confession of Faith of the Westminster Assembly, 1648, ch. III. On the question of predestination the Heidelberg Catechism is Augustinian rather than Calvinistic, and so far forth is in sympathy with Melancthonian Lutheranism; whilst on the doctrine of the Lord's Supper, which was the pivot of the controversy between the Reformed and the Lutherans, the Catechism is Calvinistic, and in this regard at issue both with Romanism and with the Lutheranism of the Form of Concord.

Why? Under the providential education of Jehovah Abraham had developed moral and spiritual fitness for this extraordinary vocation. His brother had not the same fitness. The two men differed by natural endowment, though each had a capacity for faith adequate to the purposes of divine grace. The difference between them was moral and spiritual rather than natural; and that difference was chiefly the consequence of the degree in which each had honored the truth of Messianic revelation. The election was not arbitrary; yet we have to recognize in the choice of the one and the passing by of the other the wisdom of God, or, as Paul expresses it, "the good pleasure of His will."

We recognize the working of the same complementary forces in Isaac, the child of promise. Not Ishmael, not the sons of Keturah were in the line of the development of the Messianic covenant. Isaac was chosen to represent Abraham, and the choice expresses two things: the purpose of infinite wisdom, and the spiritual fitness of Isaac. Both require emphasis. Isaac was relatively qualified for his calling, yet the calling was of God. His fitness was due to the inscrutable working of divine grace at his birth and in his subconscious history, but due no less also to his appropriation of electing wisdom, and this appropriation was the voluntary act of his personality.

Of the twin sons of Isaac, Jacob was chosen, Esau rejected, rejected because constitutionally disqualified, and morally unworthy to be the representative and bearer of the Abrahamic covenant; yet his rejection was God's sovereign act. Divine sovereignty elects one and rejects another; but sovereignty does not proceed regardless of the moral order of the world, not without a reason in truth,

much less not in violation of human personality; sovereignty elects and rejects for a reason, and after a manner distinctive of divine wisdom and divine righteousness. Says Dr. Schaff: "God loves the good, because He produces the very good that is in them; and He elects them not *on account* of their faith and their holiness, but *to* faith and holiness. But it cannot be said, on the other hand, that He hates the evil men because He produces the very evil that is in them; for that would be absurd, and destroy His holiness; but He hates them on account of the evil that they do or will do in opposition to His will. While human goodness is the *effect* of divine love and grace, on the contrary, human wickedness is the *cause* of divine hatred and abhorrence; and on that account alone can it be the object of the punitive wrath and condemnatory decree of God."¹

2. This twofold principle characterizes the entire history of the chosen people.

Moses was selected to perform wonderful miracles, to lead the Israelites forth out of Egyptian bondage, and to become their law-giver, a work for which he was prepared partly by his education 'in all the wisdom of the Egyptians,' partly by his fidelity to his people and by his retirement for forty years in the land of Midian.

Aaron was chosen to fill the office of high-priest. David, not his father Jesse, David, not Saul, was chosen to be the founder of the royal dynasty. Of the twelve tribes ten, composing the northern kingdom, were conquered by Assyria and led away eastward into captivity. The two tribes, Judah and Benjamin, under kings who were 'the lineal descendants of Rehoboam, alone consti-

¹See Schaff's *Lange on Romans*, p. 328.

tuted in fact the covenant people for seven centuries before Christ; and of these two Judah was the chosen tribe from which our Lord according to the flesh came. "It is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests."¹

In each instance the election of the one and the non-election of the other are rooted in the sovereignty of God; sovereignty, however, is not the action of an arbitrary will undetermined by truth, but the transcendent wisdom of righteous love. Sovereign choice accords with both the righteousness of God and the natural aptitudes and ethical conditions of men. Natural aptitudes and the moral order of the world embody the sovereign will of God no less truly than the election of David to the exclusion of Saul, or the election of the tribe of Judah to the exclusion of all other tribes, in the actual history of the Israelites. The election of one and the non-election of another is the expression of the good pleasure of His will.

3. The conditions of the initial election universally characterize God's electing love. As Abraham was called from among all other men to be the founder of an elect nation, so this one people to the exclusion of all other nations was educated, trained, nurtured, disciplined in order to develop and mature the covenant fellowship of Jehovah with man, to be the bearer and prophet of Messianic revelation, and to become the impersonation of a religious and moral life specifically different from the religious and moral life of the entire pre-Christian world.

Yet the election of Abraham and his posterity and the rejection of all other nations were relative only. In one

¹ Heb. vii. 14.

respect all other nations were passed by and seemingly excluded from the purpose of divine grace; but in reality the election as to its ultimate purpose included all nations. Studied historically, as the facts address us from the books of the Old Testament, the election of the Abrahamic people did not imply the everlasting rejection of all other peoples. One man, one nation, was chosen that through one the divine blessing might come to all. The Lord said unto Abraham: "In thee shall all the families of the earth be blessed." This teaching respecting the design of election is repeated: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."¹ Divine wisdom elected one man, one nation, not for the reason that the blessing was for the one nation only, but that this nation might become the righteous 'servant' of Jehovah, through whose fidelity the spiritual good of the covenant might become the possession of the whole world. Elect Israel was to be the universal blessing. When Jesus gives the final commission to His apostles: "Go ye therefore and make disciples of all nations," He expresses the original design, until then hidden from Jewish eyes, of the election and the solemn office of this 'holy nation.'²

¹ Gen. xxii. 18; xviii. 18; Gal. iii. 8.

² "The Christian doctrine of Providence finds its full expression in the doctrine of the election of grace, of the creation and nurture of nations and individuals for the kingdom of God: a nurture that is begun, continued, and perfected, not only by inward spiritual awakenings and movements of soul, not only by the efficacy of God's word and sacraments, but also by the outward circumstances of life and destiny,"—Martensen's *Christian Dogmatics*, p. 223.

§ 342.

The twofold principle entering into God's electing love appears prominently in that extraordinary epoch of revelation when pre-Christian history closes and the Christian era begins.

1. John Baptist and the Virgin Mary appear in the fulness of time. The purpose of Jehovah's active in the national life and in the historic discipline of the Abrahamic people was fulfilled in the forerunner, than whom no greater prophet had been born, and in the Virgin who had found favor with God. Each was chosen; each was distinguished from among other Israelites by a call to fulfil a special office in this central epoch of history, yet neither was called irrespectively of individual fitness and personal character.

Each stood in the Abrahamic covenant. Each was a representative of the national life and of the Messianic genius of the Mosaic economy. Standing in this national life, representing the faith and the hope of the 'holy nation,' each by the observance of the ceremonial law and by communion with Jehovah in the services of the Jewish Church had become spiritually capable of the office to which each was chosen: Mary, by the overshadowing of the Most High, of becoming the mother of the Son of Man; the Baptist, 'filled with the Holy Spirit, even from his mother's womb,'¹ of being the voice of one crying in the wilderness, Make ye ready the way of the Lord. The election of the Virgin Mary was effectual, inasmuch as Mary responded to the annunciation of Gabriel: "Behold, the handmaid of the Lord; be it unto me according to thy

¹Luke i. 15.

word." The election of John was effectual, because the child grew, and waxed strong in spirit, and was in the deserts until the day of His shewing unto Israel; because when of ripe age he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; confessing that he was not the Christ, and bearing witness to Jesus that He was the Lamb of God which taketh away the sin of the world.

Neither John nor Mary was chosen as an isolated individual, but chosen in the covenant. Nor in either case was the purpose of the election fulfilled by the action of God's electing will alone; each responding in obedience heartily acquiesced in the purpose of the divine counsel.

2. The most conspicuous illustration of effectual election grounded in the sovereignty of God is the first-born son of the Virgin, Jesus of Nazareth.

Of all elect persons He is chief. The elect nation and all elect men and women in the history of the Israelites were chosen to fill offices subordinate to the one great mediatorial office of the Second Man. On His account Abraham was selected and called. On His account the nation was developed, sifted and perfected by a most extraordinary discipline. Least of all was the election of Jesus an arbitrary election. Of all nations, the Hebrew people were the fittest in which the Redeemer of the world could be born. Of all the descendants of Abraham, Jesus was the fittest person for His unique vocation. This fitness was on the one side hereditary and constitutional, on the other ethical and historical. Jesus advanced in wisdom and stature, and in favor with God and men. By a pure development of a godly life He proved Himself worthy of His extraordinary calling. Therefore at the age

of thirty, when He was physically and ethically mature, God by the agency of the Baptist, the exponent and the organ of the Abrahamic covenant, set Jesus apart to His mediatorial mission. Said the voice from heaven: "Thou art my beloved Son, in Thee I am well pleased."¹

The election of Jesus to a unique mission implies on the one side a unique constitution and unique endowments, but on the other it also just as truly implies unique personal fitness acquired and perfected by the ideal action of human freedom.

3. In accordance with the law of election exemplified in the person of Jesus we study the organization of the apostolate.

From among the hundreds who at first became His disciples He selected twelve to be the foundation of His kingdom. They were chosen, not arbitrarily, but because they were among the number of Jews who, like Zacharias and Elizabeth, like Simeon and Anna, were the ripened fruit of the Abrahamic covenant. They possessed those moral and spiritual qualifications, each after the type of his own individuality, which by the education and training of the 'holy nation' it was Jehovah's purpose to develop. Each was chosen because of the spiritual possibilities of his personality. Under the tuition of Jesus each was capable of becoming a faithful apostle, fitted for the extraordinary work to which he was called. The betrayer, Judas Iscariot, forms no exception.

On the same principle we interpret the miraculous call of Saul of Tarsus. His individual genius, his Greek culture, his rabbinical learning and his intense conscientiousness made him the fit subject of the electing grace of

¹ Mark i. 11.

the ascended Christ. True, he was set apart from his birth to this ministry;¹ but not on this ground alone was he called. Called he was especially because his spiritual life, his moral character and his extraordinary zeal for 'the Jews' religion,'² though a mistaken zeal, were an approximation to the ideal of a true Israelite.³

The election of Saul addressing him by a miraculous vision from without corresponds to the divine election active in his personal history. By the providence of God Saul was born a Jew, a Hebrew of the Hebrews, of the tribe of Benjamin; by divine providence his psychological and ethical endowments were extraordinary. Thus constituted by the action of God immanent in his tribe, in his parentage and in the type of his individual life, Saul under the ennobling grace of the Mosaic economy, modified by the environment of his age, freely developed the singular ability and the strength of character which qualified him to be the apostle to the Gentiles, the office for which from among all learned Jews he was chosen. All others were passed by, not because the divine decree had consigned them to destruction, but because Saul of Tarsus was chosen to be the apostle by whom the salvation of Christ was to be effectually proclaimed, and by whom both Jews and Gentiles were to be brought into the kingdom of salvation.

¹ Gal. i. 15.

² Gal. i. 13.

³ Rom. ii. 28, 29.

§ 343.

As elect Israelites were chosen in Abraham, so elect believers are chosen in Christ, but no divine election is arbitrary.

The result of the preceding survey of the history of election requires us to emphasize the two opposite factors: the sovereign will of God, and the autonomy of man.

1. The doctrine of election must lay stress on God's freedom. His will is sovereign and absolute. He creates, He governs according to the counsel of righteous love. The kingdom of grace founded by Jesus Christ is His own kingdom. It was His good pleasure to bring into existence the Second Man to be the principle of regenerate human life, and in Him to provide a redemption from sin for the entire Adamic race.

God asserts His sovereignty in all His dealings with nations and with individuals. He loved Jacob; He hated Esau. He overthrew Saul, the son of Kish. In his place God enthroned David and the Davidian dynasty. Peter was reinstated, Judas consigned to 'his own place.' God hath mercy on whom He will, and whom He will He hardeneth.² No object other than God can determine God's will. His liberty is absolute self-determination, and therefore in the absolute sense righteous. But no divine decree is fatalistic; no dealings of God in Christ with men are indifferent to the law and the relations of human personality.

Though Esau was the first-born son, Jehovah was not for that reason bound to make Esau the bearer of the

¹ Acts i. 25.

² Rom. ix. 18.

Abrahamic promise. Instead He chose Jacob. Though Jacob's character was lacking in uprightness and truthfulness, yet as his subsequent history shows he was capable in his time of representing the covenant and fulfilling its purpose. God 'hated' Esau; not his personality, not his well-being, either temporal or eternal. To his Messianic unfitness God was averse. He denied to Esau the presumptive right to be the representative of the Abrahamic line of promise. Under this view Esau was rejected. The son of Kish was deposed because he was unfaithful to his trust. Though set on the throne and consecrated to the office of king, God was not by this fact limited and unfree. He asserted the right to dethrone Saul and enthrone David; and David became the founder of a perpetual dynasty because he was faithful to the covenant. Firm in his fidelity to the Messianic monotheism of the covenant, he was in this respect a man after God's 'own heart.'¹

The Jews imagined—because Jehovah had elected their nation to be His peculiar people; "whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promise; whose are the fathers, and of whom is Christ as concerning the flesh,"²—that they only were the elect people; that the kingdom of the Messiah was a kingdom the rich blessings of which were to be bestowed only on them, not on the Gentiles. It is against this false idea of election that Paul

¹ 1 Sam. xiii. 14; Acts xiii. 22. Says the Dean of Chester, D. S. Howson, D. D.: "One characteristic especially distinguished David's rule—he rigidly guarded the people from idolatry and all the abominations which attend idol worship, and kept them faithful to the adoration of the pure and holy God of their fathers."

² Rom. ix. 4, 5.

argues in the 9th, 10th and 11th chapters of his Epistle to the Romans. God elected Abraham not Terah, Isaac not Ishmael, Jacob not Esau. As then so now, asserting His sovereign pleasure, God elects Gentiles as well as Jews to be the heirs of His grace. The election of Abraham and his seed to be the positive preparation for the advent of the Christ does not mean, as the Jews imagined, that God has forever passed by the outside world. It is His sovereign will in Christ to have mercy on the Gentile as on the Jew. For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich to all that call upon Him: for, whosoever shall call upon the name of the Lord shall be saved.¹

2. But God is not the only factor. Election does not become effectual just because it embodies His sovereign will. The free agency of man also is determinative. Man's response to God's will conditions the ultimate results of election.

Human personality is autonomous. So by His creative word God has constituted man; and by the immanent action of the divine will this distinguishing characteristic is upheld and nourished. The will of God transcendent is coincident with the will of God immanent. The purpose expressed by sovereign election does not violate His sovereign purpose as embodied in the genius of human personality. The will of God is one will, consistent with itself whether active upon or active in man.

If we concede that God by the Gospel commands all men to enter the kingdom of Christ, but assume that some men according to a secret purpose of His sovereign pleasure are foreordained to eternal exclusion, and that

¹ Rom. x. 12.

this secret purpose itself determines the condition of the non-elect here and hereafter, then God is arrayed against God. According to the will of love embodied in man's ethical and spiritual constitution, all are formed for the blessedness of communion with God; but by the secret counsel of sovereignty the non-elect are "foreordained to everlasting death," and this secret counsel works effectively in human history toward consummation. Such teaching is in conflict with many passages of the Old Testament and of the New Testament. In the prophecy of Ezekiel God says: "Have I any pleasure in the death of the wicked? and not rather that he should return from his way and live?" The apostle Paul teaches that God our Saviour "willeth that all men should be saved and come to the knowledge of the truth."¹ The theory of unconditional foreordination, ignoring the determining force of personal agency, introduces a contradiction into the divine government which the Christian idea of God forbids.

Among nations as among individuals there is a difference of susceptibility for Christian truth. The ethico-spiritual nature of men inherited by natural birth may be more or less accessible to the Gospel. In one nation, in one family, in one individual, the divine instinct may be active and persistent, in another feeble and sluggish; in one a disposition toward sensuality and wickedness may be restrained by the conscience, in another the action of conscience may be repressed or wholly silenced. Nevertheless in all nations, every man, whether better or worse, is a law unto himself. He shows the work of the law written in his heart, his conscience bearing witness there-

¹ Ezek. xviii. 23; 1 Tim. ii. 4.

with, and his thoughts one with another accusing or else excusing him.¹ He determines his conduct according to his perception of truth or he does not; or he may aim at governing his conduct in part according to truth, whilst in other respects he may be indifferent to truth.

When to the Jew or the Greek Christ is proclaimed he may be repelled, as were the mocking members of the Areopagus; or he may be attracted, as were Nicodemus and Joseph of Arimathea, as was Dionysius the Areopagite and a woman named Damaris.² Or he may be repelled again and again, but ultimately he may be moved to believe and to abide firmly in the Christian faith, as was James, the brother of our Lord. Or he may be continually repelled and confirmed in the aversion of unbelief, as were the majority of the Pharisees and Sadducees. Or he may be attracted for awhile, and afterwards decidedly repelled, as was Judas Iscariot. Or he may from the first be powerfully drawn to Jesus Christ, and yield himself cheerfully and perseveringly to His service, as was the apostle John.

However potent may be the agency of the Holy Spirit through the word of the Gospel upon the heart, God does not violate personality. Faith is the positive act of the individual will. Neither belief nor unbelief is the effect of divine causation. Belief is the self-determined reception and appropriation of Christ, a reception however that presupposes the presence and saving power of the Gospel. Unbelief is the self-determined rejection of Christ, though a rejection that presupposes Christian truth confronting the soul. Whether Christ be accepted or rejected, the mysterious action of the law of personality is determina-

¹ Rom. ii. 14, 15.

² Acts xvii. 32-34.

tive. Whether a man turn toward Christ or turn against Him, the act is voluntary; otherwise the act would not be his own; otherwise neither reception would be a personal blessing, nor rejection incur personal guilt.

The law of self-determination is constituted by God's eternal decree, a decree that became concrete when man was formed in God's image; and the immanent activity of the divine will unchangeably maintains the prerogatives of divine imageship.

3. When we lay due stress on the absolute freedom of God and the relative autonomy of man, when moreover we recognize the coincidence or correlation between God's authority and man's moral agency, between God's providence and the prerogatives of personality, we may lay hold of the truth concerning sovereign election as taught in Scripture.

Neither factor may be ignored. Not the sovereignty of God, not the prerogative of choosing whom He will, nor of rejecting whom He will; for sovereignty neither annuls nor dishonors the manhood of man. Election does not accomplish its end by external divine forces alone. Election works neither magically nor mechanically. Election works in living sympathy with the autonomy of personal life. Human will conditions, not the fact of God's sovereignty, not its virtue, but its efficiency. As all transgression contradicts God's will, both as embodied in man's constitution and as expressed by revealed law, so God's will as uttered by election may be resisted, and it may fail of its end. For there is but one divine will, whether transcendent or immanent, though expressing itself in manifold forms. Whether revealed in moral law or in ceremonial law, whether confronting men in the

form of commandment or of decree, it is as to its essence and its aim identical with itself.

Many facts in the history of revelation support these propositions. The most prominent in one respect is the history of Judas Iscariot. He was chosen by our Lord to be one of the twelve apostles. With the eleven others he was selected from among the many disciples that believed in Jesus during the early part of His ministry. Judas heard the teachings of his Master. He witnessed His miracles. He retired with Him from time to time into desert places for rest and prayer. He heard His private interpretation of parables. Judas was with Jesus in the mountain; with Him in the ship in the midst of the storm; with Him among the multitudes in the cities; with Him as from year to year He went up to Jerusalem to observe the feast of the passover. Judas like the eleven adhered to Jesus notwithstanding the persecutions to which Jesus and His disciples were subjected. Excepting the miracle of raising the daughter of Jairus from the dead and the transfiguration of Jesus on the mount, Judas Iscariot, as we may infer from the records, lived in proportion to the degree of his spiritual capacity in the same intimate fellowship with Jesus from day to day, from year to year, as did Peter, James and John; and he received the same Messianic training for the apostolic office. Yet the election of Judas failed of its end. Instead of improving his calling for the fulfilment of the purpose for which he had been chosen, he so abused and perverted his election as to become the betrayer. The election of Judas by our Lord was 'without repentance.' 'The election of grace' did not change. Judas had spiritual capacities comparable with those of Andrew and Philip, but his faith did not

issue in an obedience that was firm and faithful unto the end. Offended in Jesus and turning to His enemies, Judas instead finally resolved to sell his Master for thirty pieces of silver.

Judas Iscariot is the most conspicuous illustration of several phases of truth which have been developed above: 1. whilst election presupposes the sovereign act of God, His will is not the only factor that enters into the final issues of election; 2. election does not imply the violation or the negation of man's autonomy; 3. the foreordination of God involves the reciprocal interaction of two factors, the absolute freedom of God and the relative freedom of man. Divine sovereignty neither does nor can invade human personality; but human personality may contravene God's sovereign will, and thus incur condemnation.

4. By way of objection it may be said that the sovereign will of God working secretly in the sub-conscious history of Judas fulfilled His foreordained purpose. Judas was the appointed instrumentality by which the betrayal and execution of Jesus were to be brought about. God's eternal counsel so directed and shaped the course of his moral life that Judas of his own motion chose to betray his Lord with a kiss.

On this assumption two things will follow. In the first place, God would be active according to a double will. The moral constitution of every man is formed for truth and righteousness, and the will of God upholding his moral constitution by immanent action works toward the ends of righteousness; but according to an unconditional decree Judas is chosen to commit a crime. This decree so disposes his heart, so controls the conditions of his

personal history that whilst seeming to fulfil the wicked purpose of his own heart he in reality is only fulfilling a sovereign decree of God.

Not only does the objection disregard the autonomy of personality, not only does it array God's will against God's will, making Him the subject of contrary wills, but, by the agency of Judas, God also becomes the hidden efficient author of the transgression of His own moral law.

Further, the objection exposes our Lord to the charge either of insincerity or of a lack of discriminating judgment. On what principle did Jesus elect Judas Iscariot? Was he chosen that he might become the betrayer? This assumption would be in conflict with His godly simplicity and thorough uprightness of character. It would shock our Christian sense of His sinlessness.

Or was Jesus mistaken? Was Judas, contrary to His judgment, morally incapable of becoming a faithful disciple? Then we assume that His judgment was superficial. He was lacking in penetrating insight into the moral and religious possibilities of Judas Iscariot. Neither alternative can stand.

So soon as Judas began to waver in his fidelity, and that was at an early period of His ministry,¹ Jesus discerned the nascent ill-will that was poisoning his soul and anticipated the final result. But when Judas was chosen, when made a member of the apostolic college, Jesus saw in him, as in Thomas, the positive basis of a competent and faithful apostle.

The objection we are considering cannot escape either of these logical consequences. In effect it ascribes to God the exercise of two contrary wills, aiming at contrary

¹ John vi. 64.

purposes. Therefore the objection is not valid. It is not a reason for denying that the history of Judas is a prominent illustration of the general principle that the autonomy of man conditions, not its sovereignty, but the efficiency of election.

CHAPTER VII.

JUSTIFICATION BY FAITH.

§ 344.

Granting the central truth that Jesus Christ is the Founder of a new kingdom in which He is the Saviour from sin and death of fallen men, two closely allied questions arise. 1. How may a transgressor obtain the forgiveness of sins? 2. How may the transgressor in reality come to stand in right judicial relation to God?

The answer that Christian thought gives to this twofold question has reference to three errors: the first is maintained by legalistic Judaism, the second by Roman Catholicism, the third by natural or secular morality.

1. In the apostolic age the Jew, adhering to the ceremonial law and to the traditions of the Rabbis, answered this twofold question by saying: No man can be righteous before God unless in all particulars he observes the ceremonial law.

When Paul in his Epistles to the Romans and Galatians asserts and argues in support of the doctrine that by the works of the law shall no flesh be justified in God's sight, that apart from the law a righteousness of God hath been manifested, even the righteousness of God through faith

in Jesus Christ unto all them that believe,¹ he teaches justification before God by faith in Jesus Christ in opposition to the doctrine of Judaism prevalent in that age. Paul neither denies nor ignores the necessity of godly living. He is arguing against two current errors: the perpetual obligation of the ceremonial law, and the notion that the merit accruing from supposed obedience to law, moral and ceremonial, is the ground of pardon and acceptance.

James insists on the necessity of good works, seeming to inculcate a doctrine adverse to the teaching of Paul. In reality there is no conflict. The works which James requires are not observances of the ceremonial law; nor does he enjoin conformity to the moral law that by the merits accruing from obedience believers may stand approved before the bar of God. The works enjoined by James are the fruits of living faith, the necessary fruits of faith in Jesus Christ. On the necessity of works under this view Paul and James are in entire accord. It is Paul who in his great epistle on justification by faith says: Let not sin reign in your mortal body that ye should obey the lusts thereof: but present yourselves unto God, and your members as instruments of righteousness unto God.²

2. In the 16th century the form of the issue between acceptance by faith and acceptance by works was very different. The controversy on justification between Christianity and Judaism was no longer pressing to the front. The question challenging the Reformers was not whether circumcision, or the passover, or the 'blood of goats and bulls, and the ashes of a heifer sprinkling them that had been defiled,'³ was necessary to obtain the forgiveness of

¹ Rom. iii. 20-22.² Rom. vi. 12, 13.³ Heb. ix. 13.

sins. The entire Church, Greek Catholic and Roman Catholic no less than Protestant, was of one mind in maintaining that the obligation to observe the ceremonial law had been superseded. The fundamental principle in controversy was the same, but not its application, the conditions of the question being very different.

Like evangelical Protestantism, the Roman Church inculcates the necessity of faith in Jesus Christ; but she teaches also that the faithful have to make satisfaction for their sins, and gain merit or worthiness before God by doing works of righteousness. Good works do not only consist in obedience to the moral law, but they consist especially in following the counsels of Christ and in obeying the commands of the Church, such as abstinence from food, celibacy, voluntary poverty, the infliction of bodily pains, pilgrimages, honors done to the Virgin Mary, and various other penances.¹

It was in opposition to this species of legalism that the Reformers asserted the original doctrine of the apostle Paul. Transgressors, as they taught, could receive the

¹ I quote from the decrees and canons of the Council of Trent, 1543-1563: "The Synod teaches that we are able through Jesus Christ to make satisfaction to God the Father, not only by punishments voluntarily undertaken of ourselves for the punishment of sin, or by those imposed at the discretion of the priest according to the measure of our delinquency, but also, by the temporal scourges inflicted of God, and borne patiently by us."—Fourteenth Session, Ch. IX.

"If any one saith, that satisfaction for sins, as to their temporal punishment, is nowise made to God, through the merits of Jesus Christ, by the punishments inflicted by him, and patiently borne, or by those enjoined by the priest, nor even by those voluntarily undertaken, as by fastings, prayers, alms-deeds, or by other works also of piety; and that, therefore, the best penance is merely a new life: let him be anathema." Fourteenth Session, Canon XIII.

forgiveness of sins, not by doing penances, not by repeating prayers, nor by the infliction of bodily pains, but alone by taking refuge in Jesus Christ as Saviour and Lord. The obedience, passion and death of Christ are the only object of confidence and hope, not the endeavors of the transgressor to appease God's displeasure by bearing for himself the penalties of sin, much less by suffering penalties invented and imposed by the priesthood. No moral worthiness is the prerequisite to an acceptable approach to Jesus Christ for salvation. He is accessible to all, however great their unworthiness, who with a contrite heart come to Him in faith.

Whilst Paul taught justification by faith in opposition to the observances of the ceremonial law and to external conformity to the Decalogue, Zwingli, Luther and Calvin taught justification by faith in opposition to the works imposed by the Roman Catholic Church. Neither Paul nor the Reformers, in opposing works as a reason for acceptance, implied a denial of the necessity of righteous and godly living. Christian righteousness was necessary, not that thereby the believer might render himself worthy of acceptance, but that he may thereby have in his life and character the fruit of his righteous relationship to God in which he stands by faith.

3. In our day the issue with error is different from the issue joined either by the apostles or by the Reformers. As between Christianity and Judaism the question is the same as in the apostolic age. As between evangelical Protestantism and the Roman Catholic Church the question is the same as in the 16th century. But an issue different from either has arisen: whether natural morality will not satisfy the demands of the divine law. If a man

leads a scrupulously honest and upright life in all social and civil relations, is he not worthy of confidence? Does he not honor the divine law? If from moral principle he always upholds the right, if in all his dealings he honors the divine law, is he not accepted of God? Is he to be condemned as a transgressor?

Against this specious opinion which has gained currency among men of the world, to some extent also among church members, the principle on which the reply is made by Christian soteriology is in one respect the same. Christ claims for Himself universal recognition and obedience. He is the only Mediator between God and the sinful human race. Though men are honest and upright, honorable and influential, there is for them as for all others only one way of access to God. That way is Jesus Christ. "I am the way. No man cometh unto the Father but by me." In other words, the only way of gaining acceptance with God is a faith in Jesus Christ that works by obedience to His commandments. The refusal to accept Christ is the rejection of the authority of God. Defiance of God as manifested in Christ is the great sin. Of this sin there is no forgiveness; no forgiveness, because the wilful rejection of the mediatorship of Christ is by the very act the renunciation of 'eternal life' and of the only salvation. A sin so fundamental vitiates in God's sight the moral worth of external conformity to the requirements of civil and social morality.

Whilst there is a wide difference before the civil law and before the bar of the natural judgment between the moral and the immoral, between the law-abiding citizen and the criminal, there is no difference of obligation to Jesus Christ. If both classes renounce His claims to

allegiance, both classes fall under condemnation. Saith Christ: He that hateth me hateth my Father also.¹ If both classes honor Him as Lord and Saviour, both in Him stand in the right relation to God. Saith Christ: "neither doth the Father judge any man, but He hath given all judgment unto the Son; that all may honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which sent Him."²

The truth that only by a childlike self-surrender to Jesus Christ a person may be just in the sight of God is an evangelical principle that Christianity asserts in relation to all classes of men, regardless of civil or social or moral differences.

§ 345.

How may a person guilty of the transgression of God's law obtain forgiveness and become righteous before God? The same question as to its essence may be put thus: How can he become just who born with a vitiated nature has transgressed the law of God and is therefore in the state of condemnation?

This is the solemn problem which the Christian doctrine of justification aims to answer. The answer has to satisfy all the conditions.

To give clear insight into the nature of Christian justification it is important to distinguish it from several questions closely allied to it.

1. The first is the following: how may a righteous person, one who is free from the taint of sin, maintain his righteousness before God? This question is applicable to two classes of persons: to the angels who continued in their original state of holiness and to the primeval family

¹ John xv. 23.

² John v. 22, 23.

as fashioned by the creative word. The solution is readily given. Christian reason replies that if holy angels are active in perfect obedience to the divine law they will continue to be righteous; if the primeval family had without faltering honored the command of God they would have become confirmed in their original righteousness. Revelation sustains the reply: He that doeth righteousness is righteous, even as He is righteous.¹

The Christian problem does not relate to persons who are innocent and occupy a normal judicial position before God. The solution, however, has to meet the moral necessities arising from moral law. Law demands both that men occupy the right judicial position, and that they acquire righteous character.

2. Another conceivable question is: how shall a man guilty of transgression obtain forgiveness? assuming that the act of transgression has not vitiated nor weakened his moral constitution, assuming also that he possesses the requisite mental and moral ability to lead a life conformable to the divine law? The question under this form would emerge should we concede the claim of Pelagianism. According to Pelagius the transgression of the primeval family was an external act, like a blow dealt by the hand, which did not vitiate the ethical integrity of human nature.² The dynamic relation of Adamic nature to God is right; but by the accident of transgression the individual Adam lapsed into a false judicial position. Though

¹ 1 John iii. 7.

² Says Pelagius in the first Book of his work on Free Will: "Omne bonum ac malum, quo vel laudabiles, vel vituperabiles sumus non nobiscum *oritur*, sed *agitur* a nobis."—Quoted by Aug. on Original Sin, Bk. II., ch. 14.

his constitution continued to be right and good he became subject to condemnation because of a wrong external act. The judicial position of the first man through the evil influence of his example comes to be the judicial position of all men. To the question: how may a man guilty of transgression obtain forgiveness? the answer on the basis of the Pelagian theory would be: if released from the penalty due to his transgression, a man at once resumes his normal judicial position at the bar of divine law. A new creation in Christ is not necessary. All he needs is the remission of the penalty. Then he is righteous before God; and if he will put forth the moral ability with which he is endowed, he will commend himself to divine approval.

Pelagianism asserts one aspect of judicial truth which the Christian doctrine of justification includes. The transgressor is under condemnation, and needs forgiveness; in order to stand approved at the bar of God the penalties of transgression must be remitted.

3. There is a third conceivable question: how may a person inheriting a vitiated nature, and subject to death, become just before God? assuming that he has committed no act of transgression in thought, word or deed, assuming also that if created anew in Christ he will have the ability perfectly to conform to the divine law? This question is applicable to infants who die in their infancy. If we answer it on the basis of the evangelical Protestant doctrine concerning the fall of the Adamic race, we may say: it is necessary that the infant dying in infancy be 'delivered out of the power of darkness, and translated into the kingdom of the Son,' in other words, necessary that by the agency of the Holy Spirit the infant be set in

right ethical and judicial relation to God, and thus be emancipated from the state of condemnation common to the fallen race.

Inasmuch as infants dying in infancy have committed no sin in feeling or thought, in word or deed, their justification before God does not include the remission of the penalties of transgression. If set by the Spirit in right relation to God in Christ, they have by virtue of this right ethical and judicial relation the power, as personality develops into conscious volition, to choose and to act as the law of God requires. Kept by the Spirit, they live in the Spirit.

The necessity to be set by divine grace in positively right relation to God is a valid necessity, and has to be met by the Christian doctrine of justification.

4. The actual problem challenging Christianity differs from each of these conceivable questions; but it is not solved by repudiating the element of truth which each comprehends. Instead, the element of truth in each is recognized, and it enters into the Christian solution of the problem.

Though men are by nature sinful and under condemnation, the original relation of mankind to God is not abolished. Violated and distorted it is, nevertheless it asserts its formative power and its claims. So far forth the relation of the fallen race to God is akin to the relation in which the primeval family stood before the fall. Though depraved, men retain the latent capacity of positive obedience to God's law; and this latent capacity must become actual righteousness.

Further, inasmuch as all adults, and all children who have come to the age of moral accountability, have become

transgressors, they are subject to the penalties of transgressors. So far forth there is truth in the doctrine of Pelagius. It is necessary that the penalties, being inseparable from the commission of sin, be remitted. Otherwise the transgressor abides under condemnation, suffering the inalienable penalties of sin.

Inasmuch as transgressors are by nature depraved as well as in fact guilty, and predisposed to manifold forms of wrong-doing, the simple remission of penalties does not meet all the conditions of the problem. It is necessary also that they occupy both ethically and judicially an approved relation to God, in order that in the full sense of the term they may be righteous. Neither forgiveness nor the objective translation from the kingdom of darkness into the kingdom of light can suffice; it is equally necessary that they bear the fruit of holy living. 'Every branch that beareth not fruit is taken away, and cast into the fire, and it is burned.'

§ 346.

The Christian doctrine of justification is the solution of a threefold problem:

How can the guilt of sin be remitted? or, how can the transgressor be delivered from condemnation?

How can a man by nature sinful, in whom the law of sin is the controlling force, stand approved at the bar of divine law?

How may actual obedience to the will of God become possible?

Christianity makes answer to this threefold question by saying that transgressors obtain forgiveness, they are judicially approved, and they meet the demands of God's will *by faith in Jesus Christ*.

Faith in Christ has negative and positive force. On

the one hand it obtains the release of the transgressor from all the penalties of sin; on the other it puts him in an attitude before the bar of law, approved by the judgment of God.

1. Acknowledging and accepting Jesus Christ by true faith, the transgressor stands approved before God. He occupies the judicial position which is positively right. His relation to Christ meets the claims of Christ. Meeting the claims of Christ his position answers the requirements of divine law. All have sinned, all come short of the glory of God; yet through faith in Jesus Christ all are justified freely by the grace of God through the redemption that is in Christ Jesus.¹

The question arises: how is it that by faith in Jesus Christ the transgressor stands approved at the bar of God? The answer is that the mediatorship of the incarnate Son has in His relation to the Adamic race met the twofold demand of law.

In the first place law, the embodiment and expression of God's will enjoins obedience, perfect conformity to its requirements. Such an obedience, without flaw or defect, the Son of Man fulfilled. He became the ideal Man, not only by honoring under a normal form the authority of His Father in all the relations of human life, but also by unfolding in His character all the original possibilities of the Adamic race. The will of God immanent in humanity as well as the will of God expressed by formal command was by Him asserted, actualized and glorified. He says: I do always the things that are pleasing to the Father.² As confirmatory of this utterance came the voice of the

¹ Rom. iii. 22-24.

² John viii. 29.

Father at His transfiguration: This is my beloved Son, in whom I am well pleased; hear ye Him.¹

Secondly, law, the embodiment and expression of the divine will, condemns 'iniquity, transgression and sin,' both the overt violation of law² by voluntary acts, and the vitiated ethical constitution of the race. The approval of the moral right is of necessity the condemnation of the moral wrong. As God is unchangeably holy, He can occupy no other attitude toward the enmity to holiness of the natural man and toward wrong-doing than the attitude of condemnation; and this condemnation is itself the penalty of all penalties, from which there is no escape.

To adopt the language of prophecy, the ideal Man "was wounded for our transgression, He was bruised for our iniquity: the chastisement of our peace was upon Him; and with His stripes we are healed."³ Or, to use the words of Paul: "Christ redeemed us from the curse of the law, being made a curse for us."⁴ The blood of Christ, "who through the eternal Spirit offered Himself without blemish unto God," cleanses the conscience from dead works to serve the living God.⁵ Bearing the curse of the law in His body upon the cross, He became the propitiation for our sins; and not for ours only, but also for the whole world.⁶

This demand of God's will in its relation to the Adamic race Christ meets by His sinless life and by His atoning death. He does the will of His Father, rendering a complete obedience to its requirements, thus becoming the ideal righteous Man. At the same time, being identified with the Adamic race, He suffers the curse consequent

¹ Matt. xvii. 5.

² Isa. liii. 5.

³ Gal. iii. 13.

⁴ Heb. ix. 14.

⁵ 1 John ii. 2; iv. 10; 1 Pet. ii. 24.

upon sin. Each is a necessity, each the demand of law: the one the positive demand arising from the nature of law in its relation to personality; the other the negative demand arising from man's violation of law. Both demands are met, not met successively but by the same holy life, by the same humiliation, the same passion, the same triumph. Christ honors the law by absolute obedience, as if He were not identified with the fallen race. Christ bears the curse of violated law as really as if He were the transgressor. These necessities, seemingly contradictory and exclusive, become one in Him and are met by His mediatorship. Therefore in His person and work Jesus Christ is the absolute atonement.

2. The Mediator having realized by His personal life an absolute justification before God, He becomes the possibility of justification to all transgressors who by the Holy Spirit are engrafted into Him, so becoming His members. The human condition on which depends participation in His atonement is faith. By faith the transgressor is justified; he stands in right judicial relation to the judgment of God, inasmuch as by faith in Christ he in truth acknowledges and honors God as the sole authority for his will. Christ is God manifest in the flesh. Being the most real presence of God, He is the final form of authority. To acknowledge Christ is to acknowledge God. To accept Christ is to accept the authority of God. Conversely, he that does not accept Christ does not, cannot in truth acknowledge God. He that honoreth not the Son honoreth not the Father which sent Him. Faith in Christ is the most real submission to God of which man is capable.¹

¹ Says Prof. Henry B. Smith, D. D.: "Faith is an act of the whole soul—not of the intellect, nor will, nor sensibilities alone, but of all com-

By faith, moreover, the transgressor appropriates Christ to himself, so that the unifying virtue of the atonement becomes his possession, and obtains positive force in his personal history. As by the Spirit a person becomes a member of Christ, so by faith Christ becomes the principle of atonement in personality. The propitiation becomes effective in ethical life, working an experience of judicial peace with God, so purging the 'conscience from dead works.' Faith establishes the oneness of the believer with the Mediator, so that the believer begins to live in Christ as Christ by the Spirit lives in the believer. Says the Heidelberg Catechism: "God grants and imputes to me the perfect satisfaction, righteousness and holiness of Christ, as if I had never committed nor had any sin, and had myself accomplished all the obedience which Christ has fulfilled for me, if only I accept such benefit with a believing heart."¹

It does not suffice to say that God for Christ's sake treats the believer as if he were standing in right relation to moral law implying that in reality he does not. A correct conception of the function of faith requires us to hold that God is at peace with the believer because in truth he stands in the right judicial relation to moral law. God approves the believer, inasmuch as the self-surrender of personality by faith in Christ is obedience to the authority and command of God.

bined. The whole soul goes out in the act of faith in Christ. * * * Thus it is properly called the instrumental cause of justification. The meritorious ground is Christ. * * * Justification is not without works, yet not by works,—not without love, yet not by love,—not without assent, yet not as though the assent were meritorious."—*System of Christian Theology*, p. 540.

¹ Heid. Cat., 60.

§ 347.

Soteriology has to recognize an intimate connection of justification with Holy Baptism; yet the two things are diverse, and have to be clearly distinguished.

Baptism is the objective translation of the subject from the old race in Adam to the kingdom of the new race in Christ. In this kingdom the right judicial relation to God becomes possible. Baptism anticipates justification by faith; and through the exercise of faith in Christ by the subject its spiritual virtue becomes actual. But baptism does not justify the transgressor. Righteous before God the baptized person becomes only when by his voluntary act he acknowledges Christ as Lord and accepts Him as the only Mediator between God and man. Through His atonement alone he obtains approval and pardon.

Agreeably to the New Testament Baptism is administered in the name of Christ unto the remission of sins, as we are taught in Acts ii. 38, the remission of sins being the end of Baptism. So long as the baptized person does not accept Jesus Christ as his only Lord and Saviour, his judicial attitude before God is false. For lack of true faith his ethical character is at issue with his objective relations. Salvation from sin and eternal life are sealed to him, yet he refuses to accept and appropriate his spiritual inheritance. Like the younger son, there is a contradiction between his sonship and the character he acquires by the departure from his father into a far country where he wastes his substance with riotous living.

Nevertheless the objective relation to Christ in His kingdom, established by the Holy Spirit in Baptism, abides;¹ God is true to His covenant, true to all its mem-

¹Num. xxiii. 19; Mal. iii. 6; Rom. xi. 29.

bers, though many are unfaithful and suffer the judicial consequence of unfaithfulness. On the ground of this abiding relationship the prodigal, when he comes to himself, may arise and go to his Father, and may say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son, in the firm belief that his Father will receive him with rejoicing. If the prodigal does not come to himself, if he does not return confessing his sins, and claim the inheritance of grace, his baptism will not save him from perishing. Like the preaching of the Gospel by the apostles, the holy sacrament is a sweet savor of Christ unto God, in them that are being saved, and in them that are perishing; to the one a savor from death unto death; to the other a savor from life unto life.¹

§ 248.

The positive force of justification includes its negative force. When the transgressor becomes righteous in Christ before God the guilt of his transgression is gone. A member of Christ by faith, one with Him in His death and resurrection, sharing God's approval of the Mediator, the believer stands acquitted as the Mediator Himself is acquitted.

1. A distinction is to be drawn between the fundamental sin and all other sins. The fundamental sin is false self-assertion, the assertion of personality against God. His supreme authority, His absolute right to reign in and over all men, is renounced. False self-will asserts the right to occupy the throne.

Of God's sovereign authority the highest revelation

¹ 2 Cor. ii. 15, 16.

confronts men in the person and mediatorship of Jesus Christ. The rejection of Christ is the rejection of God. His rejection sets divine authority at defiance. This sin committed against the divine-human Mediator is the supreme sin committed against Almighty God.

From this fundamental sin all other sins grow forth; from it they derive their vicious character; it poisons all natural morality. So long as the sin of self-assertion against God continues, there can be no moral conduct that in God's sight is right and good.

A corresponding distinction is to be drawn between the forgiveness of this sin and the forgiveness of the transgressions growing forth from it. The primary judicial necessity is the extinction of the fundamental sin, the sin of sins, the self-determined defiance of the righteous authority of God by the wilful rejection of Jesus Christ. So long as this sin continues there is no forgiveness; there can be none. By the very nature of righteous love God must condemn the persistent renunciation of His authority. Nor may we speak of the forgiveness of any minor offences which grow forth from the fundamental wrong; for the false judicial attitude of the transgressor toward God's sovereignty is constantly vitiating the moral worth of all words spoken, of all deeds done in his personal and social relations. The notion that the guilt of transgression may be pardoned whilst the transgression is wilfully continued, is a contradiction in terms.

2. At this point may be seen the necessity and the significance of faith in Jesus Christ. Faith honors Jesus Christ as Lord and Saviour. Faith is self-surrender to His mediatorship. Faith in Christ recognizes and acknowledges God's authority to be supreme. The faith of the

transgressor is the confession that he has done wrong, and therefore that he is unworthy to be called a son and is justly under condemnation. His faith pronounces God righteous, worthy of supreme love and obedience, just and holy in the condemnation of transgression.

By the very nature of faith in Jesus Christ the attitude of the transgressor toward God undergoes a radical change. The fundamental sin is abolished by the fundamental act of obedience. He obeys the first and chief command of the Gospel: Come unto me; take my yoke upon you; this is the work of God, that ye believe on Him whom He hath sent; believe on the Lord Jesus, and thou shalt be saved; he that believeth hath eternal life. By the exercise of faith the personal attitude of the transgressor toward God answers to the gracious relation of God to the transgressor. The grace signified and sealed to him by the Spirit in his baptism becomes his personal possession. He experiences the spiritual good which the kingdom bestows on its members; and his experience is rich and joyous in the degree that he appropriates the spiritual gifts of the kingdom. There is therefore now no condemnation to them that are in Christ Jesus.¹ So long as he stands in the faith of Christ he stands in Christ; and so long as he is in Christ he stands in the blessing of the remission of the fundamental sin.

3. The forgiveness of all other sins is a benefit rooted in the right relation of a believer to God. The divine judgment approves his attitude of faith in Christ as judicially and ethically right. God pronounces him released from condemnation due to sin in virtue of the fact that he and Christ are one, one by his adoption in the Holy Spirit, one by his exercise of true faith.

¹ Rom. viii. 1.

By the humiliation of Christ, by His passion and death under violated law, He became the Lamb of God which beareth the sin of the world. The redemption is in Christ Jesus, whom God set forth to be a propitiation, through faith in His blood.¹ The virtue of this propitiation is the virtue of the crucified Christ risen and glorified. One with Him through the Spirit by faith, the believer is a living member of Christ. Being a member he is crucified with Christ; and it is no longer he that lives, but Christ lives in him; and the life which he now lives in the flesh he lives in faith.² Living in Christ, 'the head of the body,' His members possess the infinite merit of His sufficient sacrifice and accepted intercession as really as if each one had in person rendered a perfect obedience to the law of God, and in the act of rendering such obedience had at the same time suffered the full penalty due to sin. Says Paul: "In that He died, He died unto sin once for all: but in that He liveth, He liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."³ Members of Christ, they by faith are in such sense one with Him that His humiliation is their humiliation, His suffering their suffering, His atoning death their atonement, His resurrection from the dead their victory.

3. They that acknowledge God's supreme authority by accepting Jesus Christ as their only Lord and Saviour are not only accounted to be righteous, but they are in reality pardoned, in reality guiltless. Crucified with Christ, quickened with Christ by the Spirit into the resurrection life, believers develop and actualize the reality of the

¹ John i. 29; Rom. iii. 25; 1 John ii. 2.

² Gal. ii. 20. Heid. Cat., 60, 61.

³ Rom. vi. 10, 11.

redemption in their new personality, so that the penalties of their depravity and transgressions are as certainly resolved into judicial peace with God as Christ Jesus Himself is approved. Through faith in the ideal Man they become in fact righteous before God. 'Our old man is with Him crucified, slain and buried, that so the evil lusts of the flesh may no more reign in us.' Though 'the old man'¹ is 'still prone always to all evil,' and in consequence the entire history of the Christian is a life of repentance, a turning toward holiness against sin, yet 'the new man' in truth stands in right relation to God's authority, is approved by God's law, approved by the conscience; for 'God, without any merit of mine, of mere grace, grants and imputes to me the perfect satisfaction, righteousness and holiness of Christ.'

4. 'Justified by faith, we have peace with God through our Lord Jesus Christ.' That the peace with God of the devout believer may become an element of his experience the Gospel declares to him the forgiveness of his sins.

When four men uncovered the roof where Jesus was, and let down the bed whereon a man sick of the palsy lay, Jesus seeing their faith saith unto the sick of the palsy: Son, thy sins are forgiven. The declaration had objective force. The Gospel is glad tidings to penitent men oppressed with a consciousness of guilt. The ambassadors of Christ are called and set in office for the very purpose, among other things, of declaring to believers their release in Christ from this bondage. The conscience is to be purged from dead works. The unequivocal declaration of pardon to all believers who confess their sins with full purpose of new obedience carries the virtue of divine peace

¹ Gal. v. 17.

to their hearts, the word of God being the organ by which the grace of the Gospel gains access to the innermost recesses of the soul. The blessing of divine peace is experienced in feeling and consciousness, not in proportion to the progress of personal sanctification, but in proportion to the measure of the faith with which the believer clearly discerns the Mediator as his complete atonement and appropriates to himself the truth of that atonement.

§ 349.

This inquiry into the fact of God's approval of the transgressor who accepts Christ by faith has throughout been proceeding on the assumption that the only ground on which forgiveness and righteousness can rest is the person and mediatorship of Christ.

1. According to Holy Scripture the only reason why God can be righteous, yet acknowledge the transgressor who has faith in Jesus to be righteous, is the Mediator Himself. What the divine-human Mediator is, what He has accomplished by His life on earth, by His death and resurrection, and what He, the advocate of His people with the Father, is now fulfilling in heaven,—this is the ground, the only ground, of forgiveness and judicial peace.

There is no merit, no saving virtue, in the abstract exercise of believing. This negation the doctrine of justification as taught by St. Paul necessarily implies. The same denial was asserted by the leading Reformers of both Confessions in the 16th century. Not faith, but faith *in Christ* is the Reformation principle of justification. The justifying virtue of faith is derived, not from the personal act of the believer, but from the object in which he takes refuge. Faith makes the transgressor righteous, because

faith changes the moral attitude of the transgressor toward God, and is the actual appropriation of the mediatorship of Christ.¹ The infinite virtue of the atonement, objectively at hand in the Mediator, passes by the obedience of faith to the person of the transgressor, and becomes actual reconciliation in the history of personality.

2. Protestant soteriology in consequence rejects the Roman dogma respecting justification by works, or by faith and works. The ground of God's acceptance of the transgressor, and of the forgiveness of his sins, is not in the transgressor, not in the dignity of his nature, not in his self-humiliation, not in sincere efforts to make atonement for his sins by suffering God's displeasure or by inflicting penalties upon himself; nor does moral character or personal worthiness condition the freedom with which God accepts the penitent transgressor. There are no degrees in the forgiveness of the supreme sin. It cannot be said that when the believer has acquired an advanced stage of symmetrical Christian character he is more really or more fully justified than when he first accepted Christ as his only Lord and Saviour. Says Paul: In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love.²

The first act of true faith sets him in the right judicial relation to God, and in this right judicial relation he is in reality emancipated from the power of condemnation.

¹ Says Ullman: "So close is the living union between the Head and the members, that they form parts of one whole. His fellowship with Christ, from which the Spirit and the life of Christ pass into his soul, makes the believer a partaker in all that Christ Himself is."—*The Sinlessness of Jesus*, p. 231.

² Gal. v. 6.

His faith may be weaker or stronger; but if faith be genuine, the believer is in Christ justified, no less if his faith be weak than if it be strong. "In this fellowship, even when it exists only in its early dawnings, he does not stand alone in the sight of God, but is in His sight as one who has been grafted into Christ."¹ The degree of his faith, so long as by faith he abides in Christ, does not affect the reality of his acceptance, but affects only his inward experience of the truth of divine peace. The weak believer is not less justified, nor is the strong believer more justified; but the believer whose faith is clear and strong has a strength of peace and an uplifting joy to which his Christian brother may be a stranger.

§ 350.

There is an intimate connection between membership in the kingdom and the personal experience of peace with God. Yet birth into the kingdom and the peace of justification are distinct elements of the Christian salvation. They are neither to be identified nor to be divorced.

I. Each is objective. A man is born into the kingdom by the grace of God. By the grace of God a man is justified. Neither is a moral change; of neither is the human will the efficient cause; in both the efficient cause is divine agency. By the birth of the Spirit the person obtains a position in the kingdom. The justification of God accepted by faith establishes the right personal relation to God. In the one case the change is organic, in the other judicial.

In the birth of the Spirit the subject is receptive, or

¹ Ullman.

even passive. There is a transition from the objective kingdom of sin into the objective kingdom of grace.

As regards the unconscious infant baptized into Christ the passive and receptive status of the subject is self-evident; but the adult who confessing Christ yields his entire self to Him in baptism is also passive under the divine act of transition. God in Christ by the Holy Ghost translates him into the kingdom.¹ Repentance and faith are indeed necessary; and obviously in exercising faith the subject is active. In the case of the adult repentance and faith are only the necessary prerequisites, not the birth itself into the kingdom.

If we recognize the reality of the essential difference of the two kingdoms, the difference between the kingdom of 'the first man' and the kingdom of 'the Second Man,' and if we accept the New Testament truth that the birth 'from above' is organic, a deliverance 'out of the power of darkness,' and a translation 'into the kingdom of the Son,' then we have to teach, not that repentance is the birth from above, but that repentance conditions the fitness of the adult subject for translation into the kingdom. Unbelief does not invalidate a transaction done by the Spirit of God; but unbelief is a bar to the effectiveness of God's grace in the personal history of the subject. A pertinent illustration is afforded by the case of Simon Magus.

Simon Magus believed.² By baptism he became a member of the apostolic Church, and was also closely associated with Philip. For lack of true faith in Christ his membership in the kingdom did not develop into spiritual knowledge and genuine Christian experience. By the

¹ Col. i. 13.

² Acts viii. 9-24.

wickedness of self-will he so perverted the blessing of the kingdom that it became to him a curse.

2. In justification the subject is not only passive and receptive, he is also himself active; and unless active he cannot be declared righteous.

The subject is receptive. The judicial act by which he is constituted and pronounced righteous is a divine act. 'It is God that justifieth.' God it is who grants forgiveness to the transgressor, and sets him in right judicial relation to Himself. But this judicial relation of peace God can establish only with the believer. The grace of acceptance and forgiveness takes effect in him who appropriates this grace. The transgressor must himself be responsively active. There is no alternative.

These two things require equal emphasis, each under its own character: 1. The blessing of pardon and righteousness is alone of God through Christ. The transgressor cannot justify himself, any more than he can translate himself from the kingdom of 'the first man' into the kingdom of 'the Second Man.' 2. Since justification is internal and real no less than formal and declarative, he only in truth can be righteous who by his own act receives the free gift of God, that so the gift may become his personal possession, the obedience of faith being the indispensable condition of appropriation.

As an infant is born into the family by the objective powers of parentage, so a person is adopted into the kingdom by the objective agency of the Holy Spirit; but as the infant growing up into youth must honor father and mother in order to stand in right personal relation to them, so a member of the family of Christ, though made

¹ Rom. viii. 33.

a member by grace alone, is required to honor Christ by accepting Him as the only Lord and Saviour, in order that in Christ his personal relation to God may be right, and he may experience 'the peace of God which passeth all understanding.' Otherwise, as with Simon Magus, the infinite blessing of adoption into the kingdom of forgiveness and peace becomes the occasion of greater condemnation.

To be made a member of the kingdom and to have the blessing of justification are accordingly distinct things. A person may be adopted into the kingdom, yet not stand approved before the bar of God. A branch of the true Vine he may be, but not a fruit-bearing branch. On the other hand, however, no one possesses the blessing of justification before God who refuses to be received into the kingdom. The refusal is an act of disobedience. The justification taught by the New Testament those only can enjoy who 'with the heart' believe unto righteousness, and 'with the mouth' make confession unto salvation.¹ Many branches of the true Vine may be dead, but no branches are living unless on the Vine. So there is no scriptural justification before God but for those who are members of His kingdom; yet there are many members of the kingdom who for lack of repentance and faith have not the forgiveness of sins and do not stand in right judicial relation to God.

4. The Church, however, is not warranted in teaching that the blessing of justification may in no sense be expe-

¹ Rom. x. 10. Cf. Matt. x. 32; Luke xii. 8. Schaff: "Confession is the first act of faith." Alford: "The Lord will not confess the confessing Judas, nor deny the denying Peter; the traitor who denied Him in acts is denied, the apostle who confessed Him even unto death will be confessed."

rienced by persons who have not by baptism been received into the kingdom. The Gospel of the kingdom lays hold of great numbers outside the pale of the Church and exerts over them a constraining influence, drawing them toward Jesus Christ. There is a natural faith which is to be distinguished from spiritual faith; there is a natural repentance toward God to be distinguished from Christian repentance. So there may be a prevenient justification, a justification by responsive hearers of the Gospel who have not been admitted into the kingdom. Their justification before God answers to that kind of faith in Christ which men, though not members of the kingdom, may through the agency of the Holy Spirit exercise in Jesus Christ. The standing of this class of believers is analogous to the standing of the faithful under the old dispensation in their relation to the coming Messiah. They are in the right way of approach; and to them the Church may speak as our Lord spoke to the scribe who had answered discreetly: 'Thou art not far from the kingdom of God.'¹ Such was the attitude of the multitudes on the day of Pentecost who said unto Peter and the rest of the apostles: Brethren, what shall we do? When in answer to this enquiry they heard the words of Peter: Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, we are told that they obeyed the command. 'They then having received his word were baptized.'² Turning under the preaching of Peter toward the Christ by faith these repentant Jews were accepting the Gospel, and so far forth were approved of God. This prevenient faith became genuine Christian faith in the

¹ Mark xii. 34.

² Acts ii. 41.

actual self-surrender to the command of Christ pronounced by Peter.

So are all men who through the preaching of the Gospel are with penitent hearts turning from their sinful life toward Jesus Christ, in the way of righteousness, and being in the way they are approved of God. If in truth they are seeking reconciliation, the genuineness of their repentance and faith will become evident in the same manner as the repentance of the three thousand evidenced itself on the day of Pentecost: they that received the word of Peter were baptized.

CHAPTER VIII.

GOOD WORKS.

§ 351.

Born of the Spirit into the kingdom and at peace with God by faith, the members of Christ live in the sphere of freedom.

On the one hand they are emancipated from the domination of sin. "Our old man was crucified with Him, that the body of sin might be done away." On the other hand the members of Christ become active in the Truth and for the Truth. The Truth is both the principle and the end of their life. "We were buried with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."¹

Such a life bears fruit in good works. Works are the

¹Rom. vi. 4, 13.

words spoken and the things done by man, a moral agent. The moral quality of works is derived from the moral quality of personality. It is the man that forms the character.

The spiritual status of the man conditions the genius of his words and deeds. If the man be 'rooted and grounded' in the love of Christ, his works will be good; good, inasmuch as Christian love energizes and animates them. In turn, works inspired and sustained by Christian love exert a reactionary influence on the character of the man. Love active according to its own law becomes more mature and more fruitful. The person is better for the good works which he does.

The reverse order involves a false conception of works. Works that are good react upon the man who is good. In the first instance the works do not condition the character of the man. It cannot be said that the works must be good in order that the man may become good. The fruit does not condition the tree; but the tree the fruit. Fruit reveals and expresses the species and the life of the tree.

In answer to the question: whether it be necessary that the believer, a person justified by faith alone, do good works, the unqualified answer must be given in the affirmative. Good works are necessary, not that he may make amends for his sins and obtain forgiveness, but because amends have been made by the Mediator, and he has received forgiveness; not that he may gain the approval of God, but because he has God's approval; not, in other words, that he may become righteous before God, but because being a member of Christ by faith he is righteous. Righteous in Christ, righteous by faith working through love, possessing the peace that passeth all under-

standing, he must of inward necessity live a righteous life. It will be his meat and drink to do the will of his Father who is in heaven.

A scriptural conception respecting the good works of a Christian presupposes the truth of the doctrine of justification by faith alone, without the works of the law. Believers are approved of God to the end that they may live an approved life. They are justified of free grace without any merits of their own to the end that 'the ordinance of the law might be fulfilled in them.'¹ Without self-inspired works they are righteous in Christ that they may do God-inspired works. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

What are good works? An answer at once scriptural, comprehensive and concise is given when the Reformed Church says that "good works are those which are done from true faith, according to the law of God, for His glory; and not such as rest on our own opinion, or the commandments of men."²

This proposition embraces the source or principle of good works, the criterion or standard of moral judgment, and their ultimate end. Works that are good in the evangelical sense unite these three elements. They proceed from faith in Christ, the law of God has for them regulative force, and the manifestation of God is the end for which they are done.

¹Rom. viii. 4, 5.

²Heid. Cat., 91.

§ 352.

Good works have a principle, a living fountain in personality from which they flow. This principle is not human will, but true faith in Jesus Christ, by whom human will is inspired and governed.

1. Words spoken and deeds done that are morally good presuppose the free action of the human will, but not the action of will divorced from its fundamental law.

Freedom is the product of two factors: the divine law and volition. Moral law, the expression of the authority of God's righteous love, is the truth for human personality. Truth is the fundamental warrant and condition of freedom. The noblest truth conditions the noblest freedom. The Truth from whom all truths derive their truthfulness and their worth is the Son of God incarnate. This rank He claims for Himself: 'I am the truth.' Therefore respecting freedom He says: "If the Son shall make you free, ye shall be free indeed."¹

The Son does not make a man free mechanically or magically. Free a man becomes when he chooses the Son; when by the act of his own will he accepts as the fundamental law of his life the truth which the incarnate Son is. "Rightly considered, moral action is simply the conformity of the particular will to the consistent will of the absolute person."² Appropriating the truth to himself by his voluntary act, he and the objective truth become ethically one. By the right action of will the truth possesses and is possessed by personality. Then the truth lives in the man, and becomes the controlling

¹ John viii. 36.

² Commissioner Wm. T. Harris.

principle of moral action. Only from this principle proceed works that in the Christian sense are really good.

All moral action, whether good or bad, is voluntary. Wrong-doing, no less than right-doing, presupposes the self-determined act of the will. We have to distinguish between pure volition and freedom. In choosing to do wrong the will, correctly speaking, is not free. Voluntary the act is, but no more. In choosing the wrong and the false, the will by the very act becomes enslaved. Falsehood and wrong violate the immanent law of personality. Says our Lord: "Every one that committeth sin is the bondservant of sin."¹ Personality is constituted for doing and knowing truth and right. Like bread for the body, the true and the right are the necessary food of personality. When the objective truth and right are appropriated by volition and conduct, personality is nourished by the only aliment which qualifies it to realize its ideal. Personality becomes true by appropriating the truth; it becomes right by doing the right; it becomes free by taking in and living on the substance of freedom.

In one respect, therefore, it is not Christian to say good works proceed from human will. If the action of will be divorced from Jesus Christ, the objective truth, no good works proceed from human will. The position and relations of personality being abnormal, all words spoken and all deeds done are wanting in the essential quality of Christian goodness. Such words and deeds are in Hebrews pronounced 'dead works';² they are wanting alike in divine life and in ideal human life. Paul calls them 'the unfruitful works of darkness.'³ Inspired by the kingdom of evil, they are not the genuine fruit of personality.

¹ John viii. 34.

² Heb. ix. 14.

³ Eph. v. 11.

In another respect, however, good works do proceed from the human will. Voluntary action is essential. If, receiving the Son, a person is made free by virtue of union with the Son, his will is active according to the law of truth. Then words spoken and deeds done, though imperfect when judged by the 'perfect law of liberty,'¹ partake of the quality of Christian righteousness, and so far forth they are good fruit, growing on 'a good tree.'

2. Faith is the organ by which Jesus Christ becomes one with personality, and personality derives from Him the disposition and the power to do the good. He says in His sacerdotal prayer: "The glory which Thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and Thou in me, that they may be perfected into one."² In another place He says: "I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing."³ Apart from Him no one bears the fruit of good works; He is the original motive of all genuine goodness.

True faith is the only subjective principle of good works, inasmuch as Christ through the Spirit becomes the new life of personality only when the believer by the responsive act of his will accepts Christ as the law of moral action.

Then, emancipated from the condemnation of sin and living in the peace of God, he breathes the exhilarating atmosphere of spiritual freedom. Moved from within by the love of righteousness he takes 'delight in the law of the Lord,' as the bodily eye rejoices in the light of the sun, or the ear in the harmonies of music. So far from making good works the ground of a claim upon God, the

¹ James i. 25.

² John xvii. 22, 23.

³ John xv. 5.

works of the believer are an offering of thankfulness for the great grace which has accepted him through faith in Christ 'apart from the works of the law.' His 'great recompense of reward'¹ consists in doing the will of his Father in heaven.

§ 353.

The believer needs a critical standard of judgment. The question arises: What words, what deeds are right? What are wrong? He may not violate his conscience; but the conscience needs an objective regulator, and that is moral law.

The second element of good works consists in this, that they are done according to the law of God. Neither the motive nor the end sanctifies the means.

1. The Christian conscience is the organ for the right, an inalienable endowment of personality. Conscience is a faculty, answering to the self-determination of will; a perception, answering to intellectual and rational life; a sense, answering to feeling conditioned on perception or volition.

As a faculty conscience is the will-power to choose the right and do the right, the power to choose and do the wrong. As intellectual perception conscience discerns the moral order of the world, as living within and existing without, from which arises the idea of the objective right, of obligation and duty. As the sense of right, conscience begets the feeling of self-approval when the right is chosen and done, begets the feeling of self-condemnation when the wrong is done or the right is left undone. Moral faculty, moral perception, moral feeling, are distinct but inseparable moments of the same endowment. Each is potential

¹ Heb. x. 35; Rom. xii. 1-3.

in nascent personality. As personality awakes and develops, each is a force in every motion of the conscience. Every act of personality involves some moral power, some moral intelligence, some moral feeling; though one form of the action of conscience may predominate over another form.

2. The conscience does not beget the right, nor impose obligation. The moral order of the world antedates conscience. Man has a conscience because there is a moral order. Truth and right are primarily objective. Right addresses us from the constitution of Christianity, and from the constitution of the human kingdom, especially from the personality of the Christian man. If the light within be not darkness, if the eye of the soul be sound, the conscience sees the right and by contrast recognizes the wrong. In consequence of the moral disorganization of the Adamic race and the imperfections of the members of Christ, all intuitive judgments concerning the right are only partially correct. The best moral judgment is not absolutely good. The eye of the Christian soul is dim. Conscience comes to clearer and fuller perception of what the objective right is only by a slow process; and when the right is seen with some degree of clearness, Christian personality lacks the adequate power perfectly to do the right. Sometimes judgment mistakes the right for the wrong, or the wrong for the right; and the conscience may condemn when a person has done that which in itself is right, or the conscience may fail to condemn when a person proposes to do or has done the deed which in itself is wrong.

Though the organ for the right, the organ which fundamentally distinguishes personality from all imper-

sonal creatures, yet conscience is not the objective standard for its decisions. That standard is the revealed will of God: that will first as expressed by the most perfect moral code, the Ten Commandments; then that will embodied and expressed by the ideal personal history of the Son of Man, an expression of authority which complements and transcends the Ten Commandments.

The authority of the righteous life of Jesus Christ as final law for Christian personality is at issue with the errors of moral judgment respecting obligations to God and duties to man inherited from paganism or from Judaism, and with the errors always arising from the imperfection of Christian judgment. In the endeavor to answer moral questions the problem consists in the just interpretation of the perfect law of God in its application to the varying conditions of family life, social life, civil life, ecclesiastical life. Whilst the Church may never fail to emphasize the good and the true as developed in past centuries, and may never silence the dictates of the individual conscience or the common conscience of her membership, yet she may never look within for the law of moral conduct. Tradition and custom are ever to be tested by the objective right as expressed by the objective law. The ethical life of the Son of Man is perpetually the object of study with an open mind, a mind free from prejudice or prepossession. Then the Ten Commandments, complemented and perfected by righteous love realized in Jesus Christ, become year by year an actual power in the progress of the Church, correcting the moral judgment and ennobling the moral life. As the moral life rises, and the moral judgment improves, the conscience will obtain clearer vision of objective right and become a mightier motive.

3. The only criterion of judgment, and the only rule of action is the law of God. An action proceeding from true faith is so far forth good. So is an action as regards its proposed end good, which is done for the glory of God. An action may proceed from the true principle of moral goodness, and it may aim at the true end, yet it may not in reality be a good work. If the standard of judgment be false or inadequate, a person may perform a work in itself wrong from a right motive, or a work in itself wrong for an end in itself good, a contradiction arising from the ethical disorganization of the Adamic race, the consequences of which invade the ethical life of the Christian, and impair the worthiness of his conduct. The same contradiction may appear when the standard of right is true, but the moral judgment is at fault. Two things are therefore necessary: 1. the law of God, the ultimate and universal criterion of right; 2. a correct moral judgment respecting the requirements of the law in its application to conduct.

Sound Christian ethics must deny that the end sanctifies the means, or that the means are right because the end is good. Ethics enjoins that only means approved by the law of God be employed to accomplish an end, no matter how noble the end or how obligatory its accomplishment. Christianity tolerates no conduct, no motives, no transactions, that contravene the righteousness of God. We have indeed to distinguish between religious life and good works, between faith in Christ and morality; but we cannot sever the two things without injury to both. Religion is essential to good works. Without religion works lack vitality and substance. On the other hand good works are the expression of religious life. If works are not

good, if not approved by the law of God, religious life for lack of normal development in action is weak and sickly. Or if works are done according to a false standard, or governed by a false moral judgment, not only is religious life misdirected, but it is poisoned by the virus of moral evil. Hence the necessity and significance of the Decalogue for the Abrahamic people. Hence too the fundamental necessity and infinite worth of the sinless, holy life of Jesus Christ for the ethics of Christianity and the ethical character of Christian people.

4. A correct doctrine respecting the law of God in its bearing on Christian life and conduct excludes the errors of legalism and anti-nomianism.

Legalism lays false stress on the law, ignoring the value of the other properties of good works. Overlooking the truth that faith in Christ is the only principle from which a work in the Christian sense good may grow forth, it resolves this principle into volition, into a firm resolve to act conformably to the demands of law, a resolve which has in it an element of stoicism. Legalism emphasizes both the letter of the law and external conformity to the letter. The most prominent representatives of legalism were the sect of the Pharisees. The severity and hardness of Pharisaic morality our Lord represents by the conduct of the elder brother in the parable of the prodigal son. Genuine faith may coëxist with legalism; but the life of faith of the Christian Church, if dominated by the Pharisaic spirit, becomes a caricature of the Christian religion. Failing to distinguish between sinfulness and the person of the sinner, it becomes harsh and extreme in its condemnatory judgment of men; and instead of illustrating the love and mercy of Calvary it delights in the lightning and thunder of Sinai.

Legalism founders on the rock of Scylla; anti-nomianism is engulfed in the whirlpool of Charybdis. Whilst the one makes false account of the law, the other ignores its necessity. Anti-nomianism puts false stress on the sovereign grace of God. The emphasis is not excessive, not too great in degree, but grace is falsely apprehended and falsely applied. The grace of God in Christ requires not only acceptance by faith, but requires also a faith in Christ that works through love to Him, and love to Him keeps His commandments.¹ If love developed from faith does not keep His commandments, or is indifferent to righteousness of life, it is not Christian love; and where there is no Christian love there is no true Christian faith.

In the interpretation of Paul's doctrine of justification by faith apart from the works of the law as set forth in the Epistles to the Romans and the Galatians, anti-nomianism confounds the obligation of the ceremonial law binding the Jew, an obligation which Christianity has superseded and abolished, with the universal and unchangeable obligation of moral law which Christianity not only recognizes but has also perfected and enthroned by the faultless righteousness of Jesus Christ. Both errors are referable to a defective conception respecting the relation between the authority of law and the necessity of faith.

¹ John xiv. 15; xv. 12.

§ 354.

The aim of works truly good is the glory of God, the manifestation of God's righteous love. Righteous love is manifested inasmuch as good works are the realization of the divine genius of righteous love. Faith in Christ, inspiring action according to the law of God, unfolds into full bloom. The bloom of faith is God's glory.

1. Divine faith and divine glory, if each be ideal, are related like a field sown in wheat and the golden harvest. Faith is the vital principle; God's glory is its legitimate product. The manifestation of God's righteous life by good works presupposes the divine vitality of the Christian, a vitality nourished by the fellowship of faith with Christ. Apart from me, He says, ye can do nothing; ye can bear no fruit. If the vitality of faith develops itself according to the law of faith, the fruit declares the moral excellence of grace.

The glory of God is not an unsubstantial display of a divine purpose by words or by influence. Glory implies an actual existence, a reality, which itself is a concrete revelation of God. St. Peter's, the magnificent temple of God in Rome, is the glory of Michael Angelo. Somewhat analogous to this fact is the Son of Man. He is the ideal glory of God. The members of Christ who honor the law as realized by His righteous life are the glory of Christ. What He is as the Saviour from sin and as the ideal Man becomes manifest in men. Of Himself He says: He that hath seen me hath seen the Father. The practical aim of Christianity is that it may be said of all His followers what we may say of the apostle John: He that hath seen

the beloved disciple hath seen the Master. Just in the proportion that the Christian is Christlike, that he is a partaker of His anointing, that he steadfastly confesses His name, that in truth he presents himself a living sacrifice of thankfulness to Him, and with free conscience fights against sin and the Devil, he becomes the glory of Christ. His works glorify God inasmuch as his words and deeds are a genuine exhibition of God, of truth and wisdom, of love and righteousness.

Such works are not the product of the natural human will; nor of the nominal Christian; nor even of the true Christian, if we conceive him to be an isolated personality, sustaining no vital connection with the fountain of life. Such works are the product only of the fellowship of living faith with Christ glorified, directed and shaped throughout by conscientious regard for the universal authority of moral law.

If however the doctrine concerning good works maintains only that works exhibit the excellence of God's righteous love, though so far forth valid, it does not completely express the idea of moral goodness. It is necessary to supplement this conception by saying that the person who, living by faith in Christ, conforms his conduct to the law of God, consciously makes God's glory his fixed aim. It is his deliberate purpose to be Christ-like, to do what the law enjoins, not to the end that his conduct may exalt himself, not that he may secure position and influence, but that God may in reality be set forth by him before the world as God has been set forth by Jesus Christ, who is the archetype of Christian faith and Christian conduct. Good works do not minister to spiritual pride or to vanity. They are attended by modesty, and minister to humility.

So let your light shine before men that in your good works they may see the glory of your Father in heaven.

3. A 'good work' includes 'true faith,' conformity to moral 'law,' and the 'glory' of God. Each element is necessary.

If true faith be wanting, works are not rooted in truth. For want of faith in Christ the person does not stand in right judicial relation to God. He is under the condemnation of unbelief. This false attitude toward God vitiates volition and conduct.

If a person has true faith, but is not governed by a conscientious regard for the law of God, works lack the genuine substance of goodness. God's law is the truth of human freedom; and the law, whether addressing the conscience from without or revealing itself from within, becomes the truth of freedom, the content of works, only by obedience. He who chooses and fulfils the law does works which the law energizes and inhabits.

If a person has true faith and honors the law, but his works are not done for the glory of God, his moral activity is misdirected. The right motive is wanting. The aim of volition is a false aim; and a false aim of a moral agent reacts upon the life of personality, and therefore also upon conduct, exerting a vitiating influence even upon an approved standing before God. Indeed if the aim of a person be the glory of self or the possession of the world, justifying faith cannot inspire conduct according to the law of faith. There is a contradiction of personality with itself which enfeebles the 'spiritual man' and sullies the purity of moral action.

In the degree that these three factors are active in due proportion the new life of 'the spiritual man' will grow in

vigor and moral beauty, and the process of sanctification will advance step by step toward perfection.

CHAPTER IX.

SANCTIFICATION.

§ 355.

Sanctification is the progressive formation of holy character, being the product of personality asserting itself responsively to renewing grace.

The birth from above is the act of God by which the subject is translated, objectively, from the kingdom of darkness into the kingdom of light. This transition conditions genuine Christian repentance; and repentance conditions genuine Christian sanctification.

1. Justification is the judicial act of God, conditioned on the personal exercise of faith in Jesus Christ. Justified, the believer is at peace with God. God being at peace with him, he breathes the atmosphere of pure freedom. In this spiritual atmosphere the process of growth in Christian holiness is possible, and may be genuine.

Repentance and sanctification are each a change of personal character wrought by man's will in response to the love of the Father in the Son active toward us and in us by the Spirit. The order of experience is the reverse of justification.

In justification God is the efficient agent. Faith is the condition and the organ of the appropriation of God's grace. In sanctification as in repentance the believer is the agent. Whilst repentance is the voluntary turning to

Jesus Christ, sanctification is progressive free obedience to the law of holiness.

Genuine repentance is the beginning of the growth of holiness, and growth in holiness is personal growth. At every point it involves conscious turning toward Christ, or the self-determined conformity of the spiritual man to the demands of righteous love as exemplified by the life of Jesus Christ; but it is a conformity depending on the agency of the Spirit operative in and through the means of grace.

2. So the New Testament teaches. Sanctification on the one hand is due to the work of the Holy Spirit.

Christ says: For their sakes I sanctify myself, that they themselves also may be sanctified in truth.¹ By His voluntary act He set Himself apart from the world to the founding and service of the kingdom of God, that His disciples may also by His Spirit be consecrated to the truth of the same kingdom.

Paul teaches that he is a minister of Christ Jesus unto the Gentiles, "that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost."² By the Gospel the Gentiles were called. They that believed were by the Holy Spirit through the word and sacrament delivered from the vileness of paganism and brought into the kingdom of divine holiness.

In many other passages the term has the same objective meaning. In writing to the Corinthians Paul addresses "them that are sanctified in Christ Jesus."³ He says: "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."⁴ The word 'sanctified' does not mean that their moral character was immaculate, but that

¹ John xvii. 19.

² Rom. xv. 16.

³ 1 Cor. i. 2.

⁴ 1 Cor. vi. 11.

through the Spirit their attitude relatively to God in Christ Jesus was holy. They were no longer in the kingdom of darkness, but by the Spirit had become members of the kingdom of light, and as members of the kingdom they were set apart to the service of the Holy One.¹

3. These and similar passages represent one aspect of New Testament teaching; they are complemented by a different class, which inculcate the necessity of the agency of the believer himself in the process of building a holy character. On the believer rests the fundamental obligation to love God with all his heart, to love his neighbor as himself. Says Paul: "The whole law is fulfilled in one word, even in this: thou shalt love thy neighbor as thyself," implying the necessity of obedience to this law. He enjoins on the Galatians that they work that which is good toward all men, and especially toward them that are of the household of faith. If we live by the Spirit, he says, "by the Spirit let us also walk,"² implying the responsibility and personal agency of the believer.

Under a different aspect Paul teaches the same obligation in his Epistle to the Colossians. The believer baptized into Christ is 'the new man,' in distinction from a member of the Adamic race who is 'the old man.'³ The old man waxeth corrupt after the lusts of deceit; the new man is created in righteousness and holiness of truth. Paul enjoins that the believer 'put on the new man;' he is to clothe himself with the life and moral form of the new creation as with a garment, or as a tree glorifies its branches with ripening fruit. By the exercise of a living

¹ Cf. Eph. ii. 10; ² Thess. ii. 13; Rom. viii. 29, 30; Phil. ii. 13; 1 Cor. i. 2; Heb. x. 10.

² Gal. v. 25.

³ Eph. iv. 24.

faith, by the habit of prayer, by the active service of God and man in the kingdom he is to build up a Christ-like character. Of like force is Paul's admonition to the Colossians: put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your mouth; lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of Him who created him. Such admonitions call forth the determinate self-action of the will for the right and against the wrong. So Dr. Henry B. Smith: "Sanctification is the work of overcoming the old man by the new. It is the victory of the spirit over the flesh."

In his Epistle to 'all that are in Rome' Paul draws a contrast between the servant of sin and the servant of righteousness. When they, 'called to be saints,' were the servants of sin they presented their members as servants to uncleanness and to iniquity; but now being made free from sin, and become servants of God, he enjoins that they present their members as servants to righteousness unto sanctification. The obligation binds 'the beloved of God' to present themselves unto God, as alive from the dead, and their members as instruments of righteousness unto God.¹ The transgressor is responsible for his wickedness, the believer for his sanctification.

In harmony with the teaching of Paul, the apostle Peter says: like as He who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy.²

In very many other places the responsibility of the believer for his growth in holiness is directly implied. It is

¹ Rom. vi. 12-23.

² 1 Peter i. 16; Levit. xix. 2; xx. 7.

written: as new born babes, long for the spiritual milk that ye may grow thereby unto salvation;¹ grow in the grace and knowledge of our Lord and Saviour Jesus Christ;² work out your own salvation with fear and trembling;³ put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering.⁴

Therefore the doctrine may not be accepted that sanctification is the infusion of divine grace, or the product of the sacraments, or that it is effected exclusively by the agency of the Holy Spirit working upon and in personality. The Spirit of Christ is the divine factor by whom the sinner is adopted into the kingdom and consecrated to Jesus Christ, the word and the sacrament being His ordinary instrumentalities; but the purity of personal life and the righteousness of Christian conduct are not realized unless the believer appropriate the blessing of the Spirit, cultivate righteousness of character, and work out his salvation by his own free act.

§ 356.

Sanctification is a gradual transformation into the likeness of the ideal Man, and a gradual purification from the pollution of sin.

1. The ideal of Christian holiness is the Son of Man. Of His members accordingly the fundamental moral obligation is that in disposition, temper, conduct and service they become like Himself. So He teaches: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in His love." His obedience to the will of the Father is the kind of obedience toward God which His followers are to perform.

¹ 1 Peter ii. 2.

² 2 Peter iii. 18.

³ Phil. ii. 12.

⁴ Col. iii. 12.

welfare and salvation of the world. In prayer He says: "As Thou didst even so send I them into the world." The love of Jews and Greeks is to be governed by the Christian standard of righteousness which had moved His enemies. In full sympathy with St. Paul says: "For whom He was conformed to the image of the Father, might be the first-born among many brethren." The Christian standard of righteous moral law as expressed by the Father, the moral law, or love to God and man, reigns and shines forth in the incarnate Son. Obedience to the law is the expression of love to Himself.

2. Emphasis is to be put on the fact that Christ reveals His love to the world by humiliation for the redemption of the world. In this fashion as a man, He humbled Himself, was humiliated by the Father; by His ideal manhood in this, that of His

He threatened not; but committed Himself to Him that judgeth righteously.¹ The sacrifice of Himself by obedience unto death declares that kind of love to man which His members are required to cultivate that they may purify themselves from selfishness and worldliness. "Have this mind in you, which was also in Christ Jesus," says Paul; and Peter enforces the same principle of likeness to Christ when he says: "Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind."²

Fellowship with Christ in His love is fellowship with Him in His sufferings for the redemption of the world. "Every act of righteousness is right only in the degree that it expresses the underlying spirit of love for man; and in love to men there is a bearing of the burdens of their weakness and sinfulness," agreeably to the words of Paul: "Bear ye one another's burdens, and so fulfil the law of Christ."³ Such sympathy and communion with others, suffering the moral and physical evils of our fallen state, is a fulfilment in actual life of the sacrifice of Christ, though it can in no sense be spoken of as atonement. To suffer with Christ for men, or to serve Christ as Paul, writing to the Colossians,⁴ represents his ministry when he says that he rejoices in his sufferings for their sake and fills up on his part that which is lacking of the afflictions of Christ in his flesh for the sake of the Church, is "the destruction of the baser self, and in the way of activity for the salvation of men a release and a development of the Christlike self." Says Elisha Mulford, LL. D.:

"The law which was fulfilled in the Christ is the law of the life of humanity. * * It is written: 'wherefore Jesus also, that He might

¹ 1 Peter ii. 22-24. ² Phil. ii. 5; 1 Pet. iv. 1. ³ Gal. vi. 2. ⁴ Col. i. 24.

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tized. When confessing faith i

to the command: Take, eat, this is my body. The Lord's Supper is the communion of the body and blood of the glorified Christ with His people, a heavenly banquet on earth, a spiritual banquet in the natural world, whereby 'the new man' is after a supernatural manner strengthened with the strength of the Holy Ghost. In the degree that life-communion with Christ becomes more intimate Christian personality grows stronger to fulfil the demands of righteous love, and conformity 'to the image of His Son' is normally progressive.

4. Progressive conformity to the image of Jesus Christ involves a corresponding process of purification from the defilement of sin. The former conditions the latter. Christ alone has overcome the world.¹ All forms of approach in which the kingdom of evil challenged His sympathy and acquiescence were by Him vanquished, inasmuch as with absolute fidelity He honored the authority of His Father in heaven. That victory achieved by His immaculate obedience avails for His people. This is the victory that hath overcome the world, even our faith.² Faith is strong by His strength, and victorious over sin by His victory. As faith grows unbelief withers. As the flame of love to Christ burns brighter the sympathy with sin of 'the old man' dies away.

The relation between these two forms of sanctification is reciprocal. Love to Christ and conformity to His example of living for the honor of God and the good of man do not progress, unless the power of the old man declines, unless the internal warfare of the Spirit against the flesh becomes decided and more intense. Inherited sinfulness will yield, cannot but yield, in proportion that the spiritual life of

¹ John xvi. 33.

² 1 John v. 4.

the negative character of the
resistance to evil depends on the
life. Christian will becomes ri
degree that personality asserts an
of faith. It is not scriptural to s
tian has to resist the Devil in o
Christ, or that he must stand firm
of the world in order that he m
in the service of the kingdom.
against sin in the belief that there
are in danger of being taken ca
good can overcome the bad.
of faith in Christ clothes the Cl
that makes him invulnerable to
itual foes. Says Paul: Be stron
the strength of His might. Take
God, that ye may be able to wi
and, having done all, to stand.¹ C
believer strong. Only when his
truth, when he puts on the brea
when his feet are shod with the

and more than a conqueror, 'through Him that loved us.'¹

§ 357.

Being a process of conformity to the image of Christ and of purification from the defilements of sin, sanctification involves degrees and stages. Among these we may distinguish the potential beginning, the actual development and the final consummation. In every period the process of growing holiness must be considered under its positive and negative forms.

I. The beginning and primary stage of sanctification coincide with the birth of the Spirit into the kingdom of God. Infants and believing adults are by this transition made holy; not holy in personal character, but holy by position and consecration. Separated by the Spirit from the kingdom of falsehood, they are delivered from its dominion; translated by the Spirit into the kingdom of truth, they are planted in the soil of positive Christian holiness; ingrafted into the Christian Church, they become partakers with the fruit-bearing branches 'of the root and of the fatness of the olive tree,' Jesus Christ.²

The new position in the kingdom conditions right action and character. Not itself holy character, this position is the vital possibility of the formation and development of a holy character.

When a man is inducted into a civil office he is invested with the rights and the possibilities of the office. Investiture is the primary necessity. If he has not the place he cannot perform its functions. Whether the position will inure to his honor or dishonor depends on his ability and fidelity.

¹ Rom. viii. 37.

² Romans xi. 13-24.

The position of grace acquired by translation of the Spirit into the kingdom is potential. The person occupies objectively the true relation to Christ; he stands in the environment of a holy commonwealth which supplies all the conditions of actual sanctification. Neither the spiritual environment nor the requisite conditions are accessible to one who refuses to be a member of this commonwealth; any more than that the prerogatives of citizenship in the American Republic can be asserted by an alien.

2. The second period of sanctification is the actual development of the spiritual possibilities of the supernatural relation to Christ in the kingdom of the Spirit. The life in Christ reveals its sanctity by the exercise of faith, by love to Christ, by Christ-like service done to men, and by consequent hatred to sin. There is a free self-determination of personality according to 'the law of the Spirit of life in Christ Jesus.' This period in the history of the Christian is the stage to which the term sanctification is especially applicable.

The human will chooses the divine good. A sense of responsibility to God prevails. The holy position is resolved into righteous conduct. Consecrated personality passes into spiritual experience and righteous habits. Ideal Christian character is in process of formation. At every step the two forms of sanctification are active, and are to be duly emphasized: transformation into the image of Christ, and deliverance from the power and pollution of sin. Progress under both aspects of sanctification depends on the normal action of the Christian will, or of true freedom.

The action of the Holy Spirit through the means of grace in and upon the members of the kingdom is the

primary and constant factor; but the effectiveness of the Spirit anticipates the responsive action of faith and devotion. Endowed with relative autonomy, man is a self-determining agent; he holds the key of the door of approach to the recesses of personality. Transforming grace can operate in the depths of his ethical being and shape his spiritual character only in the degree that he by personal faith freely appropriates Christ to himself and makes Him the interior law of moral action. Responding from the heart to the sanctifying virtue of the Spirit the believer is made conformable, and he conforms himself, to the image of Christ.¹ So in his relation to sin. Only in so far as by the action of his will he turns against sin, hating its sinfulness, abhorring its vileness, does the emancipating and purifying virtue of the Holy Spirit take effect in experience and character. Otherwise the saving virtue of grace does not work in a member of the kingdom, but operates rather upon him. The connection between the kingdom and himself is external rather than internal; and sanctification is formal and nominal rather than real and personal.

The process of sanctification in the history of the faithful Christian goes forward continuously during his entire earthly life. If the process be normal, if perseveringly responsive to the work of the Spirit, he grows in positive holiness as he grows older in years. The image of Christ he reflects more and more perfectly; and he acquires stronger and wiser control over 'the law of sin which is in his members.' When he attains to a full age he may be 'like as a shock of corn cometh in in its season,'² ready to be gathered into the granary of the Lord. Or like the

¹ Phil. iii. 10; Rom. viii. 29.

² Job v. 26.

aged Paul when the probability of martyrdom confronted him, he may anticipate his departure with the exclamation of triumph: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day.¹

From the beginning to the consummation of the process on earth the positive and negative forms of sanctification, at every step, include and condition each other.

3. The stage of completed sanctification opens, under one view, when the believer quits the present world; under another view, at the resurrection of the last day.

In the epoch of transition from the earthly to the post-earthly period 'the body of sin is done away';² the internal connection of believers with the kingdom of darkness ceases; and the process of purification from moral evil is superseded.

But the positive communion in the Spirit with Christ during the intermediate state advances normally and becomes more vigorous. The new life ripens toward the fruit of consummate holiness. Till then life is only relatively mature, its possibilities only partially actualized; and therefore in its attributes and forms of manifestation it is not in the final sense perfect.

What the apostle Paul says of the members of Christ during their earthly experience, may in a modified sense be predicated of them during their entire history prior to the second advent: their life is hid with Christ in God. When Christ, their life, shall be manifested, then shall they also with Him be manifested in glory.³

¹ 2 Tim. iv. 7, 8.

² Rom. vi. 6; Col. ii. 11.

³ Col. iii. 3, 4; 1 John iii. 2.

CHAPTER X.

THE CHRISTIAN VICTORY.

§ 358.

The exit of 'the spiritual man' from the present world and the exit of 'the natural man' are not in kind the same.

The exit of each is an epoch in the history of human existence. Neither is the extinction or cessation of being; but the one is an epoch governed by the law of life in Christ Jesus, whilst the other is an epoch determined by the operation of the law of sin.

1. The exit of 'the natural man' is properly denoted by the word *death*. Death and sin as to kind are the same, sin being the seed of death, death the bitter fruit of sin.

An epoch of transition from the present world to the future world is not in itself abnormal nor unnatural. Sound Christian speculation, justified by the history of the Son of Man, may teach that a transition was ordained by the divine idea* of human history. It is typified by the translation of Enoch and of Elijah, and demonstrated by the ascension of our Lord.

That normal epoch of departure became abnormal in consequence of the entrance of the vitiating power of sin; and because abnormal, the change has the false character which we call death. Death has a sting. The sting of death is sin, and the power of sin is the law. The poison of this sting resolves the exit of the Adamic race into a curse. Like his entire history, the transition of the Adamic man to the future world is now contra-ideal.

2. The life of Jesus Christ, on the contrary, is the ideal human life. He asserts the original law and the original teleology of man as formed in the image of God, both in His history on earth and in His exit from the earth. His exit was in one respect the normal epoch of transition from the lower to the higher realm which the original law of humanity anticipated and demanded. Considered under this aspect, the epoch is to be regarded as the organic resolution of the earthly order into the heavenly order of ideal human existence.

By asserting and developing the true type and original law of humanity, Christ supersedes and destroys the law of sin; and in destroying the law of sin He abolishes that false type of human existence which the law of sin has generated, the false type as of man's history on earth so also of his exit from the earth.

During His personal history in the flesh ideal human life and fallen human life were in constant conflict; but at every point ideal life was victorious. By doing the right He overcame the wrong; by fulfilling the law of holiness He vanquished the law of sin; by realizing the true type of humanity He abolished the false type. •

The same principle of judgment applies to the cross. By maintaining the communion of love with God in His humiliation and passion, His death under sin became an epoch of judicial peace and of triumph over the curse.

Two things require emphasis. Jesus died *under* sin. Identified with the Adamic race He subjected Himself to the condemnation abiding on the race. For a time death had 'dominion over Him.' In offering Himself on the cross He also died *unto* sin. The subjection of Himself to the condemnation of the law was by dying superseded,

and His organic connection with the world of moral evil was dissolved; dissolved, because whilst bearing 'our sins in His body on the tree' He at the same time fulfilled the positive demands of the divine law and was realizing the perfection of humanity, both His victory over sin and the realization of man's perfection being demonstrated by His resurrection from the dead. So St. Paul teaches: "Christ being raised from the dead dieth no more; death no more hath dominion over Him. For the death that He died, He died unto sin once: but the life that He liveth, He liveth unto God."¹

3. The offering of Himself on the cross for the sins of the world was in reality death, the curse entailed by sin; and it was in reality life, the resolution of the earthly into the post-earthly form of ideal human existence.

This mystery, distinctive alone of the cross, is taught by the apostle Peter when he says that Christ was "put to death in the flesh but quickened in the spirit."² The word 'flesh' is not the equivalent of body considered by itself; nor is the word 'spirit' the equivalent of the soul considered by itself. 'Flesh' denotes the truth that by incarnation Christ 'became flesh,' identifying Himself with the Adamic race. 'Spirit' denotes the truth that in being made man He created human nature anew in Himself; He became 'a life-giving spirit.' In one respect He was flesh, in another respect He was spirit. 'Put to death in the flesh' teaches that in conformity to the law of sin in Adamic humanity He died. 'Quickened in the spirit' teaches that in conformity to the law of 'life-giving spirit' His death under sin became an epoch of triumph in the development of the new creation.

¹ Rom. vi. 8-10.

² 1 Pet. iii. 18.

Our Lord illustrates the union of these opposite forces in Himself by His words to Philip and Andrew when they came and told Him that certain Greeks would see Jesus. Answering them He said: "The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."¹ In a grain of wheat fallen into the earth two laws are operative, the law of dissolution and the law of reproduction. By the force of the one it ceases to be a grain of wheat; it dies. By the force of the other it bears much fruit; it lives and multiplies life. There is an organic interaction of two laws, which issues in the triumph of life over death. So is the mystery of Christ. According to the law of 'the flesh' He dies a real death under condemnation. According to the new Law of 'life-giving spirit' He like a grain of wheat is quickened while He dies; He not only surmounts death when He 'gives up His spirit,' but He also advances into a new stage of triumphant life. The mysterious process of the vegetable kingdom our Lord employs to set forth the more mysterious process of His spiritual kingdom. The one is a fact confronting natural perception, the other a fact confronting spiritual perception.

¹ John xii. 24.

§ 359.

Of Jesus Christ as the Head of the new race we therefore predicate only life. "I am the life." By the realization in humanity of the law of holiness Christ annuls the law of sin; by quickening and perfecting the eternal life Christ destroys death.

'The spiritual man,' being a member of the destroyer of sin and death, lives the life of the ascended Conqueror. The end of his earthly history is not death, but an epoch which on the one hand is victory over the curse of sin, and on the other hand is the transition from a lower to a higher plane of eternal life.

I. Being members of Christ, the Author of eternal life, Christians repeat in their experience the life-giving and saving virtue of His mediatorship. As He asserted and developed ideal human life in conflict with the law and curse of sin during His history on earth, so do His members in their earthly history develop the moral purity and the divine spirituality of 'eternal life.' Then in passing out of this world they, upheld and determined and fashioned by the principle of indestructible life, achieve in themselves the triumph of the 'last Adam' over the curse entailed by the 'first Adam.'

We may distinguish at least three periods in the incarnate history of our Lord: the first, from His conception and birth to His death and burial; the second, from His death and burial to His resurrection from the dead, embracing the silence of 'His grave' and the manifestation in the world of departed spirits; the third, from His resurrection and ascension onward, embracing the state of exaltation in the glory of the Father.

The transition from the first period to the second was an epoch in the victorious progress of the new creation. The transition from the second period to the third was the epoch of final triumph over the world, and of transformation in body and soul into the ideal order of consummated humanity.

2. The experiences and achievements of Christ become the experiences and achievements of His members. We may therefore also distinguish three periods in the life of a Christian.

The first period of the 'eternal life' of the Christian begins with the birth of the Holy Spirit into the kingdom, the period which embraces his entire history of repentance and faith, of self-denial, of warfare with moral and physical evil, and of spiritual growth onward to the hour of his departure. Though waging warfare with sin springing up from within and assailing him from without, though faith may seemingly be weak, and his character may betray many flaws, yet the fundamental and distinguishing factor in his history is the life-communion of faith with the incarnate Son glorified.

The second period of the Christian's life corresponds to and fulfils the second period of the victorious history of Jesus Christ, beginning with the hour of his departure and extending to the resurrection of the just at the second advent. Though not the final plane of perfected glorification, this intermediate age is a period of blissful fellowship with Christ, interrupted by no conflict with the powers of evil, a period of heavenly growth in the possession of ineffable good.

The third period of Christian life corresponds to the exaltation and glorification of Jesus Christ. It begins

with the resurrection at the last day, when the members of the kingdom will accede to the glory of the life eternal which the Son had with the Father before the world was.

The beginning of each of these periods is an epoch which, as set forth by the New Testament, is of the nature of birth. The first beginning is a birth into the kingdom of God. The third is birth into the ultimate glory of the same kingdom. Neither of these beginnings now requires discussion. It is the *second* epoch which we have here further to consider, the point of transition from the first period into the second period of life in Christ, commonly called *death*.

This epoch of transition we cannot study, guided either by physics or metaphysics. The event so universal, yet so inscrutable to natural intuition and the common understanding, we can approximately judge only by the criterion given by the Son of Man, who is the only true type as of humanity so also of every epoch in the development of life-communion with Himself.

3. There is a sense in which the believer departs this life *under* sin. Though a member of Christ, he is also during this earthly history a member of 'the first Adam.' The dominion of sin is broken, but the law of sin is not utterly abolished. Moral evil is a force in the spontaneous motions of personality and in forms of outward conduct, disturbing peace of mind and marring the symmetry of righteous character. What the prophet predicts of the 'righteous servant' of God describes the attitude of many Christians: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. Following the teaching of the 7th chapter of Romans, we may predicate of him a history shaped by organic connec-

tion with 'the first man,' and a history quickened and governed by connection in the Spirit with 'the Second Man.'

This two-fold connection continues in force from year to year, producing contradictory phenomena, as through his earthly history so also at its close. Sickness and pain, old age and decrepitude, may mark his advancing years. He experiences the decline of natural vitality, he suffers the dissolution of his earthly body. As Christ's death was a death 'under sin,' so in one respect is the death of the Christian. The latter resembles the former. The resemblance is, however, internal and mystical rather than external; and it obtains under the positive aspect of his departure rather than under its negative aspect.

Having become a curse for us, Christ resolved the curse into blessing. For Him evil was converted into good. So for the Christian. Crucified with Christ and sharing the virtue of His propitiation, the Christian by union to Him in the Spirit experiences the evil of the curse transmuted into blessing. Put to death in the flesh, but quickened in the spirit, Christ resolved death into the epoch of victorious life. So we believe respecting the Christian. In his last hour he realizes the sin-destroying and death-conquering vitality of the victory achieved by Christ. Of a member of Christ, therefore, we have to teach that in the hour of departure he surmounts his personal connection with the sinfulness of the Adamic race. Says Delitzsch:

"It must be assumed that the spiritual life, begotten and nourished in us by word and sacrament, is in itself actually sufficiently powerful to break forth in the view of the manifest reality of that which has been believed here below with such intensity, that it drives out the sin which is still dwelling in human nature, even to the last trace of its consequences."¹

¹ System of Biblical Psychology, p. 488.

4. Accordingly the doctrine respecting Christian death has to proceed a step further and maintain that, like the death of Christ, the departure of the Christian is a death *unto* sin. When Christ offered Himself on the cross, His organic connection with the world of moral evil was dissolved. So His members in the crisis of departure, like a child in the crisis of natural birth, undergo a thorough transformation. What the dissolution of His internal connection with the world of moral evil was for Him, that their dissolution in Him is for them. For both the law of triumph is the same. In dying He destroyed death in its relation to Himself. So by the transforming virtue of His victorious life they in the act of dying destroy death in its relation to themselves. "Our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for He that hath died is justified from sin."¹ This law of emancipation from bondage to sin is triumphant in the hour of transition. Being members of the sin-destroying Mediator, their birth-like transformation wrought by His life in their departure is the fruit of the triumph over sin and death which He achieved.

§ 360.

This conception respecting the victorious departure of the members of Christ is the equivalent of the doctrine of the Reformed Church as taught by the Heidelberg Catechism.

The doctrine is warranted by the teaching of the New Testament, especially by the words of our Lord as recorded in the Gospel by St. John.

1. To the Question: Since then Christ died for us, why

¹Romans vi. 6, 7.

must we also die? the Answer says: "Our death is not a satisfaction for our sin, but only a dying to sins and entering into eternal life."¹

'Our death,' according to this teaching, is an epoch characterized by the operation of 'the law of the Spirit of life' in construction and destruction.

In its relation to the transcendent plane of fellowship with Christ, the law of the Spirit is constructive. Departure from the earth is an event in the progress of 'eternal life,' a decisive epoch in the history of 'the new man.' A child is born because the development of individual life has come to the point of embryonic maturity, when the relative perfection of individual life supersedes and abolishes all pre-natal conditions. What Paul says of the resurrection of the righteous is in principle true of the righteous when at their departure the new life in Christ breaks the shell of the earthly tabernacle, namely, 'death is swallowed up in victory.'² This positive truth is called an 'entering into eternal life,' an expression which must be construed consistently with the fact of the resurrection of the dead and the final judgment.³ 'Entering into eternal life' means access to the stage of spiritual maturity attainable before the second advent, not 'the heavenly joy and glory' following the final consummation.

'Our death is a dying to sins' because it is an 'entering into eternal life.' In its opposite relation to sin the law of the Spirit is destructive. It sets the members of Christ 'free from the law of sin and death.' Destructive the law of the Spirit is because in its relation to the post-earthly fellowship with Christ it is constructive. The inherited bond of connection with moral evil and with the kingdom

¹ Heid. Cat., 42.

² Is. xxv. 8; 1 Cor. xv. 54.

³ Heid. Cat., 52.

of darkness is dissolved, not because sin exhausts its power, nor because dying can effect a change in our judicial standing before God, but because the departure of Christ's members is an epoch of transition which is of the nature of birth. As the exit of Christ is the type and law of the exit of His members, we are warranted in believing that they in the article of death die *unto* sin after the manner in which He in passing through His death resolved His organic connection with sin and surmounted the realm of darkness.

2. The foundation of this doctrine respecting Christian victory in the article of death is the person of Jesus Christ. He says: "I am the life."¹ Being the life, He imparts Himself as life to His people. "I came that they may have life, and may have it abundantly."² He has power to lay down His life for the sheep, and power to take it again. In accordance with this truth respecting Himself, He says: "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die."³ Using different imagery He says: "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever." "Verily, verily, I say unto you, if a man keep my word he shall never see death."⁴

It does not answer to the import of the context nor to the general tenor of the New Testament, especially of the Gospel by John, to interpret the word 'die' to mean only physical death, and the word 'live' to mean only spiritual life. Man is the indissoluble unity of body and soul. As the seat of sin is in his spiritual being, not in

¹ John xiv. 6; i. 4.

² John x. 10.

³ John xi. 25, 26.

⁴ John vi. 51; viii. 51.

his physical nature, there is no spiritual death that is not also physical, the spiritual being bound up with the physical by the unity of manhood; and there is no physical death that is not also spiritual, the physical being rooted in the spiritual. The law of sin immanent in the soul of the members of the Adamic race involves the body; and the law of death as it prostrates the body presupposes the principle of death falsifying the life of the soul. "The mind of the flesh is death."¹

So as regards victory over death. There is no participation of 'the new man' in the life of Christ that is not both psychical and physical; for spiritual birth into the kingdom is the potential beginning of a manhood that has life in 'abundance.'²

Communion with the risen Christ is life, life without death. "The mind of the spirit is life." Like Lazarus of Bethany, a man may die according to the law of death immanent in the Adamic race; yet he that believeth on Christ, though he die, shall live the life of Christ, a life which is victory over the law of sin in soul and body. And, like Martha and Mary, whoever are alive on earth and are believers in Christ, shall not die the Adamic death, but in soul and body they shall live the new triumphant life in the very article of seeming death.

Indirect support of no little force is given by Paul to the doctrine that the exit of the Christian is the dissolution of the connection of 'the spiritual man' with the 'natural man' when, speaking of those believers who will be alive on earth at the second coming of Christ, he says:

"Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye, at the last trump:

¹ Rom. viii. 6.

² John x. 10.

for the trumpet shall sound, and the dead shall be raised up incorruptible, and we shall be changed."¹

The dead shall be raised incorruptible. Believers who have not died, but are awaiting the coming of the Lord in the natural body, shall all be changed. The great transformation will be instantaneous, "in a moment, in the twinkling of an eye."

From the instantaneous change wrought in the constitution of believers alive in the natural body at the Lord's coming, we may reason to the dissolution of the old man 'in a moment' by the Spirit of life in the epoch of transition from the earthly to the post-earthly fellowship with Christ. Purification from moral evil is superseded and transcended. Growth in the vigor of the holy life of love in communion with God in Christ progresses in ideal form.

3. If we accept this doctrine of the New Testament respecting the Christian victory, it will follow that it is an error to regard the exit of 'the spiritual man' and the exit of 'the natural man' as constitutionally the same. Whether we judge the departure of the two classes physically or metaphysically, the logic of Christian revelation justifies us in affirming that there is a difference not only in experience, but especially in kind, as wide as the difference of the new race from the old race. In the old race the law of sin is dominant in the article of death; in the new race the law of sin is in this epoch of 'eternal life' abolished.

It is a still more serious error to judge the exit of the Christian chiefly under its negative aspect, as being only the dissolution of body and soul. Since man is an organic unity the body is as essential to his integrity as the soul;

¹ 1 Cor. xv. 51, 52.

not the earthly or material structure, but the type and law of the organism.

The somatic principle is an integral factor of the human constitution as really as the psychic principle; rather may we say that the embryonic beginning is a unity which of necessity develops into body, soul and spirit, each of which is essential to a human being. If death were an absolute dissolution of these essential constituents, a severance of the psychic principle from the somatic principle, man's existence would cease, and death would be another name for annihilation.

Death, an epoch embracing the soul as well as the body, is the birth of the individual into the post-earthly realm. If we fix thought chiefly on the outward phenomena of material dissolution, if we fail to make due account of the constructive and formative power of the Spirit of life active in this mysterious change, Christian judgment respecting the departure of 'the spiritual man' will be seriously at fault. Even our judgment of material dissolution will be defective; for the positive and transforming energy of spiritual life in the article of transition is its principal factor.

When the young bird is mature it breaks the shell of the egg in which it has been developed. The shell is broken because the form of life is too vigorous for confinement within its walls. Analogous is the death of the Christian. He reaches the point in his history when 'the earthly house' is no longer his fit tabernacle. Then 'the earthly house of this tabernacle is dissolved.' If we judge of his departure only by the dismantling of the earthly house, we shall as really come short of the scriptural conception respecting the epoch of transition as if we should

judge the history of an egg by the breaking of the shell. The crucifixion of Christ, as demonstrated by the resurrection, is to be accepted as the law of judgment respecting the exit of the Christian. If reflection be governed by this law, we shall look chiefly on the positive, triumphant and transforming factor. Then the fall of the earthly house will be seen to be only a condition incident to the erection of the building from God a house not made with hands, eternal in the heavens.

§ 361.

The objection of materialism in its bearing on the Christian victory requires some consideration.

The brain and nervous system are present conditions of consciousness. Materialism draws the inference that when the existing physical organism perishes consciousness must cease. This inference is not logical, for the reason that the assumptions which it presupposes are unwarranted.

The objection assumes that the material body is the only condition of personal consciousness. The assumption overlooks the truth that the soul is itself the principal condition of willing and knowing. The life of the soul conditions the normal functions of the body more really and fundamentally than the brain and nervous system condition the normal functions of the soul. Did the soul not reciprocate the action of the body, the material organization would not be distinguished by the phenomena of personality.

If there be a basis for the science of physiological psychology, there is also a basis, a more solid basis, for a psychological physiology. If it be true that we must know the functions of the body in their relations to the

soul in order to develop a true psychology, it is more certainly true that we have to know the functions of the soul in order to get a thoroughly scientific conception of the body. Says the Duke of Argyll:

"A profound interest attaches to every new fact which connects together the parallel phenomena of mind and organization. But it is the phenomena of mind, and it is these alone of which we are directly cognizant, and it is from these that we must start as the basis of all psychological research. This is true even of those phenomena of mind which are most purely animal. * * * * Still more is this true of the intellectual powers. Yet there are philosophers that appear to think that some new light is cast upon sensation when they call it an affection of the 'Sensory Ganglia;' that thought is in some measure explained when it is called 'Cerebration,' and that the laws of the intellect are reducible to scientific expression when they are described as the working of the 'Cerebral Ganglia.' All this is mere idle play on words. It is an attempt to put that first which must be last, and that last which must come first."¹

Materialism also assumes that existing corporeity is the only possible bodily organization. Ignoring the philosophical anthropology of Christianity, the assumption overlooks the truth that the departure of the Christian is not an absolute dissolution of soul and body, but an epoch in the history of the whole manhood of man, in which the law of dissolution is supplanted by the law of a reconstructive life, embracing the body no less than the soul. The earthly constitution is, after the manner of an organism, resolved into the post-earthly constitution. Personality constructs for itself a form of existence answerable to the advanced stage of fellowship in the Spirit with Christ, a dictum which is supported by the known phenomena of psychological life.

¹ *The Reign of Law*, pp. 167, 168.

BOOK NINTH.

*ESCHATOLOGY: OR DOCTRINE ON THE
LAST THINGS.*



CHAPTER I.

THE FIRST AND THE LAST.

§ 362.

The aim of eschatology is to develop a doctrine on those coming events which are last in the history of the kingdom of God. Last they are in point of time, and as the consummation of creation, providence and redemption.

Respecting these last events, the science seeks to construct a conception that will be consistent with the Christocentric principle and with all branches of Christological theology.

1. Those coming events which eschatology studies are called 'last,' because in point of time they are the closing events of the kingdom.

The 'last things' do not close the Messianic eon merely in consequence of a divine decree; neither are they connected with antecedent events after an external manner, like the last with the first links of a chain. In their order they are not held by the divine will operating upon the world and upon the Church.

The relation is internal and dynamic. The thing which is last in the history of Christianity is vitally connected with the thing which is first. The last is the product, the ripe fruit of the development and progress extending through all the ages, and is to be viewed as the realized fulness of the beginning. The relation of the end to the beginning is like the relation which the maturity of

manhood bears to the crudeness of infancy, or the glorification of the Son of Man to His life on earth.

2. Theological science commonly speaks of the final consummation by the use of the plural number. It teaches a doctrine respecting 'the last things,' not respecting the last thing.

If eschatology be constructed from the Christocentric principle this mode of representation becomes inaccurate. The final consummation of history does not consist of many coördinate events. The end corresponds to the beginning, that which is the last to that which is the first. As regards the beginning of Christianity we do not use the plural number. We do not speak of the first things in revelation and redemption, whether we refer to the Christian or the pre-Christian economy; and we do not, for the reason that Messianic revelation does not begin in many facts or in many promises. So neither does the history of the kingdom of God conclude in many things.

The life of Christianity begins in one dynamic fact; so does the history of Christianity reach its ultimate conclusion in one dynamic fact. In this respect the history of the Christian economy is like the history of the pre-Christian economy.

Pre-Christian Messianic revelation began with the one word of promise spoken in Eden concerning the Seed of the woman. That order of revelation also completed its history in one reality, the fulfilment of the Messianic promise, the advent of the Son of God in the person of Jesus of Nazareth. The fulfilment of the protevangel, of the Abrahamic covenant and of Old Testament prophecy in the person of the Word who 'became flesh,' is the one mystery which closes the antecedent ages of Messianic

history and Messianic prophecy. In closing the antecedent ages the mystery of the incarnation opens the entire subsequent series of events which enter into the completed Messianic revelation. This central crisis of history does not consist of many events animated by a common spirit and governed by a common aim, but in Him who, though of twofold nature, is one person. In His life and mediatorship the old order of Messianic revelation which is typical and shadowy passes away, and the new order which is veritable and substantial is brought into existence.

3. Ruled by the same law of truth, the entire history of the kingdom of God likewise terminates in the glory of a person. That term is the mystery of the second advent. This one sublime impending reality in which all history, Christian and pre-Christian, sacred and profane, completes its development is the consummation as of the Church militant so also of the history of the world.

So the second advent is represented by the New Testament. Our Lord teaches this idea of the consummation in His parables concerning the judgment under the imagery of a shepherd dividing his sheep from the goats;¹ of the ten virgins who went forth to meet the bridegroom;² and of a certain nobleman who went into a far country to receive for himself a kingdom. Calling ten servants, he gave them ten pounds, saying, Trade ye herewith till I come.³ In these as in other parables His second coming is the central and decisive event. On their relation to Himself at His coming depend the character and destiny of believers and unbelievers.

The same conception comes to view in the Epistles.

¹ Matt. xxv. 31-46.

² Matt. xxv. 1-13.

³ Luke xix. 11-27.

...and up a crown of right-
righteous Judge, shall give
only to him, but also to
appearing.³ According
once offered to bear the
time, apart from sin,
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Accordingly we may define eschatology in more precise terms by saying that it is that branch of Christian Dogmatics which constructs the doctrine concerning Jesus, the incarnate Son of God glorified, coming again to consummate His mediatorship. It has to do not chiefly with the last things, *τα ἔσχατα*, nor yet with the last thing, *το ἔσχατον*, but it studies and represents Him who is the last One, *ὁ ἔσχατος*. Eschatology aims at formulating a scriptural doctrine concerning the office and work of Jesus Christ completing in Himself the old creation and the new creation, redeemed from the dominion and the iniquity of sin.

§ 363.

The parousia is not an isolated nor an unrelated event. Being the ultimate and central fact of the consummation it embraces all other concluding events with which it is dynamically connected. Of these connected events we think in the light of the central fact.

1. Connected events take place some before the parousia whilst others follow after; but all, whether they precede or succeed it, are vitally related to and contingent on the one great central event, their form and substance depending upon it somewhat as the force of the words and clauses of a proposition depend upon the leading conception.

Therefore we do not reason from these attendant events to the fact or significance of the parousia, but we reason in the reverse order. The idea of the second coming of the Son of Man in glory must determine a Christological doctrine respecting other closing facts of history. Neither the resurrection of the dead nor the judgment nor a doctrine of heaven or hell, can afford us a true insight into the nature of the consummation. Of heaven, for example,

we cannot form a scriptural conception by reflection on heaven, unless we study its nature in its immediate connection with Him who is the author of its blessedness and apart from whom there can be no heaven for a fallen race. It is the parousia, the central and ruling truth of the consummation, which in the sphere of doctrine must be the principle of inquiry.

The relations of the second advent are like the relations of the first advent. The idea of Jesus, the incarnate Son, living amid persecution on earth, and fulfilling His mediatorial work by His crucifixion and His resurrection, has to govern our interpretations of the Old Testament, of the vocation of the chosen people, of the typology of their history and ritual, of the teaching of their prophets, and has especially to afford us an insight into the necessity and the conditions of the abrogation of the pre-Christian dispensation. So the idea respecting the incarnate Son, Head over all things unto the Church, coming from heaven to judge the quick and the dead, must inform and control every other eschatological doctrine. As the parousia is the key to unlock the hidden meaning of history, so it becomes the law of thought respecting the resurrection of the dead and the issues of the final judgment.

2. The first advent and the second advent being separated in time, are to be clearly distinguished the one from the other; but in their essence the two events are the same, the second being the fulfilment and realization of the first. The first in relation to us is historical, the second is prophetic. Whilst the first confronts faith in the character of actual fact, the second is an impending reality awakening faith under the form of anticipation and hope. For this reason eschatological doctrine is not to be developed

exclusively from a study of the prophetic teachings of the Old or New Testament. Whilst the riches of New Testament prophecy are not to be undervalued, it is New Testament history which forms the important basis of trustworthy inquiry. As Old Testament facts are typical of the first advent, so are New Testament facts typical of the second advent.

Jesus Christ in the form of His twofold history, His humiliation and His exaltation, is the matrix of the general idea respecting Jesus Christ coming again in glory. As He was living on earth, as He now is ever living at God's right hand, we know Him; we know Him through the teaching of the Spirit by faith. We know Him conceived by the Holy Spirit and born of the Virgin Mary; we know Him crucified, dead and buried; we know Him risen from the dead, ascended to heaven and glorified. What He was as to His constitution, as to the purpose of His mediatorship and His relations to sinful mankind, He is now; what He is now He will be; for Jesus Christ is the same yesterday and to-day, yea and unto the ages.¹ Because of such historical knowledge we may also have some true knowledge of Him as He will be manifested at the last day.

Though our historical knowledge of Christ is the trustworthy basis and becomes the law of thought respecting the interpretation of New Testament prophecy, the historic conception and the prophetic conception are not equally clear and definite. The second advent is an impending reality, a prospective manifestation. Present indeed even now is the second advent in the Church and in the world, present as a dynamic force working in the develop-

¹ Heb. xiii. 8.

ment of all lines of history, just as the blossom is in the bud and the fruit in the blossom. But until the parousia becomes an actual manifestation, when the potential will be the realized fact, the anticipation will of necessity be more or less vague, and be wanting in completeness. Doctrines respecting the birth, death and resurrection of Christ possess a measure of definiteness and fulness which we may not expect to attain in the doctrinal construction of eschatological events. In the nature of the case, however, it cannot be otherwise than that Christological truth will ever involve the possibility of correct insight into the closing events of the kingdom. Since the incarnation and the parousia are connected facts in the history of the same personality, faith looking beyond the historical may contemplate the second advent in the light and according to the law of the first; but our knowledge of the consummation will ever be rather of the nature of prophetic vision than have the clearness and certainty of historical apprehension.

3. Though eschatological knowledge is necessarily somewhat speculative it does not follow that the doctrine concerning the parousia and concomitant events is untrustworthy. Our conceptions developed from the typology and prophecies of the New Testament are not conjectures, not fanciful imagery.

To the final consummation of the Church militant we stand related somewhat as Isaiah and other spiritually-minded Israelites stood related to the conclusion of the Mosaic economy. Only the advent of the Messiah in the person of the Son of Man could illumine the ceremonial law and the Old Testament Church, and so illumine them as to make the deepest meaning of the pre-Christian

revelation intelligible. Yet with such a measure of precision and fulness did the pre-Christian dispensation, including the law, cultus and prophecy, set forth by word and in symbol the unique office and character of the Messiah, the promised Son of David, that for a faithful Jew, like Simeon, it was possible to form an anticipation of the future glorious fact containing essential elements of the truth.

So are we related to the final consummation. The second advent is in such way connected with the first advent that the first is for us the true type of the second. The Son of God who has come in the flesh adumbrates the Son of Man coming in glory. Hence if we study New Testament prophecy in the light of New Testament history, just as a spiritually-minded Israelite, like Isaiah or David, might study Old Testament prophecy in the light of Old Testament history, we may construct a doctrine respecting the ultimate triumph of Christ which, though but partially satisfactory, will nevertheless as to its essential contents be valid. To say the least, our eschatological anticipation may answer more correctly to the truth of the impending reality than did the Messianic conceptions of Old Testament prophets answer to the actual history of the Messiah and the character of His kingdom.

On the basis of this general principle I propose to enquire into the nature of the second advent and of all events therewith connected.

§ 364.

The Christological idea is the only valid principle of enquiry into the nature of the 'last things.'

Christological theology must therefore take issue with

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come better and brighter than the age which now is; but reason does not rise to the perception of a transcendent eon of the world, much less to a prophetic vision of its existence and character. No imagination concerning the ripe fruitage of Messianic history even approximately satisfies the profound demands of personality. Those to whom belief in the advent of the Son of God by conception and birth is 'foolishness' are consistent in holding that the belief respecting the Son of Man coming 'a second time, apart from sin,' to judge quick and dead also is 'foolishness.'¹

As a consequence, no unchristological philosophy can render the Christian Church material service in her eschatological enquiries. We are shut up to the rich resources of the Christian creed.

¹ 1 Cor. ii. 14; Heb. ix. 28.

CHAPTER II.

THE SECOND ADVENT.

§ 365.

The first advent constitutes an epoch in the history of the past, but it has perpetual transforming spiritual force in the Church and the world. The second advent is a coming epoch that addresses the hope of Christian faith.

In one respect the outcome of the current age, that epoch will introduce a new eon, different from and opposite to the current Messianic age.

Different, the eon introduced by the second advent will nevertheless be governed by the law of life underlying and controlling Messianic history.

Opposite to the current eon it will be as regards its moral and spiritual status, because wholly though not absolutely new; but between the future eon and the present eon there can be no contradiction.

1. New for the Christian Church the second advent will be in the sense that the Word made flesh was a new event for the Old Testament Church. Inwardly connected with the Abrahamic covenant, with the Mosaic economy and with all pre-Christian revelation, the incarnate Son conserved the central principle of the Old Testament, and actualized this principle in the mystery of a new personality. This new fact, whilst fulfilling the original promise as neither Moses nor Aaron, neither Samuel nor David, fulfilled it, superseded and abolished the economy of the promise. On the one hand the legitimate outgrowth of the Abrahamic covenant, Jesus of Nazareth

was on the other hand more and other than the product of a law immanent in the history of the chosen people. When the fulness of the time had come there was a new movement of the Spirit of God in His covenant people towards the world. The life of Jesus was the personal coming and the personal presence of the Son of God in the Son of Man, a mystery that presupposes a fresh creative act of God, beginning a history of Messianic revelation governed by a law and fashioned after a type that had no existence before.

So is the second advent related to the Church militant. It is the outgrowth of the current Christian eon, the product of the new law of life introduced into the world on the day of Pentecost by the incarnate Son glorified, a law founded on His divine-human personality.

The parousia, however, is much more than the product of Messianic history. The revelation will be the personal advent of the God-man in heavenly glory. Like the birth of our Lord, this ultimate epoch also involves a new creative act, an act of the Head of the Church different from every antecedent mode of manifestation, which will establish an order of existence and effect a status of the kingdom of God, fashioned after a type and governed by a law that is not now operative.

The analogy of the first advent justifies us in affirming another aspect of truth. In fulfilling the purpose of the Christian economy and realizing the prospect of the Christian faith, the parousia by the realization of the hope of faith, will also transcend and abolish the present status of the kingdom. The current Christian eon will be superseded by the second coming of the Son of Man, as the entire pre-Christian economy was superseded by His first coming, a truth which calls for further consideration.

2. The first advent and the second advent are analogous, and shed light each on the other; but the difference between the two advents is as great as the analogy is close. In order rightly to grasp the distinctive significance of the final epoch this difference requires emphasis.

The incarnation was the mystery of the Son of God made man for us men. He living in the form of God came into the world, taking the form of a servant. He who was in the beginning with God, by whom and unto whom all things were made, and in whom all things consist, He came. It was the eternal personal Word, the prototype of man, who came forth from the bosom of the uncreated heavenly glory, and being made in the likeness of men, and found in fashion as a man, entered really into the existing order of the fallen world. Then as the last Adam, the progenitor of the new race, having made atonement for sin and overcome death, He passed out of the existing order of the world and returned unto the Father. The name which is above every name having been given unto Him, He is on the right hand of God, angels and authorities and powers being made subject unto Him.¹ Of Himself He says: I came out from the Father, and am come into the world; again, I leave the world, and go unto the Father.²

The Son returns to the Father not as He came out from the Father. He came out the Son of God; He returns the incarnate Son, the God-man. As the incarnate Son, the Word become flesh, He is now, during the progress of the Christian eon, apart from the world, outside of the unglorified order. He is with the Father, in the bosom of the same uncreated glory whence He came forth to take

¹ Phil. ii. 5-11; 1 Peter iii. 22.

² John xvi. 28.

the form of a servant.¹ Possessing all authority in heaven and on earth, He sits at the right hand of the Father in heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come; all things being put in subjection under His feet.² Not present among men under the limitations of 'the flesh,' of natural human life, nor absent from the world by a local separation, His will is nevertheless an immanent force in the world, shaping and controlling its movements. Related to the Church as the head is related to the body, He, though seated on the throne, lives in the members of His body by His Holy Spirit.

The presence in the world of the incarnate Son is on the one hand internal. By the Spirit He abides in His mystical body. By the Spirit He upholds the world, and so governs in it that all things work together toward His second coming.

On the other hand His presence is also external and governmental. Invested with the glory which He had with the Father before the world was, He in heaven rules over all things toward the recovery of the allegiance of His enemies and for the defence and perpetuity of His Church.

Upholding and governing all things by immanent spiritual force and by external governmental authority, Christ is active in the universe and upon it with direct reference to the consummation of the old creation and of the new creation in Himself.

¹ John xvii. 5.

² Eph. i. 21.

§ 366.

The second coming will therefore not be a repetition of the first coming.

It will be a new movement: new in kind, new in its relations, new as to its purpose.

1. The second advent will be a movement of the enthroned Christ new in kind.

His first coming was by conception of the Holy Spirit and by birth of the lowly Virgin. The second coming will be 'in His glory,' and He shall 'sit on the throne of His glory.'¹ This manifestation will be the act, not of the eternal Son, but of the eternal Son in perfected humanity. It will be the revelation, not only of Him by whom all things were made, but of Him who having made all things has also resumed all things in Himself. For it is 'the mystery of the will' of God the Father 'to sum up all things in Christ, the things in the heavens and the things upon the earth.'² All things are summed up in Christ

¹ Matt. xxv. 31.

² Eph. i. 10. Tertullian: "The two letters of Greece, the first and the last, the Lord assumes to Himself, as figures of the beginning and end which concur in Himself: so that, just as Alpha rolls on until it reaches Omega, and again Omega rolls back till it reaches Alpha, in the same way He might show that in Himself is both the downward course of the beginning on to the end, and the backward course of the end up to the beginning; so that every economy, ending in Him through whom it began, that is, through the Word of God who was made flesh, may have an end correspondent to its beginning."—On Monogamy, Ch. v. Alford: "All creation is summed up in Christ. * * The Church is subordinated to Him in the highest degree of conscious and joyful union: those who are not His spiritually, in mere subjugation, yet consciously; the inferior tribes of creation, unconsciously: but objectively, all are summed up in Him."

inasmuch as 'the word became flesh,' man being both the image of the Son and the head and lord of the mundane economy. One with the natural world Christ is also one with the supernatural order of absolute Spirit.

The second advent accordingly is the coming of One who in His personal constitution organically unites the creature with the Creator, the ideal cosmos with God. He represents and in Himself connects two worlds, the heavenly and the earthly, the eternal and the temporal. Under one view above the time-world and ruling over it, He under another view is vitally conjoined with the time-world and in truth from within shaping its processes.

Supported by the typology of the New Testament we are warranted in believing that the final epoch will prevail under a twofold character: it will be transcendent and in glory.

The movement will be revealed in presence of heaven and earth, a manifestation confronting, under a form not now describable excepting under apocalyptic imagery, the vision of angels and men. Transcendent, the coming will at the same time be mystical and dynamic, an irresistible movement in the Church and in the world, an internal energy felt by all men, felt among the living and among the dead, determining the direction of their activity with an all-controlling will towards the issues of the final day.

2. The second advent will be a movement of Christ new in its relations.

The first advent of the Son of God by incarnation was His entrance into the Abrahamic covenant, which was but 'a shadow of the good things to come,' and into a world lying 'in the evil one,' subject to the law of sin and

¹ 1 John v. 19.

death. Here the god of this world had blinded the eyes of the unbelieving. Here the disintegrating forces of death were triumphant. The 'god of this world' stood in the attitude of victorious hostility to truth and to the approaching kingdom of God. Even the faithful teachers of the Jewish Church had mistaken error for the truth.

Hence the incarnate Son came in the character of Redeemer and Saviour. His birth and personal history 'in the flesh' were determined by the law of humiliation. Living under this law He was shut up to bearing the curse, to a conflict with Satan in the dominions of Satan, and to the necessity of overcoming sin in a humanity which had become subject to the law of sin. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." His mission it was to quicken eternal life and redeem mankind in Himself. Therefore He wrought on earth amid persecution, in poverty and ignominy. He was despised and rejected of men; a man of sorrows and acquainted with grief; and as one from whom men hide their face He was despised, being without form or comeliness.²

In complete contrast will be His relations to the Church and the world at His second coming. He will come to a world where the law of sin is broken, where the dominion of Satan is in principle overthrown; to a world of which not Satan, but the Son of Man³ Himself is both the rightful and the actual Lord. The new human race, the Church of the living God, will go forth rejoicing as a bride to meet her heavenly bridegroom.⁴ The old race fallen in Adam,

¹ 2 Cor. viii. 9.

² Matt. xiii. 41; xxv. 31.

³ Isaiah liii. 2, 3.

⁴ Rev. xxi. 2, 9.

together with the thrones and dominions, the principalities and powers of the unbelieving world, whether on earth or under the earth, struck with terror, will quail before His presence. The whole lower creation, in sympathy with the original intent and the government of Christ, which has been groaning and travailing in pain together until now, waiting for the revealing of the sons of God, will at the same time manifest profoundest sympathy with the grand, triumphal approach of the King of saints; for the creature itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.¹

The second coming will accordingly be ruled by the law of exaltation. As enthroned above the world and reigning over all its kingdoms, He will come. Arrayed with the insignia of authority, of almighty power and acknowledged victory, He will come. Present likewise by the Spirit in the communion of the Church and immanent in nature, He comes working in the sub-conscious life of His mystical 'body' and in all the laws and relations of sub-human kingdoms. His people He inspires with the vision of triumph. His enemies through the remaining native sense of truth and right He forces to submission in confusion and shame.

3. The second advent will be a movement of Christ new as to its purpose.

The first was a coming into the world to regenerate and perfect, to redeem and sanctify mankind. The incarnate Son became 'life,' and His life was the true light of men.² Since the day of Pentecost living in His mystical body by the Holy Spirit, He is to His members the perennial source

¹ Rom. viii. 18-23.

² John i. 4.

of life-communion with Himself and of salvation from moral and physical evil. Through the agency of the Church He is maintaining in the Adamic race the work of regeneration and sanctification. This effective mediatorship now in progress looks forward to a glorious end to be accomplished at the last day.

At His second advent He will appear, not to be despised, but to be honored; not to suffer, but to judge; not to overcome death by His resurrection from the dead, but to abolish death;¹ not to introduce the principle of eternal life in the midst of the dying world, but to emancipate the members of the new race from all the limitations of the current age; not to initiate a victorious conflict with the kingdom of darkness, but to put an end to the existing disorganization, transforming the cosmos into the new heavens and the new earth; not to found the Church and proclaim salvation, but to actualize the idea and fulfil the teleological law of the Church in the post-mundane perfection of His kingdom.

§ 367.

Whilst the second advent will open the perfected revelation of God, it will like the first advent be preceded by conditioning events. There will be signs of the end.²

The peculiar phenomena of the closing stage of history will be the consequence of the dynamic presence of Christ and the nearness of His final manifestation; and they will bear some resemblance to the phenomena attending His birth and His life on earth.

Though preceded by extraordinary signs, nevertheless when the final epoch opens it will be an unexpected manifestation; and like 'the lightning, when it

¹ 1 Cor. xv. 26.

² Matt. xxiv. 37-39.

lighteneth out of the one part under the heaven, shineth unto the other part under heaven,' it will at once authenticate itself to the Church and the world.

The inference, however, may not be drawn that the events attending the parousia will occupy only a brief period, a day of our ordinary time.

1. Christ was born in the bosom of the Mosaic economy. In the same economy He quickened eternal life and wrought out redemption.

By virtue of the mystery that Jesus was born of the Virgin and lived His life in the fellowship of the Mosaic economy, that epoch in its history became its concluding epoch. When the vine of the Lord's planting bore the ripest cluster of grapes, this vine ceased to be a necessity for the kingdom of God.¹

By His ascension and glorification Christ put an end to the economy in the bosom of which He was born, and without which the necessary conditions of His sinless life and atoning death would not have been. Not, however, by an arbitrary or wilful act was it done away. By the gift of the Holy Ghost proceeding from the Father and the Son the kingdom of God in the form of the Christian Church was founded; and the founding of the kingdom, which was the fulfilment of the Mosaic economy, abolished the necessity and the spiritual value of that economy.

Analogous to the relation of Pentecost to pre-Christian institutions will be the relation of the final advent to the history of the Church militant.

2. As the Head of His mystical body and Lord over all things, the coming Christ will manifest His presence in the bosom of the existing time-world. When the branch

¹ Ps. lxxx. 8, 9, 14.

of the fig tree is become tender and putteth forth its leaves, ye know that the summer is nigh.¹ Summer is known to be nigh because the leaves of the fig tree announce its approach. So there will be remarkable outward signs of the unseen presence and the resistless approach of the coming Christ.

Manifesting Himself as the true *εσχατος*, the fulness of all eons, Christ will consummate all divine creative and redemptive activity in His personal glory; and by the act of consummating creative and redemptive activity the current status of the Church and the present conditions of the cosmos will be transcended and superseded. From the confusion of this universal catastrophe He will, by a new creative word, evoke the final transcendent status of His kingdom, as from the destruction of Jerusalem the apostolic Church emerged, divested of the habiliments of Judaism, clad in the robes of Christian truth and Christian freedom. Then the bride of the Lamb, perfectly emancipated and consecrated, will be admitted to beatific fellowship with the heavenly bridegroom and will sit down with Him to the marriage supper in glory.²

3. Though for ages the object of longing and hope to the righteous, the second coming, though preceded by extraordinary signs in the heavens and on the earth, will nevertheless, like the flood to the antediluvians, be sudden and unexpected to the world and the Church.

The Church will be habituated to patient suffering and continual hoping from age to age. Often disappointed by a superficial interpretation of the signs of the times she will be disposed, as in time past so then, to look upon the

¹ Matt. xxiv. 32.

² Rev. xix. 9.

coming day as indeed nigh at hand but not actually present.

At length when that final hour is struck, when the glorious presence of the Bridegroom is announced, when suddenly faith is changed into sight, hope into fruition, the bride, though ready and waiting for His approach, will be taken with joyous surprise.¹

A different surprise will seize the unbelieving world. As the reason of the natural man has always done, men will ascribe premonitory convulsions, occurring in sub-human kingdoms and among the nations of the earth, to the operation of merely naturalistic causes. As wicked men did in the apostolic age, they will pronounce the promise of Christ's coming a vain and superstitious hope. "In the last of the days mockers shall come with mockery, walking after their own lusts, and saying, where is the promise of His presence? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation."² Holding superficial theories respecting the uniformity of the laws of nature, convinced that all things must continue as they are now, and absorbed in earthly pursuits and sensuous enjoyments, eating and drinking, marrying and giving in marriage, they, like the scoffers when Noah predicted the flood or like the apostate Jews when the destruction of Jerusalem was impending, will be struck with terror when at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet Him.³ Conscious of helplessness and guilt the enemies of Christ will "say to the mountains and to the rocks, Fall on us, and hide us from the face of Him

¹ Matt. xxv. 1-13.

² 2 Pet. iii. 3, 4.

³ Matt. xxv. 6, 26-30.

that sitteth on the throne, and from the wrath of the Lamb."¹

As the overthrow of Sodom and Gomorrah typifies the destruction of Jerusalem, so does the destruction of Jerusalem, which engulfed in irrecoverable ruin the effete Jewish polity, typify the effect of the second advent upon unbelieving men and the existing form of the cosmic economy.

4. The types and analogies afforded by the history of revelation suggest the thought that 'the last things' attending the second advent will extend through an indefinite period.

So the first advent justifies us in believing. From the announcement by an angel to Zacharias respecting the birth of John Baptist to the day of Pentecost, onward to the overthrow of Jerusalem by Titus, when the Church was released from the swaddling clothes of Judaism, there is a period first of perhaps 34 years, altogether of 70 years, embracing two generations, the whole of which was crowded with extraordinary and momentous events. Like the age of the first advent may be the age of the second advent, an indefinite intermediate period between the existing eon and the transcendent eon. Of the peculiar nature of each of these opposite eons the intermediate age may in a measure partake.

The life and cultus and other distinguishing characteristics of Judaism were seemingly dominant forces in the community of Jesus of Nazareth during His ministry on earth; even after the day of Pentecost the precepts of the ceremonial law exerted a powerful modifying influence on the status of the Christian Church so long as the temple stood and its services were observed. But the forces of

¹ Rev. vi. 16.

Judaism were not in reality the controlling forces. The presence and holy life of the Son of Man, His unique teaching and mighty deeds, wrought in the bosom of the covenant people. Whilst attracting one class of men to Himself and transforming them into His image, He repelled another class, separating them from His fellowship and provoking deadly hatred against Himself.

Assuming, as the history of revelation warrants, that the advent of Christ in the flesh typifies the advent of Christ in glory, we have good reason to believe that existing forces, good and evil, now working in the unbelieving world and in the Church militant, will under a modified character perpetuate themselves, extending into the intermediate age of the parousia, somewhat as the distinctive peculiarities of the Mosaic economy prevailed whilst the Son of Man was on earth. But the new force of the transcendent eon will also assert its presence from the very opening of the epoch, and will operate as the transforming and all-determining principle, somewhat as the presence of the incarnate Son on earth wrought mighty spiritual and social changes in the condition of the covenant people. The intermediate age will be a transforming process. At its beginning the condition and the phenomena of the current Messianic age may be predominant, as Judaism was predominant from the birth to the baptism of our Lord, and during the first years of His ministry. But the law of the transcendent eon will assert its transforming presence with greater and still greater power, until the old order shall have been done away by the new order, when the full glory of the Son of Man, like the risen sun shining in his strength, shall confront His people.

Between the long deferred hope of the faithful Jew and

the fear of the shepherds when the angel of the Lord stood by them and said: I bring you good tidings of great joy, there is no contradiction. No contradiction between the teaching of the disciples by our Lord respecting His death and resurrection, and, on the one hand, their despair when they saw Him taken captive, condemned, crucified, on the other hand, their terror when after His resurrection He stood in the midst of them, saying, Peace be unto you, when they 'disbelieved for joy and wonder.'¹ No contradiction between the fact that after His ascension the disciples, assembled in an upper room, continued in prayer, waiting during ten days for the fulfilment of the promise, and that other fact that suddenly there came from heaven a sound as of the rushing of a mighty wind, and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.² So neither is there a contradiction between the anticipation that the concomitant events of the second advent may occupy an age intermediate between the Church militant and the Church triumphant, and the belief that the full revelation of the final epoch will be a sudden manifestation of divine glory, surprising the heirs of Christ with an unspeakable joy.

5. Connected with the second advent are several subordinate events: the destruction of Hades, the resurrection of the dead, of the righteous and the wicked, the general judgment, hell and heaven.

As belonging to the last things we may also name the doctrine concerning the millennial reign of Christ on earth.

¹ Luke xxiv. 36-41.

² Acts ii. 1-4.

CHAPTER III.

CONCERNING THE MILLENNIUM: A PARENTHESIS.

§ 368.

Though the question respecting the millennium is involved in much uncertainty, eschatology cannot consistently pass it by in silence.

Stated in general terms the millenarian doctrine is this, that before the close of the current Messianic age Christ will appear and reign triumphant on earth for a thousand years.

The millennium sound eschatology prefers to speak of as a sentiment or opinion rather than as a doctrine; for in point of dignity, of worth and definite revelation, it is not coördinate with the resurrection of the dead or any other eschatological mystery affirmed by the Christian Creed.

The millennium has never been an article of Christian faith. It is not taught by any one of the ecumenical Creeds. Nor is it a doctrine of the Greek Catholic or Roman Catholic Church. Nor is the reign of Christ on earth for a thousand years taught by any confession of the Reformation, whether Reformed or Lutheran.

The anticipation is suggested by a number of scriptures in the Old and New Testament, such as Genesis xii. 3, and by the prophetic visions of Daniel and Ezekiel. In the New Testament it is suggested by scriptures like Matt. v. 5; xix. 29; and 1 Cor. xv. 25, 26. But the principal passage, the one which supports all the others, occurs in Revelation xx. 1-10. According to the literal interpreta-

tion of this symbolism the following four things enter into the millennial reign:

1. The Devil shall be bound a thousand years and be cast into the abyss, that he should deceive the nations no more, until the thousand years shall be finished.

2. During the thousand years Jesus Christ shall reign visibly on earth, and with Him shall reign those who had been beheaded for the testimony of Jesus and for the word of God.

3. When the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth again to deceive the nations.

4. Satan will gather the nations together to the war, a multitude as the sand of the sea. They shall compass the camp of the saints about, and the beloved city; when fire will come down out of heaven and devour the hosts of Satan. The Devil will be cast into the lake of fire and brimstone, where are also the beast and the false prophet, and they shall be tormented day and night forever and ever.

A war and an overthrow this is which, according to the millennial theory, will come to pass during the closing period of the history of the Church militant.

Millenarianism accepts in its literal sense the number of a thousand years. To say the least, this interpretation is very doubtful. It is not supported by the characteristic features nor by the scope of the Apocalypse, a book abounding in magnificent hieroglyphic figures. By the ablest Christian scholars it is conceded that time and number are throughout symbolical. Neither is to be understood in the ordinary natural sense. It may be admitted that the thousand years of the reign of Christ may mean a period of time, but for the Church in the

current on the extent of the period is indefinite; yet even this concession is called in question by some commentators. Kliefoth maintains that the thousand years are not a period of time at all. On this particular point Milligan is at one with him. No more is conceded than that the thousand years "represent the victory of the Lord over Satan which is shared by His people in Him."

§ 369.

Of the millennium two leading theories have been prevalent in the Church. The one is naturalistic and sensuous, the other abstract and spiritualistic.

1. The sensuous theory is the ancient chiliasm. During the present order of the natural world Christ will come again, and establish His kingdom among all nations. Temporal and earthly blessings of every description will abound. The whole earth will be transformed into a paradise. Of such millennial glory the reign of Solomon is the type and prophecy.

The belief is found in the Epistle of Barnabas, in Cerinthus, in the Testament of the Twelve Patriarchs, and amongst the Ebionites. The Shepherd of Hermas has echoes of it. Justin Martyr held it; so also Irenæus and Papias, the latter basing their expectation of Christ's millennial reign on the assertion of those who had seen the apostles.¹ Gieseler says: "In all the works of the first

¹ "Right-minded Christians," says Justin, "are assured that there will be a resurrection of the dead, and the saints will live a thousand years in Jerusalem, which will then be built, adorned, and enlarged."—Dial. with Trypho, ch. LXXX. and LXXXI. A belief supported by a literal interpretation of Isaiah and Ezekiel.

According to Irenæus the elders who saw John, the disciple of the

two centuries millenarianism is so prominent that we cannot hesitate to consider it universal."¹

The sensuous theory is in sympathy with the false Messianic hopes current among the Jews before the birth of Christ. The coming Messiah, it was believed, would be a temporal sovereign, and establish a mighty kingdom of righteousness, in point of grandeur, wealth and earthly dominion exceeding the glory of Solomon. Indeed the chiliastic expectations so prevalent during the first three or four centuries among that class of Christians representing the realistic tendencies of the Church, are no more than a reproduction of the false Messianic hopes prevalent among the ancient Jews. In form greatly modified by Christianity, they are for substance the same.

From the time of Augustine the millenarianism of the first centuries waned, and during the Middle Ages nearly disappeared.

At the Reformation the doctrine was proclaimed by the Anabaptists, especially among the fanatics of Muenster. The Augsburg and Helvetic Confessions condemn it.

About the middle of the 18th century millenarianism was revived under a modified form by the celebrated commentator, Bengel, who was followed by Oetinger, Stilling, Lavater and others. Since that time it has been prevalent, sometimes in large portions of different branches of

Lord, related that they had heard from him how the Lord used to teach and say: "The days will come in which vines shall grow, each having ten thousand branches, and in each branch ten thousand twigs, and in each true twig ten thousand shoots, and in each one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give five and twenty measures of wine."—Irenæus Against Heresies, Bk. V., ch. 33, § 3.

¹ Church History, I., p. 156.

the Protestant Church, more commonly in some particular communities or among individual theologians and laymen.

This chiliastic conception overlooks the spirituality of Christ's kingdom. Judged by the New Testament its distinguishing mark does not consist in civil authority, nor in outward dominion over the nations; not a dominion that bestows the blessing of bodily health and a superabundance of natural gifts. True, the kingdom includes earthly prosperity as well as spiritual benedictions; for godliness is profitable for all things, having promise of the life which now is and of that which is to come.¹ But an abundance of earthly goods is not the distinguishing mark of His kingdom. That which distinguishes the Church from the day of Pentecost onward, is the presence and fruitage of the Holy Spirit; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost.²

More than this however it is needful to bear in mind. The transcendent eon which will open with the second advent presupposes, not the continuance of the present earthly order of things, but its transformation. The New Testament teaches the continuance of the wickedness of this world onward to its end, a prophecy with which chiliastic hope is not reconcilable.

2. To the opposite theory Augustine gave the impulse. He interpreted the millennium to be the sixth period of one thousand years, or "the time of His first coming,"³ namely, the period between the first advent and the second advent of Christ. This conception ruled during the Middle Ages; and from it have been developed the spiritual-

¹ 1 Tim. iv. 8.

² Rom. xiv. 17.

³ De Civ. xx. 9.

istic anticipations that in our century possess the popular mind.

Whilst the ancient chiliasm lays false stress on the outward and earthly dominion of the kingdom, the spiritualistic theory lays false stress on its inward and spiritual growth. The one fails to see that the law of natural good is the life of the Spirit; whilst the other fails to see the indissoluble connection of the life of the Spirit, on the one hand with the divine form of its organization, on the other with the temporal blessings flowing from spiritual life.

Chiliasm grew out of Jewish realism, and belongs to the ebionitic tendency of Christian apprehension. The spiritualistic theory has grown out of Gentile idealism, and belongs to the gnostic tendencies of Christological speculation.

In other words, the one theory falsely emphasizes the human, the natural and visible in the constitution of the Church, whilst the other falsely emphasizes the divine, the supernatural and invisible. The kingdom unites both elements, being invisible and visible, internal and external in indissoluble unity.

3. The spiritualistic conception may justly receive some further consideration.

According to this theory, the millennium consists in the diffusion among all nations of the truth as it is in Jesus Christ, in the prevalence of faith and love, of holiness and righteousness, among all classes of men. Idolatry and superstition will perish from the earth; errors will be supplanted by truth, vice by virtue; Christ will reign supreme in every land and in all hearts.

This theory rests on a defective interpretation of

prophecy. Considered logically in the light of New Testament teaching, it makes no room for the second coming viewed as the concluding epoch of history, the epoch that will transform the earthly order of things into the heavenly order, the Church militant and expectant into the Church consummate and triumphant. It assumes only that the invisible, the moral and spiritual forces of Christianity will through the agency of the Holy Spirit increase and gradually extend over the whole face of the earth. Between the present condition of the Church and the millennial reign the difference will be only a difference of degree. The minds and hearts of believers will be more thoroughly controlled by the Gospel, and all, in place of some men only, will become obedient subjects of the kingdom.

4. There is another conception of the millennial reign which claims to be different as well from defective spiritualism as from the chiliasm of the primitive Church. In reality, however, it is no more than an enlargement of the spiritualistic theory.

This modified doctrine is the interpretation originally advanced by Augustine. In accordance with his view the millennium is none other than the beginning and progress of the kingdom in the form of the Christian Church, which amid constant conflicts with the powers of darkness has subdued and is subduing the nations of the earth to the obedience of Christ, transforming their life and character into His spotless image. If the Augustinian interpretation be accepted, the millennium does not mark a decisive epoch in the progress of revelation, in kind other than the conversion of Constantine or the Reformation of the sixteenth century. The millennial reign of Rev. xx. 1-20, understood according to Augustine, is only the symbolical

representative of the progressive history of the Church. This doctrine receives no more support from the symbolism of Scripture than the spiritualistic theory in its modified form.

The conception expressed by Dr. Milligan is in substance the interpretation of Augustine. The thousand years, he says, "complete the picture of the glorious condition in which believers have all along really been, but which only now reaches its highest point, and is revealed as well as possessed."¹ Of this interpretation, the main defect is that it leaves no room for the element of truth underlying the ancient chiliasm, namely, the *realness* of the second advent, and the realness of the transcendent eon which the second advent will open.

Before the New Testament idea of Christian salvation can be freely realized, the abnormal condition of the economy of the world will be abolished. So long as the present disorganization continues, this world perverted by the law of sin will in principle remain unchanged; there will be no universal prevalence of faith and love. The consequences of the presence of the law of sin will perpetuate themselves not only in human society, not only in the relations between man and nature, but also to a degree in the communion of the Christian Church. Even in the heart and conduct of devout Christians the warfare between right and wrong, between truth and error, will go on, and will go on uninterruptedly until the end come, when all false rule, false authority and power shall be abolished.²

4. That the struggle between the Church and the world,

¹ In Schaff's Commentary on Revelation, ch. 20, p. 148.

² 1 Cor. xv. 24.

between the new law of life and the old law of death, will continue until the Son of Man shall come in His final glory, is a truth taught by the words of Scripture and typified by the earthly life of our Lord.

Instead of making quotations I shall merely refer to some relevant passages: Matt. xiii. 24-30, 47-50; xxiv. 3-14, 36-39; Rom. viii. 19-23; 1 Cor. xv. 24-26; 2 Thes. ii. 3-12; 2 Pet. iii. 3-13. Particular passages, however, do not constitute the chief argument from Scripture. That the conflict of the Church with sin will be perpetuated to the end is a truth implied in the doctrine of salvation as everywhere taught throughout the New Testament.

A continuous conflict is foreshadowed by the life of our Lord. The revelation of God in the incarnate Son provoked a counter-revelation of the mystery of iniquity. Devils pressed into the foreground. Instead of receiving the word of Christ, instead of opening their eyes to divine light as it shone in His life, the chosen people shut their eyes to the light and hardened their hearts against the truth. Instead of overcoming their aversion and winning their confidence He provoked opposition that became fiercer, more malignant, from day to day, until finally, amid scoffs and execrations, 'His own' nailed Him to the cross.

The life of our Lord on earth typifies the history of His Church. The growing animosity of the Jews typifies the continuous and increasing antagonism of 'this world.' There is reason to believe that as the spiritual power of the Church increases, as her sway is extended over the face of the earth and she proclaims the truth fully and unequivocally, the opposition of 'this world' will become more arrogant, more violent, and the conflict will be

sharper, even more bloody. As toward the close of the earthly history of Jesus, so also when the close of the present eon is approaching, the hostile powers of 'this world,' inspired by diabolical enmity, will array themselves with terrific fury against the Church catholic, waging war against her creed, against her very life, with the weapons of ridicule and falsehood, of learning, science and philosophy, even with fire and sword. The Jews, rulers and people, were bent on the destruction of Jesus; so will 'this world' be resolved to exterminate 'the elect' of God. Awful social convulsions are to be awaited, convulsions and persecutions of which the events of passion week are the type and the prophecy.

From these premises the inference may be drawn that the millennial reign will not open until after the present eon has run its course.

§ 370.

There is some force in the opinion expressed by Semisch that "in view of the difficulty of separating figure from real fact, we conclude that the millenarianism of the Book of Revelation is a hieroglyph whose meaning has not yet been satisfactorily solved." Yet studied in connection with the entire circle of teaching in the Old and the New Testament we have a basis for a sober Christian anticipation.

For the fulfilment of Revelation xx. 1-10 and of cognate scriptures, speculation, as eschatology may assume, has to look to that intermediate age, typified by our Lord's history on earth, which the parousia will bring to pass. Then Satan will be bound, and shut up for a time in prison. The Church will reign supreme. She will reign

until by inward development during the progress of the intermediate eon she will have attained to sufficient strength to endure the shock of the final onset, as Jesus by personal spiritual growth and by the revelation of the Father in the transfiguration on the mount was qualified, to stand firm amid the sufferings and assaults of passion week. Satan will then be loosed again for a little season. Combining the hosts of hell with hostile men he will assail the Church with deadliest enmity. This will be the final battle, which will issue in the discomfiture and overthrow of the kingdom of darkness typified by the resurrection and ascension of Jesus.

The intermediate millennial reign of Christ will indeed be spiritual, but it will also be real, not sensuous and realistic, neither spiritualistic. The chiliastic hope of the primitive Church will not in form be fulfilled, nor the anticipation of the conversion of all men as cherished by the modern age. There is, however, an element of truth underlying both theories. The inward and the outward, the supernatural and the natural enter into the economy of the anticipated intermediate age, when the union of the physical and the spiritual in glorified form will be accomplished and manifested.

Agreeably to this Christian speculation the millennium implies an order of things different in all respects from the order now prevalent, yet different also from that status of the kingdom which will supervene after the consummation. The invisible and the visible, the spiritual and the material will be factors, constituting a real kingdom of the Spirit in a real world, a world in process of glorification but not yet perfectly glorified. An analogy and a typification of this anticipation may be seen in the unique

mysterious events of the history of our Lord in the interval between His resurrection and ascension.

CHAPTER IV.

THE RESURRECTION OF THE DEAD.

§ 371.

The dissolution of Hades and the resurrection of the dead are two sides of one prospective mystery. The resurrection conditions the dissolution. It is the power of Christ asserted in the raising of the dead which terminates the realm of death. Being so closely connected, the triumph of the resurrection and the abolition of death are to be studied as the two forms of one article of faith.

It is, however, the idea of the resurrection, not either class of its subjects, which it is proposed now briefly to discuss.

1. The resurrection is to be predicated of the dead themselves, not merely of the bodies of the dead. The persons who lived upon the earth and who in consequence of sin became the subjects of death, these persons will be raised up. Scripture does not teach the resurrection of the body, separately considered. Scripture teaches the "resurrection of the dead." This is the form of words most commonly used by the New Testament.¹ The body being an essential constituent of members of the race, the resurrection of necessity includes a bodily organization. Hence Paul emphasizes the reality of the body in 1 Cor. xv. and elsewhere.

¹ 1 Cor. xv. 13, 15, 16, 18, 21, 22, 23, 29, 32, 35, 42; Acts xvii. 31, 32; xxvi. 23; John v. 28, 29.

The dead shall be raised up in their bodies, but 'we shall all be changed.' The body is included, being an integral part of the human constitution.

2. The word 'body' in the Apostles' Creed is to be taken in its proper sense. "I believe in the resurrection of the body" means not that a soulless body will go forth in the resurrection, but implies that the whole man is the subject of the resurrection. During the first centuries, when the Creed was in process of formation, the reality and identity of the body in the resurrection was especially emphasized; but emphasis put on the body does not necessarily signify man's physical organization to the exclusion of the soul. The word 'body' means the essential outward form of concrete human existence.

The original word in Latin for body is not *corporis*, but *carnis*; in the Greek, not *σώματος*, but *σάρκος*, flesh. Accordingly the German expresses this article by the words: Auferstehung des Fleisches, resurrection of the flesh. 'Resurrection of the flesh' means by implication the resurrection of *man*, who as to the idea and law of his being is psychic no less than somatic, though 'body' is the chief element of truth affirmed in the article, especially by the primitive Church.

Hence whatever will be said concerning the resurrection in this and succeeding chapters is to be understood as predicated, not of the material body exclusive of the soul, nor of the soul exclusive of the body, but of the dead as embracing the soul as well as the body. It is man who dies in body and soul; it is man who in body and soul will be raised again from the realm of the dead.

¹ 1 Cor. xv. 52.

§ 372.

The raising of the dead will not be a return of the dead to the existing natural world.

Nor is the resurrection to be regarded as the revival of man's natural existence in some different future world.

Sound thought on this mystery must be guided by the law of the resurrection revealed by the history of Jesus Christ; though properly speaking His resurrection forms the ideal of the resurrection of the righteous, not of the wicked.

I. The organic connections of man with the time and space world are dissolved in the article of death, so also his connection with the material of his earthly organization. These connections will never be resumed. Under the dissolving force of the positive eschatological power of Jesus Christ at His coming the existing cosmos will itself be dissolved. Says Peter: By the presence of the day of God, "the heavens being on fire shall be dissolved, and the heavenly bodies shall melt with fervent heat."¹ At death the earthly stage of human existence reaches its final term; with all its natural conditions it is superseded and left behind. Says Bengel: "A great change *must* intervene."

As the dead do not come back into their earthly connections, so neither in the resurrection do the dead go forth from their condition in Hades as they entered into it. Hades is not an episode. The dead do not resume the nexus of existence, as if death had only for a season suspended the operation of natural and moral laws. Hades is a period of human existence which lies beyond the

¹ 2 Pet. iii. 12.

earthly stage; it is onward in the mysterious process of human history. In the resurrection man supersedes and goes beyond the conditions of his intermediate history. As in the article of death he passes out of the present natural sphere and enters the post-earthly realm; so in the resurrection he passes out of the post-earthly realm, and enters into another world that opens before him beyond his intermediate abode.

2. Nor is the resurrection the reassertion of natural existence in another world.

When Jesus was raised from the dead, He neither came back to live His natural life with His disciples among the Jews as He had lived before He was crucified, nor did He go forth into the spiritual world in a form and condition of human life that may properly be called the natural body. The body in which He was conceived and born, in which He suffered and died, was changed. When He took the life which He had of Himself laid down, He went forth from among the dead in a humanity relatively new, a humanity which as to its generic type and law was indeed the same as the humanity in which He was crucified, yet it was at the same time specifically different, as different, to use the analogy of Paul in 1 Cor. xv. 35-49, as the stalk is from the seed, or the fruit from the blossom. Lange, commenting on the words, 'flesh and blood cannot inherit the kingdom of God,' says:

"In opposition to the gross identification of the present body with the resurrection body, Paul asserts a distinction between the two—a distinction, however, which does not exclude the identity of the fundamental substance or germ. Amid the constant change in our bodies, there is something fixed which makes us recognizable as the same from the cradle to the grave—something which gives form, feature and organization to this ever-moving current of matter, which is momentarily con-

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The resurrection of the
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is wanting in positive contents. It affirms only that man's spirit will not be annihilated in the hour of his departure; his spirit when separated from the earthly body will continue to subsist in the character of an unsubstantial 'shade,' an idea that does not get beyond the prospect of dissolution. The important belief universally diffused among mankind that man's spirit does not perish, in other words, the denial of the non-existence of the human soul after the present life, this belief, if judged by the resurrection from the dead of the God-man, will be found to be equivalent to the recognition of the unbroken reign of death. The perpetuity of a man in the form of a shade is the perpetual severance of the essential constituents of man. That is to say, the existence of the whole manhood of man in the form of an organic unity is, according to pagan belief, a reality only during his natural life on earth. The immortality accepted by mythology affirms one side of the gloomy prospect of everlasting dissolution, no more. Among the Greeks, as Martensen remarks, "we find only the hopeless picture of a kingdom of shades, and Achilles will rather be a day-laborer upon earth than Achilles in the world beneath."

2. From the pagan belief respecting the immortality of the soul, the resurrection affirmed by Christian revelation differs both in principle and in form. The general resurrection is referable, not merely to the intrinsic, death-conquering genius of man's spirit, not to some unique fitness for survival, but it is consequent upon the all-pervading energy of the parousia. Moreover, Christian revelation prophesies a concrete reality. The whole man dies, the soul no less than the body being subject to the law and penalty of sin. Death is an abnormal epoch in the history

of man's concrete existence, not the point at which he suffers extinction. Equally comprehensive is the resurrection. The whole manhood of man is raised from the dead. Not only does a bodiless soul survive, but man in the unity of his constitution, including body as truly as soul, survives the article of death and passes beyond the realm of the dead. Maintaining his identity as to his generic constitution and as to the type of his personality, he will enter into the world transcending Hades.

There the type and law of his existence, while as to kind the same essentially as the type and law now operative in his earthly history, will be different; for both will answer to his changed status and conditions.

Scripture represents the resurrection under the image of birth. Paul says of Christ that He is 'the firstborn from the dead.'¹ Though the issue of the resurrection for the rejecters of Christ will be contrary to the issues of the resurrection for Christ's members, nevertheless the fact of natural birth furnishes the best analogon for thought on the nature of the resurrection in the case of both classes. Natural birth is an objective and organic transition, effecting a radical change of the law and the conditions of existence, whilst conserving the identity of individual being. The man risen from the dead will differ from the man on earth or in the intermediate state as really as the separate individual being of a child born into the world differs from the status of the life of the same individual in the womb of his mother.

3. The general resurrection embraces the righteous and the wicked. Both classes will be raised from the dead in the wholeness of the human constitution—they that

¹Col. i. 18.

have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment.¹

CHAPTER V.

THE RESURRECTION OF THE RIGHTEOUS.

§ 374.

Christ is the resurrection and the life. Believers being His members possess His triumphant life, and by virtue of union to Him, unbroken by death, He will raise them up at the last day in the likeness of His resurrection.²

The life of Jesus Christ though divine-human is nevertheless truly human. He actualizes the divine idea of man in the process of His development on earth, more completely in His victory over death, and perfectly in the final consummation of His mediatorship.

The life of Christ and the life of His members is one life. He is the beginning of the new, victorious race. The believers' life is the life of One who is the ideal man in personal union with the eternal Son; and as to essence the life of the eternal Son is identical with the life of the Father.

The type of manhood revealed by the victory and glorification of Christ is man's original type in the character of ultimate realization; and this type of manhood the members of His mystical body also will realize in the process and consummation of their history.

The law of the triumphant life of Jesus Christ is the

¹ John v. 29.

² John vi. 40; xi. 25.

law now active in the history of the righteous, fashioning their character and fitting them for their destiny. As He triumphed over the limitations and the bondage of the present condition of the world, so will they triumph. Their life will develop itself through the epochs and stages of His history. The victory over the kingdom of darkness which He achieved they in the communion of His triumphant life will also achieve.

The victory of the righteous will be their transition from the intermediate period of the kingdom to its post-mundane perfection. They will go forth in the might and appear in the full image of their risen Lord.

§ 375.

In the article of death the righteous quit the Adamic body and quit the earthly economy of their history. The contradictions and conflicts arising from their organic connection with this world are in this epoch brought to an end. But the righteous do not at once complete the development of the new life.

1. In their exit from this world the righteous put off the earthly organization of the body, being emancipated from the abnormal conditions of 'the outward man,' and they enter into Paradise, the abode of bliss in the intermediate realm. They enter in the unity of human existence. The article of death is not an absolute dissolution of body and soul. In the case of the members of Christ, exit from the earth is the abolition of 'the old man,' and this abolition includes the dissolution of the present earthly organization; but in this dissolution 'the new man' survives and is triumphant. The 'new man' triumphs in the unity of his being, a unity which includes the somatic no

less than the pneumatic principle. The *man* it is that enters into Paradise.

It may be said that the righteous die, and that they die under the operation of natural law; but these propositions express only a superficial aspect of the truth. It is more scriptural to say that they seem to die, for in reality their exit is an epoch through which they pass from a lower to a higher stage of Christian *life*. "The river runs through the lake and pursues its way beyond." As before when living under the limitations of the flesh they nevertheless lived the new life in Christ, so now, having died under the law of the fall, they have at the same time surmounted this law. Under one view among the dead, under another view they are among the living. In Christ they have been released from organic connection with the disorganizing forces of the Adamic constitution, released because in Him and with Him they are living the transcendent life in the Spirit. Whilst the remains of the Adamic body are dissolving into dust, they, though the resurrection of the just is not yet achieved, have advanced to blissful communion with Christ. Says St. Paul: "For to me to live is Christ, and to die is gain. But if to live in the flesh be my lot, this is the fruit of my work; and what I shall choose I wot not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better."¹ Though not in the final sense triumphant, the righteous are living the higher life of blissful communion with Jesus Christ, awaiting the perfection of the kingdom at His second coming.

2. Before the resurrection the righteous are not in the realm of final glory. Says Paul: "When Christ, who is

¹ Phil. i. 21-23.

our life, shall be manifested, then shall ye also with Him be manifested in glory."¹ To be with Christ in the glory of the Father presupposes the perfection of the whole man, of the body no less than of the soul. For the resurrection of the righteous is the final transition of the 'spiritual man' in a 'spiritual body.'

Between the natural man and the spiritual man, or between the old man and the new man, there is an instructive analogy. The natural man lives his life in a corporeal organization that is natural. Soul and body, members of an indissoluble unity, answer each to each. So the spiritual man lives his new life in a corporeal organization that is spiritual. But during the earthly period the kingdom is in the springing seed; the harvest is hidden under the garb of promise and hope. The spiritual man is whole, but lives in the embryonic stage of the new life. Though the intermediate period transcends the earthly, as 'the ear' is different from and is better than 'the blade,' yet the intermediate like the earthly period is not 'the full corn in the ear.' The full corn in the ear will be developed when the harvest is ripe. Until the second coming the spiritual man, though enjoying a life of blessed communion with Christ, will be incomplete, incomplete somewhat as the Mediator and His mediatorship were incomplete prior to His final triumph achieved by His resurrection and ascension. Says the Rev. Dr. Lewis F. Stearns:

"It was but seldom, if we can judge from the New Testament, that the early Christians raised any questions respecting the state after death, and then only that they might be sure that those who died in the Lord before the great consummation would be kept in happy communion with the Saviour, and brought with Him at His second coming to take part in the

¹ Col. iii. 4; 1 John iii. 2; 1 Cor. xiii. 12.

solemn scenes of the last day, and share in the glory and blessedness of the final and eternal state. * * * We need to put the emphasis where it was placed by the first Christians. In order that this should be done, it is not needful that we should lay less stress than we do upon the condition of the individual in the intermediate state, but that we should recognize the fact that the intermediate state is a temporary and subordinate order of things, and must give way to a higher order, and that the goal toward which human history, and the history, if we may call it such, of the unseen world of the life beyond are alike tending, is the eternal state which is to be ushered in by the last day."¹

The righteous are out of the natural body. That was put off in the article of death; it will never be resumed. Flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.² As to the spiritual body, that indeed exists in principle, and if we reason from the analogies used by the New Testament, we may also say that the spiritual body is in process of growth, but it does not exist in the form of completed reality.³ The reality is in suspense as 'the full corn' is in suspense in 'the ear.' The spiritual body will exist in perfection when the spiritual man in the resurrection at the second coming attains to his perfection.

3. The natural body of the natural man presupposes the natural world in the bosom of which soul and body may subsist. So the spiritual body of the spiritual man presupposes a corresponding objective world, the glorified

¹ Present Day Theology, p. 502.

² 1 Cor. xv. 50.

³ On 1 Cor. v. 1, Meyer remarks: "He who has died has, from the moment of the state of death having set in, instead of the destroyed body, the body proceeding from God, not yet indeed as a *real* possession, but as an *ideal* possession, undoubtedly to be realized at the (near) Parousia. Before this realization he has it in heaven just because the possession is still ideal and proleptic."

economy, in Scripture called 'the new heavens and the new earth.'

The glorified economy is now in germ. The cosmos is glorified in the glorified Son of Man, who is 'the beginning.' But as completed fact, actualized in the new heavens and the new earth, the glorified cosmos is now in suspense. The heaven must receive Jesus Christ until the times of restoration of all things,¹ that is, as Meyer says, "until times shall have come, in which all things will be restored." The realization of the ripe fruitage of the cosmos will continue in suspense, until the fulness of the times, when Christ will complete 'the regeneration.' "Then comes the end, when He shall deliver up the kingdom to God, even the Father, when He shall have abolished all rule and all authority and power. For He must reign, till He has put all His enemies under His feet."²

Until then the life of progressive blessedness is awaiting 'the common consummation of redemption and bliss in the glorious resurrection of the last day.' Says Dr. A. H. Strong:

"While the Scriptures represent the intermediate state to be one of conscious joy to the righteous, and of conscious pain to the wicked, they also represent this state to be one of incompleteness. The perfect joy of the saints, and the utter misery of the wicked, begin only with the resurrection and the general judgment."³

The Old Testament saints received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.⁴ So have the righteous in the intermediate period of blessed-

¹ Acts iii. 21.

² 1 Cor. xv. 24-26.

³ Systematic Theology, p. 566.

⁴ Heb. xi. 40.

ness not yet received the final promise, God having provided some better thing concerning them and concerning us, which better thing is in reserve until the Messianic eon shall have run its course and all the members of the kingdom shall have ripened for the harvest, that they who have gone before apart from those that follow after should not be made perfect.

§ 376.

The spiritual body will not be absolutely new. It bears an internal relation to 'the new man' like the relation which the natural body bears to 'the old man.' The old man is the *ego* in Adam; the new man is the *ego* in Christ.

The relation which the personality of man in Christ bears to the personality of man in Adam, determines the relation of the spiritual body to the natural body.

1. Whilst living on earth the members of Christ have a twofold life. I live a genuine human life in the communion of the Spirit with Christ glorified. At the same time I am subject to the law of the fallen life in Adam. Now, what relation do I living in Christ bear to myself living in Adam? The question is legitimate and relevant; important also, as it has a direct bearing on the doctrine of the resurrection. There is a relation of myself to myself as the subject of two opposite energizing principles.

Though we cannot analyze this hidden relation, we may nevertheless know something respecting it. The only key we have is the personal history of Christ. In Him we have the typical truth and the law of judgment. The relation which I, a member of Christ, bear to myself, a member of the Adamic race, may be seen in the relation which the perfected God-man bears to the flesh and blood

of His Adamic humanity. Christ glorified as related to Christ not yet glorified, furnishes an answer to the question respecting the spiritual body in its relation to the natural body.

The Son of God having become man, lives on earth in a natural body, connected like other men with the natural order of this world. At the very same time He was the resurrection and the life.¹ He was potentially the risen Man, whilst living a natural human life on earth. This two-fold order of His life was temporary. By the cross He relinquishes the natural body. Quitting the world of the living He enters the world of the dead. By His resurrection He became the 'first-born from the dead.' He came forth not in the natural body, but in a new, spiritual body, a corporeal organism which actualized what He was potentially whilst living on earth in the body in which He was conceived and born.

The new humanity in which Christ became 'the first-born from the dead' was as to kind the same that He assumed by conception and birth. The same in kind, it was not the same in its organization. The resurrection was a birth, an epoch of transformation and transfiguration. Christ risen differs from the Christ born as the ripened grain differs from a seed fallen into the earth, as the heavenly differs from the earthy, or as the spiritual from the natural.² Now, since the idea respecting Christ as true man includes corporeity, we predicate a change wrought in His body like the transformation through which His whole human nature itself passed.

The resurrection body of Christ is on the one hand the same as His natural body, on the other hand not the same.

¹ John xi. 25.

² John xii. 24; 1 Cor. xv. 44-48.

The same it is, inasmuch as it presupposes the unbroken organic continuity of the same divine-human personality moving onward toward consummation through different epochs and stages of mediatorship. Not the same it is, inasmuch as His resurrection-body is a new body. That which was sown was not the body that was to be, but God gave Him a body even as it pleased Him, as to each seed He gives a body of its own.¹ The new is spiritual, and the spiritual body is the natural transformed by the inscrutable virtue of a birth into the transcendent domain of Spirit.

2. So are the righteous, as members of Christ, related to themselves as members of the Adamic race. Partakers of the life of Christ, they will transcend the intermediate Paradise as He triumphed over Hades. And as He was transformed by the epoch of the resurrection, so will His members in the final epoch be changed into the likeness of His transformation. This transformation of Christ's members will include the body. The process of growth of the spiritual man in the spiritual body will be ripe for consummation, and in the consummation, though the spiritual body may differ from the natural body as greatly as 'the full corn in the ear' differs from the seed cast upon the earth, the spiritual body will nevertheless be none other than the original divine idea of the natural in the form of ultimate consummation.

3. This argument based on the analogical teaching of Scripture implies that the resurrection body of the righteous will be a new corporeal organism, not the old material organization reconstructed. The radical change is by St. Paul compared to the epochs in the growth of a seed:

¹ 1 Cor. xv. 37, 38.

"That which thou thyself sowest is not quickened, except it die : and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind ; but God giveth it a body even as it pleased Him, and to each seed a body of its own."¹

This analogy of the apostle requires special emphasis. The ripe grain in the full-grown ear is not the seed that was sown and dissolved in the earth. The seed is not reconstructed by a power operating upon it from without. Whilst as to kind and specific type it is the same as the seed sown, it is a new grain, a grain which in the form of reality had no existence before. It is a new organism, or life in a new body, produced according to the mysterious law immanent in the seed sown.²

So also is the resurrection of the just. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. Again using the words of another: "The resurrection body has the same relation to the natural body that the stalk of wheat has to the grain of wheat which is planted. Both are wheat. The one grows out of the other. The identity is preserved; yet how different that which flourishes above the ground from that which was buried in the ground."

The body in which the righteous are raised up is a new body. New it is as their life in Christ is new, differing

¹ 1 Cor. xv., 35-49.

² Says Bunyan: "Though the kernel die, be buried, and meet with all this change in these things, yet none of them can cause the nature of the kernel to cease ; it is wheat still. Wheat was sown and wheat arises; only it was sown dead, dry and barren wheat, and riseth living, beautiful and fruitful wheat."

from the Adamic body as incorruption differs from corruption, as glory differs from dishonor, as power from weakness, as the spiritual differs from the natural. The new body answers to the new life in Christ as the body of the new grain answers to the species of the individual seed sown. As children of the first man, who is of the earth earthy, they by natural birth bore the image of the earthy. As children of God in the Second Man, who is of heaven and became a life-giving Spirit, they shall also, by virtue of their birth of the Spirit into the kingdom, bear the image of the heavenly.

The analogies of our Lord and of the apostle Paul furnish the only sound basis for doctrinal thought respecting the mystery of the resurrection.

4. But agreeably to the principle of thought postulated by scripture analogies, we may not think of the spiritual body as wholly severed from the natural body. With the natural body the spiritual body is organically conjoined, as the spiritual man is conjoined with the natural man.

Personal identity underlies the birth of the Spirit into the kingdom. The person 'born of the Spirit' is the person who was 'born of the flesh.' Personality, however, is identical with itself not in one constituent only of human existence, not the same only as to the soul, but the same also as to the body. Born into the kingdom, a member of Christ is the same person in the wholeness of his existence. He lives in Christ the identical man as to spirit, soul and body he was before his birth into the kingdom. The same person, he yet differs from his former self as the humanity of Christ on earth differs from the humanity of His mother, or better, as the glorified humanity of Christ differs from His human nature before His glorification.

The same law is operative in the resurrection from the dead as in the transition by the Spirit into the kingdom; for each epoch is of the nature of birth, the one being the completion of the other. According to the law of personality we have to affirm an unbroken continuity of human existence. Under the operation of this law a member of Christ in the resurrection is identical with himself when on earth. The same person who in the article of death passes from earth, goes forth in the resurrection from the intermediate world in the totality of his constitution; and he will live in the realm of glory the identical person as to his body no less than as to his soul that he was during his earthly history. Paul says: "If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you."¹ Not the same material organization that died will rise; but the same personal being, including soul and body, quickened and transfigured by the Spirit of God that dwelleth in him will be raised up. Going forth from Paradise into the transcendent world a new spiritual man in a new spiritual body, he will know and feel himself to be the same person. Yet he will in the resurrection differ from himself in the flesh as 'the new man' in Christ differs from 'the old man' in Adam; and the body in which he will be raised up will differ from the body in which he died as the body of Christ glorified differs from the body in which Christ was crucified.

Whilst the resurrection body of the righteous is spiritual, not natural, whilst it differs in organization and capacity from the natural as the new man in Christ differs

¹Rom. viii. 11.

from the old man in Adam, yet the spiritual body is the same dynamically as the natural body; and this corporeal sameness obtains according to the law of identity in the organism of personal existence. Being the ripe fruit of the entire history of spiritual growth on earth and in Paradise, the resurrection body will be the true body, not less real but more real than the earthly organization. The present corporeity is no more than the type and prophecy of the ideal body.

§ 377.

One question more merits inquiry. Whence comes the resurrection body?

Two answers may be given: the one, that the body is formed by supernatural agency and united to the soul from without; the other, that the resurrection body is the product of the soul, being evolved by development from its inner life.

There is an important element of truth in both answers, yet neither by itself is adequate.

A scientific solution of the problem resolves into unity the valid elements of both.

I. The unity of the natural man is in its beginning trichotomic. The embryo is not somatic to the exclusion of the psychic principle, nor psychic to the exclusion of the somatic principle. The beginning is threefold, being the vital possibility alike of body, soul and spirit. Gestation, birth and the subsequent growth of the individual are but the unfolding and realization of the factors immanent in the embryo.

As regards the question concerning the resurrection body of the righteous, the force of the argument is not affected by the assertion of a dichotomic in place of a trichotomic anthropology. If we accept the dichotomic

theory, the beginning of the embryo will be two-fold, the unity of the somatic with the psychic principle.

The spiritual man begins to live in Christ by the Holy Spirit conformably to the same law. It is the man, the whole man, not the soul only, who is created anew by birth into the kingdom. Spiritual birth is organic. Personal being in the totality of its constitution is the subject of the transition. A member of Christ is from the very beginning of his new existence potentially threefold, the principle of the resurrection body being a factor of his constitution as really as the soul. The type and law of the spiritual man is the type and law of trichotomic existence. Or, if a dichotomic anthropology be accepted, we shall have to hold that the type of the spiritual man is dichotomic. In either case the somatic principle is an essential factor of the unity of a member of Christ.

Spiritual growth in the Church militant, the epoch of transition from the earth into Paradise, and progressive development in the communion of love with Christ in the nobler service of Paradise, are each and all the unfolding of the infinite fulness of the birth of the Spirit into the kingdom.

If we reflect upon the problem consistently with these anthropological principles, the resurrection body will have to be regarded as the ultimate product of the potential principle immanent in the spiritual man from the beginning of his life-union to Christ. As the earthly organization of the body becomes by development from the mysterious beginning of the embryo, so the resurrection body of the righteous becomes by development from the embryonic beginning of the new man.

2. Sound as may be this method of reasoning, it is

incomplete, for it recognizes but one aspect of anthropological truth. Another essential fact enters into the solution of the problem.

The material organization of the natural body is not purely an evolution from within. The development of the somatic principle, whether in the embryo or in the child, depends moment by moment on a corresponding environment, the external natural world being the necessary condition of natural evolution, especially of bodily growth. Food and drink, air and light, supply the material which natural life assimilates, transforming it into the constituents of the natural body. In the absence of an objective world adapted to and complementing natural life, the type of man's existence is not active, nor can it be. The pabulum of development and realization is wanting.

In this respect also the spiritual body is analogous to the law of the natural body. Neither is purely an evolution from within. Though the new life in Christ quickened by the Spirit is a mystery which from its inception includes potentially the resurrection body, yet the new life does not of itself produce the resurrection body.

In the new life the type and law of the resurrection body are potential forces, but the life is not its own pabulum. From itself exclusively it cannot evolve the glorified form of organization. For the pabulum of complete organization the spiritual man, like the natural man, depends on a corresponding environment, an external homogeneous world.¹ That necessary environment is the

¹Says Newman Smyth: "The chosen metaphor for the marvellous change and perfection of the earthly is the growth of the seed into the green blade and the full-grown ear. It is important not to lose this

new cosmos, the final creation of the immanent Christ, which will reach its consummation at His second coming. Until then the righteous will not possess the mature glorified embodiment. Being neither in the natural body, nor clothed with the resurrection body, but living in a spiritual form supported by and corresponding to the environment of the intermediate realm, they will be corporeal in principle rather than actually. The law of their intermediate life of blessedness is somatic, but the operation of the law is in a relative sense suspended.

3. In the final catastrophe when at the second coming the new heavens and the new earth will supersede the existing cosmos and the blessedness of Paradise, the conditions and relations of the righteous will be changed.

In that final epoch of their history they will be released from incompleteness and from the suspense of the ultimate perfection. Spiritual life will unfold itself in a form fully answering to its own law in the bosom of the world to come. That world will supply the needful pabulum of the spiritual body. From the paradisaical realm the righteous will go forth in a new corporeal organism, the building from God, a house not made with hands, eternal in the heavens,¹ a building which will be the structure of the form-producing type of Christ's life in His members, the necessary material being given by the new environment, the perfected condition of the cosmos.

Two factors will enter into its construction: the one being the internal principle, the type and law of its organization, the other its external requisite conditions. Of the

primary truth of the scriptural doctrine that the resurrection is according to law.² Old Faiths in New Light, by Newman Smyth, p. 362.

¹ 2 Cor. v. 1.

mysterious interworking of these complemental forces, the spiritual body of the spiritual man, as the logic of Scripture and Christian reasoning justifies us in believing, will be the product.

CHAPTER VI.

THE RESURRECTION OF THE WICKED.

§ 378.

The resurrection of the dead in a corporeal organism is to be predicated of two classes, the righteous and the wicked. Whilst the one class will go forth from the intermediate realm according to the law of the Spirit of life in the Second Man, the other class will go forth according to the law of sin in the fallen life of the first man.

The resurrection of the wicked is for Christian reason the most obscure question in eschatology. Respecting the prospective fact there is no ground for doubt. The problem arises in the endeavor logically to adjust the fact to the fundamental principle of eschatology.

1. In Scripture there are but few data apart from the unequivocal prophecy of the fact; for Messianic revelation as to its essence is the positive manifestation of God in the mystery of life-giving and redeeming love, and with this positive manifestation the books of the Bible are chiefly concerned. Sin, the abnormal power in this world and in the world to come, appears in Scripture rather as the dark background of the kingdom of God than as its theme.

Our Lord and His apostles teach unequivocally that the

wicked will be raised from the dead. Says Christ: "Marvel not at this; for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment." Paul teaches "that there shall be a resurrection both of the just and unjust."¹ Many other passages set forth or imply the same fact, such as Matt. xxv. 31-46; 1 Cor. xv. 22; 2 Thess. i. 7-9; Rev. xx. 12-15. As the righteous go forth from Paradise so the wicked shall go forth from the prison of Hades in the day when God shall judge the secrets of men by Jesus Christ.²

2. On the basis of scripture teaching the resurrection of the wicked has always been a part of Christian belief. Says the Apostles' Creed: "From thence He shall come to judge the quick and the dead." Judgment is both negative and positive, denying admission to the glory of the kingdom to one class, opening the door to another. The wicked will be raised up and, as the word 'judge' implies, they shall appear before the tribunal of Christ, who will render to every man according to his works, approving those that have done good, condemning those that have done evil.

The Nicene Creed uses nearly the same words: "And shall come again with glory to *judge* the quick and the dead."

The Athanasian Creed asserts the resurrection of the wicked explicitly. It says: "From thence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their works. And they that have done good

¹ John v. 27-29; Acts xxiv. 15.

² Rom. ii. 6, 16.

shall go into life everlasting, and they that have done evil, into everlasting fire."

Since the authority of the ecumenical Creeds was recognized by both branches of the Reformation, Reformed and Lutheran, the doctrine concerning the resurrection of the just and the unjust passed into all Confessions of the 16th and 17th centuries. Belief in the resurrection of the two classes has accordingly been an element of the Christian consciousness of every age. Individuals or sects that have denied the belief are to be regarded as departing from the faith of the Church catholic.

3. The difficult question arises in the domain of dogmatic science, how may we account for the resurrection of the wicked?

The resurrection has been referred directly to God's omnipotence. As God can do whatever He wills, it is thought there is no difficulty in the premises; but neither Christ nor any apostle refers this mystery to divine omnipotence. Christ says that all that are in the tombs shall hear the voice of the Son of Man; and Paul teaches: "For since by man came death, by *man* came also the resurrection of the dead."¹ The resurrection is an essential epoch in the history of the kingdom, and it is referred directly not to God but to Christ, the Head of the Church. It is God that exerts His power in His kingdom, but He exerts power according to the law of the new creation. To be consistent, eschatology searches for a principle of the resurrection of the wicked which is compatible with the New Testament idea concerning Christ as Head over all things unto the Church, aiming at the discovery of a law by the operation of which this final issue is effected.

¹ John v. 29; 1 Cor. xv. 21.

4. The status of the wicked relatively to Christ differs essentially from the status of the righteous. The righteous being members of Christ, go forth from Paradise by virtue of life-union with Him in the Spirit. The wicked sustain to Him no such dynamic relation. Members of the fallen Adamic race, they are held under bondage by the law of sin, and are subject to its curse. They willfully choose their false attitude towards God, the penalty of which they are suffering in Hades. Not only have they conscious existence, but it may also be said of them, they are alive. They live a false life, a life which at all points is determined by aversion to the truth and righteousness of God as manifested by Jesus Christ. For the same abnormal moral forces work in the personal history of the wicked there as here. The principle of spiritual disorganization is dominant. How then shall the wicked rise from the dead? In what sense will they overcome death?

§ 379.

The endeavor to solve this problem will in the nature of the case be somewhat speculative, not indeed fanciful nor arbitrary, but it will be an effort to find a solution on the basis of general principles taught by Scripture concerning sin and death, concerning Christ and the future history of His kingdom.

It is necessary to reassert the important truth that sin and death are connected by a law common to both. Sin and death are two forms, two stages, in the development of the same false principle, a self-contradictory power which has its perpetual ground in the personality of Satan, the prince of the kingdom of evil. The two things at bottom are the same: sin is death, death is sin. Sin

manifests its virus in the disorganization, the anguish and bondage of death; death is the bitter fruit of sin. Death ever presupposes sin as its immanent principle. Wherever this false principle is active we have the irresistible law of death. Conversely, wherever death reigns, the principle of sin is active.

So Scripture plainly teaches. "The wages of sin is death."¹ But penalty is not affixed to transgression by an external act of the divine will. Penalty is the mode in which of inward necessity transgression affects the transgressor. So Paul teaches: The mind of the flesh is death, because the mind of the flesh is enmity against God.²

In so far as personal experience, ethical philosophy and the observation of the moral phenomena of history throw light on this dark theme, the doctrine of Scripture is sustained.

The idea that sin and death are one by an internal indissoluble bond will have to underlie trustworthy inquiry into the history of the wicked in the future world.

§ 380.

As of sin so of death, we have to predicate three distinct stages.³ The first stage is the period of fallen Adamic life on earth. The second follows the article of death; it is the interval between that epoch and the resurrection. The third stage in the history of the wicked is 'the second death.'

1. The wicked are of two classes: those who resist the claims of the Gospel of Jesus Christ, wilfully choosing the service of sin in opposition to the life and salvation of re-

¹ Romans vi. 23.

² Romans viii. 6, 7.

³ Cf. Martensen's Dogmatics, p. 461.

deeming grace; and those among the heathen who hold down the truth in unrighteousness, who knowing God, glorify Him not as God, neither give thanks.¹

The first stage of death prevails from the hour of natural birth onward to the article of natural death. Apparently the wicked live their life on earth as really as the righteous. Apparently they grow and mature, but their life is not a genuine human life, it is not rooted in Him who is 'the resurrection and the life,' and the development through which they are passing is none other than the process of disintegration. "All flesh is as grass, and all the glory thereof as the flower of grass."²

Under a broader view the first stage of the death of the wicked is the period of disorganization extending through the entire earthly history of sinning mankind from the fall of Adam onward to the parousia. Through all ages of struggle and conflict death holds continuous and unbroken dominion over the Adamic race, turning all hopes into bitterness and all works into ashes.³

2. The second stage begins with the article of natural death and prevails over the wicked in Hades, the intermediate realm of the dead, continuing in force whilst the existing eon is prevailing.

As regards the second stage a distinction is to be recognized between the article of death and the realm of death. The former is the iron gate opening into the 'prison.' The article of death is the terminus of natural life on earth, removing the subject from the domain of earthly conditions. The earth-bound material organization of the body fails and dissolves, whilst the subject in the unity of

¹ Romans i. 21.

² 1 Peter i. 24; Psalm xxxix. 6; Gen. ii. 17.

³ Rom. v. 12-14.

human being passes into the conditions of the intermediate world.

This intermediate world is the realm of death. For those who have no part in the redemption and victory of Jesus Christ it is an unbroken dominion of evil, holding sway after the character in which sin overwhelms men at the terminus of natural life. Death, like sin, is a continuous, an uninterrupted tyranny. The same law reigning in sinners under one form during their earthly history, reigns over them under another form in the history of the post-earthly period. The abnormal and unnatural condition which sin engendered when the race became sinful, perpetuates itself through the entire history of its unredeemed members. This proposition will bear the test of ethical criticism; and however painful to a sympathetic heart, Christian eschatology and the moral order of the world both justify the assertion of it with emphasis. Of the post-earthly as of the earthly state of the unredeemed members of the race we have to predicate the same misery. The dominion which death asserts at the terminus of natural life, death retains. The wicked die. They are dead, not extinct; they experience that abnormal condition of misery which is the fruit of sin and of sinning. Death reigns over persons; not over the body only, but over body and soul. The body separated from the soul is not, in the sense of Scripture, mortal. The soul separated from the body is not immortal. Mortality is to be predicated of man; not of man as fashioned by the creative word of God, but of man as disorganized and vitiated by sin. It is the transgressor who dies under the curse of sin, a curse which has its seat in the soul and embraces the body. Into Hades, the intermediate realm of

the curse, the whole man passes, because the whole man has wilfully subjected himself and persists in subjecting himself to the law of death.

The post-earthly reign of death over the unredeemed is perpetual. There is neither power nor will in its subjects to break its dominion. Sin does not exhaust itself. Sin multiplies sin. Nor can death annul death. Just this wilful, hopeless subjection of the unredeemed to the unbroken dominion of sin is for them the intermediate period of Hades, a state of existence which differs both from the life which they lived in the natural body on earth and from the form of corporeal organization with which they will appear in the resurrection.

3. The third stage of death is the ultimate stage. By the written word it is called the second death, also the lake of fire. "And death and Hades gave up the dead which were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire."¹ Again: "For the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone, which is the second death."² The second death realizes all the energies of sin and fulfils all previous forms of death. As the second death follows after the resurrection and after the final judgment, it presupposes the end of the intermediate dominion of sin, or the dissolution of Hades. That realm of death, holding sway over the unredeemed dead, continues in force only whilst the

advent of the Lord is impending. The resurrection of the wicked is the epoch of transition in a vile body from the intermediate realm into the final domain of sin 'prepared for the devil and his angels.'¹

§ 381.

The victory over sin and death achieved by the atonement of Jesus Christ is complete in relation to Himself, but in its relation to the dead it is now potential rather than actual. The teleological law of His victory will be fulfilled at His second coming, when the end of the resurrection in the history of the world will be accomplished.

I. Christ's victory is in principle the condemnation of Satan and the overthrow of his kingdom. Satan's reign is even now adjudged to destruction. Says Christ: "Now is the judgment of this world; now shall the prince of this world be cast out."² The judgment in force during the current eon will at His advent become an actual and completed fact. The dominion of Satan will in reality be abolished.³

The abolition of Satan's dominion will be the extermination of his power in the existing cosmos. Not that Satan himself, or the host of evil spirits, will cease to exist, nor that 'the lake of fire' will be annihilated; but his works of evil as now prevalent in nature, among men on earth and in Hades, this dominion will be dissolved, these works will be brought to naught. "The last enemy, death, shall be abolished."⁴ The Hades now triumphant over the unredeemed dead will come to an end. Then excluded from the whole natural creation, which shares

¹ Matt. xxv. 41.

² John xii. 31.

³ 1 Cor. xv. 24.

⁴ 1 Cor. xv. 26.

the virtue of Christ's redemption from the thralldom of sin,¹ Satan with his works of iniquity, with all the consequences of his enmity to Christ, will be cast out from the kingdom of God, and he will be shut up in his own place.² With Satan will go forth the wilful subjects of his kingdom: the angels who with him have sinned, and unsaved men who for want of the fellowship of faith with Christ have no part with Christ in His victory over sin and death.³

2. This general conception concerning the overthrow of Satan's kingdom and the destruction of his works, involves the resurrection of the wicked. Their present status in the history of sin is temporary. Though the relation of unredeemed sinners to Christ and to His second coming differs in kind from the relation to Him of His redeemed people, yet the all-pervading immanent energy of the parousia will change the condition of the one class as really as it changes the condition of the other class, each according to the law of their character, the righteous determined by the law of victorious life in the risen Mediator, the wicked determined by the unbroken law of sin principled in Satan.

The gates of Hades are to be unbarred; the old cosmos is to be abolished. The intermediate, incomplete mode of human personality will be superseded by that twofold ultimate form of existence which will ensue when the positive redemptive energy of the new creation is consummated.

3. That the Paradise of Christ's members and the Hades of the unredeemed will be superseded at the second coming, is plainly taught by our Lord and His apostles.

By our Lord it is taught in several parables: the parable

¹ Rom. viii. 19-22.

² Rev. xx. 10.

³ Rev. xx. 15.

of the wheat and the tares, Matt. xiii. 24-30; the seed cast into the ground and growing up secretly, Mark iv. 26-29; the net cast into the sea, Matt. xiii. 47, 48; the wise and the foolish virgins, Matt. xxv. 1-13; the sheep and the goats, Matt. xxv. 31-46. These parables represent chiefly the advent of the Son of Man to the final judgment; but they also teach, not by implication only, but in explicit terms, the great change wrought by His advent in the status of all men, of the 'foolish' as of the 'wise,' of the 'bad' as of the 'good.'

No apostle gives us more explicit instruction on this mystery than St. Paul. I quote again from his classic chapter on the resurrection. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first-fruits; then they that are Christ's, at His coming." Interpreted according to the analogy of faith and in its relation to the context, this proposition that as in Adam all die so in Christ shall all be made alive, must be taken to be universal. It asserts a twofold law working in the history of the human family, embracing both the present and the future. The death of man came by man, not by the decree of God; so by man, not by divine omnipotence, shall come the dissolution of the bonds of this death. The parallel lies between the first man and the Second Man. In the first man all die; not necessarily that in him all living creatures die, but in him all men die, and by virtue of their organic union with him they abide under this inherited death. Death holds in its iron grasp the whole posterity of Adam, a fact to be predicated, not of some individuals, but of the race in its solidarity.

So in Christ, the Second Man, shall all be made alive. He is the principle of a universal life, a life in its possibilities and purpose coëxtensive with the universal death of the first man. Humanity in Christ is triumphant over sin and over death, a triumph which through the Spirit all men by faith may share. Not that every individual member of the race of 'the first man' will inherit the glory of the resurrection-life of the Second Man; but that order of universal death which 'all die in Adam' will cease to prevail.

It is in Christ, the Head of the new race, that men will be 'made alive.' It was in Adam, the first head of the human race, the head also of the existing mundane economy, that all men die. Humanity died for that he sinned. By inheritance his death became the death of the race. Like Adam so is Christ organically connected with mankind. The principle of universal existence, He occupies a profound relation to those who accept Him and to those who reject Him; to those who accept He is the necessity of the transition from Paradise to His own glory in heaven; to those who reject Him He becomes the resistless necessity of the transition from the 'torment' of Hades to the despair of the second death. The Second Man is the principle of a deeper and mightier transformation than the first man, a transformation which all nations and all individuals will undergo, but each in his own order. He must reign till He hath put all His enemies under His feet.

§ 382.

The resurrection of the wicked includes the organization of a body.

The being of man in the personal existence of the wicked hereafter is no less corporeal than psychical.

1. In the article of death the organic connection of the wicked with the present natural world is broken. The invisible region into which they pass does not afford the requisite objective conditions answering to their somatic demands. The earthly organization of the body was relinquished in death. The resurrection body has not yet become actual. Yet during the intermediate period the somatic principle is immanent in the being of the wicked, a principle, however, that is in suspense whilst they are under the power of the first death. At the second coming, when the new cosmos will supervene, the potential force of the somatic principle will cease to be merely an immanent, unrealized propension, and it will actualize itself in the concrete wholeness of individual existence. The new cosmos will furnish the material and thus be the condition of the formation of the resurrection body of the wicked.

2. Though the organization of the body in the resurrection will differ from its earthly organization, it will nevertheless be the same body, fashioned both after the type of the race and of the individual. The identical type which on earth was actual in the form of the natural body will, in the final world of evil, actualize itself in the gross form of the resurrection body. As on earth so then, the mode of the actualization of the somatic principle will be governed by the immanent law of humanity, perverted and degraded by the lie of Satan.

Inasmuch as the righteous are members of the risen Christ, the law of human nature is in them active normally, being related normally to God, to the constitution of the individual and to the objective world. In the wicked this threefold relation is abnormal and false, human nature under all its conditions being subject to the ever active, falsifying law of sin. Hence the formative forces of the somatic principle issue in the construction of a body answering to the sinfulness of the soul; and the resurrection becomes an epoch of transformation for the whole man, soul and body, from the intermediate form to the final form of degradation.

3. As to the organization of the wicked in the resurrection, two opposite things are to be noted.

The wicked are human, and the law of their being will in the resurrection be active according to the generic idea of humanity. Though members of the kingdom of Satan they will not exist after the angelic type of Satan.

But as the law of their being is perverted by connection through sin with Satan, the somatic principle will externalize itself in a false corporeal organism. Like the immanent law of sin grounded in Satan, the body produced under the operation of this law will in its capacities and character be satanic. Their resurrection body will be a species of corporeity which, like the moral and spiritual habit of the soul, will answer to the genius of false self-perverted personality.

The understanding may be aided by emphasizing an analogy between the earthly form and the post-resurrection form of existence. Whilst on earth the godlike spirit of the wicked was enslaved by wilful subjection to the lusts of the flesh, and the body was sensualized and bestial-

ized by the reign of passion or the indulgences of vice; yet light and air, food and drink, yea, all other natural conditions were for them objectively the same as the conditions which on earth sustained the purer, higher life of the righteous. In the resurrection this contrast of corporeal form with corporeal form will culminate under the new external conditions of the future world. Governed and molded in still greater degree by the law of sin and the mind of Satan, the wicked will appear in a corporeal organization which more completely expresses and actualizes the mystery of iniquity. When the Lord comes He will bring to light the hidden things of darkness.¹

Of the righteous Paul teaches that Christ will "fashion anew the body of our humiliation that it may be conformed to the body of His glory."² This conformity to the body of His glory the righteous only will share, for they only have the required spiritual fitness. Reasoning from opposite premises, it is legitimate to believe that, alien from the redemptive power of Christ and subject to the degrading activity of the law of sin, the resurrection body of the wicked will develop and realize a type of moral and physical deformity which until then had been hidden; or as Dr. Strong puts it: "the outward form will fitly represent the inward state of the soul, being corrupt or deformed as is the soul which inhabits it."³

The same ultimate cosmic economy which conditions the glorified body of the righteous will condition the formation of the vile body of the wicked. The one class under the operation of the law of the Spirit of life in Christ Jesus are fitted in soul and body for the beatitude

¹ 1 Cor. iv. 5.

² Phil. iii. 21; 1 Thess. iv. 13-17.

³ Systematic Theology, p. 575.

of heaven. The other class under the operation of the law of fellowship in sin with the prince of darkness will be fitted in soul and body for the inheritance of gehenna.

The final state in the world to come of every man will correspond to his moral and spiritual qualifications. The second death will be the retribution of those only who by the persistent wilful rejection of the ideal good have been confirmed in the choice and service of evil. Says Dr. Milligan: "Those who have committed evil, whose deeds have not been the abiding fruit and work of the truth, shall go forth to a resurrection to which belongs abiding judgment."

CHAPTER VII.

THE GENERAL JUDGMENT.

§ 383.

The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat and went away. He that soweth the good seed is the Son of Man; the field is the world; the good seed, these are the sons of the kingdom; the tares are the sons of the evil one; the enemy that sowed them is the Devil; the harvest is the end of the world, the consummation of the age; and the reapers are angels. As therefore the tares are gathered up and burnt with fire, so shall it be in the end of the world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling and them that do iniquity, and shall cast them

into the furnace of fire. Then shall the righteous shine forth as the sun in the kingdom of their father.

The kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind, which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away; so shall it be in the consummation of the age: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire.

The kingdom of heaven is as when a man, going into another country, called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, to another one, to each according to his several ability; and he went on his journey. Now after a long time the lord of those servants cometh and maketh a reckoning with them.

When the Son of Man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory, and before Him shall be gathered all the nations: and He shall separate them one from another, as the shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left.

For the Son of Man shall come in the glory of His Father with His angels, and then shall He render unto every man according to his deeds.

For we must all be made manifest before the judgment-seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.¹

¹ Matt. xiii. 24-30; 36-43; Matt. xiii. 47-50; Matt. xxv. 14-17; 31-46; Matt. xvi. 27; 2 Cor. v. 10.

According to this teaching of the New Testament concerning the general judgment, the following particulars require emphasis:—

1. The judgment is the assize, which differs in character and in its results, though not in principle, from all judicial dealings of God with men on earth, or at the article of death, or in the intermediate state.

2. The Son of Man is the Judge; not the Son of God, but the Son of God incarnate, "the self-same one who has before offered Himself for me to the judgment of God."¹

All men, good and bad, will be made manifest before the judgment-seat of Christ, and the award of the Judge will be according to the deeds of each class and each person.

4. The judgment passed upon men will consist in the judicial separation of the bad from the good: the condemnation of 'all that cause stumbling and do iniquity,' who "shall go away into eternal punishment;" and the approval of the righteous, who shall inherit the kingdom prepared for them from the foundation of the world.

5. The principle of the award is the relation of men to Jesus Christ: works done in His service are approved and issue in blessedness; while all works not done in His service fall under condemnation and issue in misery.

6. The day of judgment will be the final epoch in the judicial history of the world.

¹ Heid. Cat., 52.

§ 384.

The day of judgment marks a judicial proceeding peculiar to itself, yet in principle it is identical with all preceding judgments of God.

An inflexible moral necessity binds all persons, men and angels, to do the right.

Since the introduction of sin into the world, the moral necessity binding angels and men to do the right has also become the necessity for the condemnation of wrong.

The occasion of the day of judgment is the perverted moral order of the world.

1. The judgment is not an assize which may be or may not be held, as God's sovereign will may arbitrarily determine. It does not depend on a divine decree different from the moral order of the world.

The judgment is internally connected with the righteous economy of grace, which enjoins obedience to Christ and condemns unbelief. The ground of the economy of grace is the moral order of the first creation, which enjoins loyalty to truth and condemns those who obey unrighteousness. Of the truth to which the moral order of the first creation requires obedience, Jesus Christ in His person and mediatorship is the final development and realization. Thus related to the established moral order, the day of judgment is not optional but necessary; not an incident but a conclusion, historical and logical.

The necessity of the day of judgment is a teleonomic force active from the beginning in the growth of the kingdom, being rooted both in the ethical nature of Messianic revelation and in the divine idea of the first man. The position of Adam in Eden, who was commanded not to eat

of the fruit of the tree in the midst of the garden, presumes the existence of the antagonistic kingdom of darkness. The same antagonism is a presupposition of the entire economy of redemption. This antagonism implies the conflict of truth with falsehood, of right with wrong, of Christ with Satan, a conflict which ultimately will reach a decisive crisis.

That crisis will be the conclusion of the historic antagonism, the result of the spiritual war going on in the world since the apostasy of the angels. The original purpose of God in bringing the world into existence will triumph, and the end which the moral battles of history have been anticipating will be accomplished. This triumph will be the ripe fruit of all the processes, whether natural or ethical or judicial, which from the beginning has been growing from the living seed of righteousness, the immanent action of the Logos. Being the conclusion and culmination of all the judicial processes of man's history, the general judgment by this fact differs from God's antecedent judicial dealings.

2. A necessity and a conclusion, the general judgment is a fact, the force of which pervades the progress of Messianic revelation from the primeval promise onward through the ages.

All events of human history, whether sacred or profane, evince the presence of moral and of judicial forces. An unseen law is ever working with resistless might, which connects right doing with approval and blessing, wrong doing with condemnation and misery, thus amid fierce conflicts announcing an eventual solution of the world problem. A spiritual eye only is needed to interpret the signs of coming judgment which the monuments of every battle-field have been predicting.

Especially may we discern in the judgments of sacred history imperishable prophesies of the judicial conclusion. The pre-Christian economy adumbrates the ultimate fact in its pregnant epochs. Consider the expulsion of Cain, the deluge, the calling of Abraham, the exodus of the Israelites; the overthrow of Pharaoh, the conquest of Canaan, the deportation of the ten tribes, the Babylonian captivity, each a vindication of the right and a condemnation of the wrong.

More significant still are the judgments declared by Christ and His Church. Consider the downfall of the Herodian family, the victory of Jesus in the wilderness, His resurrection from the dead, the destruction of Jerusalem, and the overthrow of the Græco-Roman Empire. Every war of ideas waged by the sword, every social convulsion, every victory of right over wrong discernible in the experiences of nations or individuals, is a sign of divine judgment. History has a physiognomy, every line of which manifests not merely policy nor might nor selfishness, but mingled with these transient powers manifests the deeper vitalizing force of judicial blood.

3. The impending event is indicated on nearly every page of the sacred record. Let it suffice, in addition to the passages above quoted, to note several places in the Old and New Testament: Gen. iii. 15; xviii. 25; Ps. i. 5, 6; xcvi. 10, 13; Eccl. xii. 14; Dan. xii. 2; Matt. xxiv; Mk. xiii; Acts xvii. 31; Rom. ii. 16; 1 Thess. v. 1-3; 2 Thess. i. 5-10; Heb. ix. 27; 2 Pet. iii. 5-13; Rev. xxii. 11-15. The mighty God, the Lord of hosts, great in counsel, and mighty in work: whose eyes are open upon all the ways of the sons of men, to give every one according to His ways, and according to the fruit of his doings.¹

¹ Jeremiah xxxii. 18, 19.

§ 385.

He who will sit on the throne of judgment is the Son of Man. Says our Lord of Himself: "As the Father hath life in Himself, even so gave He to the Son also to have life in Himself: and He gave Him authority to execute judgment, because He is the Son of Man."¹ The same teaching we have in many other places: as in Matt. xiii. 41: the Son of Man shall send forth His angels; in Matt. xxiv. 30: they shall see the Son of Man coming on the clouds of heaven with power and great glory; in Matt. xxv. 31: when the Son of Man shall have come in His glory, and all the angels with Him, then shall He sit on the throne of His glory; in Matt. xvi. 27: for the Son of Man shall come in the glory of His Father with His angels; in Acts xvii. 31: God will judge the world in righteousness by the Man whom He hath ordained; in Rom. ii. 16: God shall judge the secrets of men by Jesus Christ; in 2 Cor. v. 10: we must all be made manifest before the judgment seat of Christ; and in Rev. xxii. 12: behold I come quickly; and my reward is with me, to render to each man according as his work is.

The Father does not judge any man, but He has given all judgment unto the Son. Not God as God will sit on the judgment-seat, but the Son of God incarnate.

The perfected humanity of our Lord qualifies Him to be our chief Prophet, our only High Priest, our eternal King. To the question: What benefit dost thou receive from the holy conception and birth of Christ? the Reformed Church answers by saying, "that He is our Mediator."² The assumption of human nature qualifies the Son of God to

¹ John v. 26, 27.² Heid. Cat., 36.

be the atoning sacrifice, the resurrection and the eternal life; so His perfected humanity qualifies Him to be the Judge of all men. The ideal Man, bound to all men by community of nature, bound in fraternal sympathy with the needs of His people, will discriminate between the right and the wrong, will know and approve His members, will know and condemn the enemies of truth and righteousness.

As He gives His life a ransom for sinners, as by His Spirit He adopts men into His kingdom, as He guides them in the way of truth by the light of the Gospel, as He nourishes them with His body and blood, as He keeps them in the fellowship of the Spirit in the article of death and welcomes them to better communion with Himself in Paradise, so sitting on the throne of judgment He confesses them to be His redeemed people before His Father in heaven.

As when on earth He declares to unbelievers: Ye will not come unto me that ye may have life; except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves; except ye believe that I am He, ye shall die in your sins; no one cometh unto the Father but by me, and as in Hades they that were unrighteous continue to do unrighteousness; so at the last day it is the will of the Son of Man that the moral order of the world shall stand, that every man shall reap as he has sown. The law of sin works out its own issue: he that soweth unto his own flesh shall of the flesh reap corruption. No other judgment is compatible with justice or with love. Love maintains truth and right. The love of truth is aversion to falsehood. The approval of right is the condemnation of wrong. The Judge pronounces the award of every man

according to every man's moral and spiritual fitness. They who are righteous in Him are by their personal character fitted for the blessedness He bestows. They who by their aversion to Him and by devotion to evil are fitted for the kingdom of darkness, are consigned to the realm which they have persistently chosen and for which contrary to God's will they have educated themselves.

§ 386.

The Son of Man is no respecter of persons. He will render to every one 'according to his works.'

Whether works are good or evil turns on the relation which works bear to the person of the Judge.

1. The criterion of judgment will be moral and spiritual character. The decision of that day will turn on the question whether a person has 'done good' or has 'done ill.'

On this point the teaching of Scripture is decided and explicit. Says the Psalmist: "Also unto Thee, O Lord, belongeth mercy: for Thou renderest to every man according to his work." So in the book of Proverbs: "And He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his work?"¹

The New Testament declares this principle with the same emphasis. Says our Lord: "The Son of Man shall come in the glory of the Father with His angels; and then shall He render unto every man according to His deeds."² So the apostle Paul: "We must all be made manifest before the judgment seat of Christ; that each one may receive

¹ Ps. lxii. 12; Prov. xxiv. 12. Cf. Job xxxiv. 11; Jer. xvii. 10; xxxii. 19.

² Matt. xvi. 27.

the things done through the body, according to what he hath done, whether it be good or bad."¹

Acceptance will depend not on a scriptural creed, nor on a sound theory concerning God or righteousness, but on what the person is in the sight of God. Not that the Creed of the Church is a matter of but little account, nor that sound doctrinal knowledge is an insignificant thing, but, as we are taught, because genuine faith works 'through love' and "faith without works is dead." What is true of a lifeless faith is just as true of lifeless doctrine. A theory not animated by faith, or that does not bear the fruit of good works, is only a matter of the intellect divorced from spiritual vitality; it does not imbue nor direct the will, nor bear the fruit of genuine Christian character. The kingdom of Christ is the redemption from sin, not safety in sin; not in the first instance a redemption from its penalties, but from its vitiating and debasing power. Salvation by faith means that Christ living by the Spirit in the believer is the law and the ruling element of his words and deeds. His deeds will answer to the dominant principle of his life. If Christ in him be this principle, his works will be Christ-like, which Paul calls 'the fruit of the Spirit.'² If the works of the flesh characterize a man's life, the man is himself of the flesh. This law our Lord illustrates by an application of it to false teachers: "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring

¹ 2 Cor. v. 10. Cf. Matt. xiv. 2; Rom. ii. 6; 1 Cor. iii. 8; Rev. ii. 23; xx. 12; xxii. 12.

² Gal. v. 22.

forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Therefore by their fruits ye shall know them."¹ As the fruits of a tree are the criterion of judgment concerning the quality of the tree, so are a man's works the criterion of final judgment concerning the quality of the man.

2. Jesus Christ is for all men the Truth. He demands for Himself undivided love, supreme devotion, exclusive service. "He that honoreth not the Son honoreth not the Father which sent him."² All loves are to be held tributary to that love of which He is the object. Works done toward Him, or toward others in His name, or toward others who represent Him, are good works. All works wanting in this quality of devotion to Christ are not good.

A character formed by the service of Himself in His kingdom is an approved character. A character formed by devotion to any other object as the end of life falls under condemnation. Says our Lord: "He that is not with me is against me."³ In the parable of the sheep and the goats the King says unto them on His right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat: I was thirsty and ye gave me drink." When the righteous answer: "Lord, when saw we thee an hungered and fed thee? or athirst, and gave thee drink?" the King shall say unto them: "Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." The King is identified with all the members of His kingdom; in them by His Holy Spirit He lives. A deed of unselfish

¹ Matt. vii. 16-20.

² John v. 23. Cf. Matt. x. 32; Luke. xii. 8.

³ Matt. xii. 30; Luke xi. 23.

service done even to the least of those who belong to Him, is a deed done to Himself: so far forth it is good, and contributes towards the formation of a divine character, even though the deed seemingly has but little value. Says Christ: "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."¹ The deed is good for its ultimate end, which is Christ, the only Man worthy of supreme homage. The deed is good also for its motive, which is love to the Son of Man, who is the impersonation of the true and the right.

To them on His left hand the King shall say: "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink." When they shall answer: "Lord, when saw we thee an hungered, or athirst, and did not minister unto thee?" the King shall say: "inasmuch as ye did it not unto one of these least, ye did it not unto me." The law of Christ is the law of self-denying service, of self-sacrifice for the earthly well-being and the moral salvation of others. They who are Christ's have the Spirit of Christ; if any man hath not the Spirit of Christ, he is none of His.² Not having the Spirit of Christ they are not identified with Him, nor with the genius of His kingdom; hence all the works done by them are wanting in the indispensable quality of Christian goodness, and they are in consequence disqualified for the blessedness of the righteous. The words of the King: "depart from me, ye cursed," correspond to the permanent moral and spiritual habit of their souls. Aversion to Christ is the status of personal exist-

¹ Matt. x. 42; Mark ix. 41.

² Rom. viii. 9.

ence which they have by their own act chosen on earth and in Hades; and this wilful alienation from Christ in opposition to the grace of the Gospel involves the curse. The sentence, "depart from me," will be pronounced on no one unless, contrary to the will of divine grace, he has acquired diabolical fitness for the realm prepared for the Devil and his angels.

3. On the same general principle the Judge will deal with the 'Gentiles which have no law,' but 'do by nature the things of the law.' 'Glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek, for there is no respect of persons before God.'¹ No one who by birth is a Jew will for that reason be approved. No one who by birth is a Gentile will for that reason be condemned. Be he Jew or be he Gentile, if he 'worketh good,' he is good.² Having no law, but being a law unto himself, the Gentile who does not hold down the truth in unrighteousness, but 'by patience in well doing,' lives for that which may be known of God from 'the invisible things' of God which 'are clearly seen,' even 'His everlasting power and divinity,' will be acknowledged 'in the day when God shall judge the secrets of men by Jesus Christ.' 'The secrets' of the Gentile who 'by patience in well doing seeks for glory and honor and incorruption' is his conscientious devotion to the good for its own sake amid the dim light of paganism,³ a devotion which by the

¹Says Olshausen: "As Abraham and other saints, before the coming of Christ, lived a life of faith, so individual pious Gentiles had also those germs of faith in their hearts, without which no good works are possible, because where they are wanting the best outward actions remain *εργα νεκρά*, dead works."

²Comp. Romans, chapters i. and ii.

³Says Godet: "In all human conditions there are souls who contem-

acquired spiritual habit and spiritual sympathies of his soul predisposes and qualifies him to embrace the absolute Good, the mediatorship of Christ, so soon as the absolute Good confronts his spirit. It is the spiritual habit of his personal life, developed by response to the felt but subconscious gifts of the Son of God in heathendom that moves him to honor the King on His throne. The true light shineth in the darkness and 'lighteth every man coming into the world.'¹

The same principle will decide the destiny of the opposite class of Gentiles. Unto them that 'obey not the truth, but obey unrighteousness, shall be wrath and indignation.'

"Unrighteousness, which Paul contrasts with truth (exactly as Jesus does, John vii. 18), denotes the selfish passions, vain ambitions, and unrighteous prejudices, which lead a man to close his eyes to the light when it presents itself, and thus produce unbelief. Unrighteousness leads to this result as certainly as moral integrity leads to faith."²

'For as many as have sinned without law shall also perish without law.'³ That which may be known of God is manifest in them, for God manifested it unto them. But knowing God, they glorified Him not as God; but exchanged the truth of God for a lie.⁴ Instead of working good they work evil; instead of obeying the truth they obey unrighteousness. The law written in their hearts works by self-accusation.⁵ With the self-accusation of their consciences corresponds the sentence of condemna-

plate the ideal of 'glory, honor and incorruption,' and which, ravished with their beauty, are elevated by it above every earthly ambition and the pursuit of sensual gratifications. These are the men who are represented under the figure of the merchant seeking goodly pearls."

¹ John i. 9. ² Godet. ³ Rom. ii. 8, 12. ⁴ Rom. i. 19, 25. ⁵ Rom. ii. 15.

tion pronounced by the King on His throne. As they refused to have God in their knowledge God gave them up unto a reprobate mind. Knowing the ordinance of God, that they which practice wickedness, covetousness, maliciousness are worthy of death, they not only do the same but also consent with them that practice such things. Having formed their character in moral evil and for evil, they lack personal fitness for the blessedness of the kingdom, and from blessedness they are excluded as well by the law of their moral being as by the revealed law of God.

§ 387.

The general judgment of the world will be the utter separation of the wicked from the righteous, of all evil from the good. This separation will be judicial, a justification of the good, a condemnation of the evil. Christ and His kingdom will be vindicated.

1. At present and throughout the ages of the current eon right and wrong commingle, the kingdom of darkness being inwrought with the kingdom of light. As a consequence the kingdom of light does not fully actualize the type of Christian truth, for the abnormal forces of sin are active not only in the world, but also in the bosom of the Church. For the same reason the kingdom of darkness does not fully actualize its type of diabolical falsehood. The 'mystery of lawlessness' is ever modified, ever held in check, by the presence and might of Christianity.¹ The law of sin and the law of grace, the Spirit of Christ and the spirit of Satan, are at war in the heart of every believer, and in the experiences of all branches of the Church. It may

¹ 2 Thess. ii. 7.

even be said that these warring principles work in each other, being antagonizing forces in the same subject, in the same personality, each aiming at the mastery over the other.

2. From time to time, this uninterrupted antagonism reaches what may be called a crisis. In the history of the Church as also of individual members there are epochs of judgment. The angry powers of evil from without and from within collect their strength and concentrate their enmity into a deadly onset, resolved to fell to the ground the good as by a single stroke. In turn the mightier energies of the good, evoked by the intensity of the conflict, meet the foe as in the shock of battle. Moral and spiritual convulsions akin to birth-throes shake 'not the earth only, but also the heaven.'¹ The Church survives the crisis; and in surmounting fiendish antagonism she experiences a fresh quickening of her spiritual energies. Going forth from the smoke of battle arrayed in robes of a better righteousness, the bride of the Lamb for a time treads moral evil under foot.

But such victories are temporary, not final. Whilst her spiritual life renews its strength and her garments are more beautiful, the conditions of other and even more direful conflicts remain. After the triumph as well as before, the virus of sin still poisons her blood. The foe without lies in ambush awaiting the moment when spiritual slumber or moral weakness may expose the Church to a more formidable attack.

This internal war of the powers of darkness with the powers of light in the communion of the Church militant is approaching a crisis that will be final. With the aboli-

¹ Heb. xii. 26, 27.

tion of death at the second coming will also be abolished the principle of antagonism. Sin will cease to be a disturbing and disorganizing power within the kingdom of Christ and the existing cosmos. As the shepherd separates the sheep from the goats so will the kingdom, the community of the faithful, be delivered from confusion with the kingdom of darkness.

3. The separation of the good from the evil will be judicial. The crisis will not be the natural consequence only of contrary forces. Satan will not appear to have been only unsuccessful, or only weaker than Christ; nor will his kingdom come to an end because the purpose of God in permitting moral antagonism and confusion has been accomplished. Nor might it be said that sin is no longer the necessary condition of the good. Such opinions respecting the judgment fall short of its true import.

It is the immoral character of Satan, the immoral status of his kingdom, that will be brought to light. That final day will declare Satan to be thoroughly bad, utterly false, absolutely wrong. His kingdom falsifies the law and the end of creation, the character and purposes of God, the life, the truth and the mission of the Church; no less also does it contradict the conscience of mankind. As active in the wrong, as being the lie, Satan shall fall under the ire of God and bear the penalties of open condemnation. A similar judicial separation from the blessedness of the good all angels and men will share who have chosen, and have persisted in choosing, to be the members of Satan's kingdom.

§ 388.

The judicial overthrow of Satan and his kingdom presupposes the complete victory of the kingdom of Christ. The final judgment is primarily positive. The good asserts itself and maintains itself on the throne. The Son of Man manifests Himself to be the perfectly righteous One; and His people, by virtue of His approval, are demonstrated to be the living members of the only righteous kingdom. The positive force of the final judgment is its chief significance.

1. The moral and judicial victory of the Son of Man actualizes the meaning, hitherto hidden, of His ascension from earth to heaven. His judicial victory appears in His enthronement as Judge, and in the positive perfection of His mystical body. Even now humanity in the person of the Son, emancipated from the law of corruption, released from the death of sin, is perfectly triumphant over Satan and his kingdom.¹ What humanity, glorified in the person of Christ is, that His people now are in principle and will actually become at that day. It is not yet made manifest what we shall be. When Christ, who is our life, shall be manifested, then shall we also with Him be manifested in glory. Even whilst in the natural body being risen with Christ, the righteous possess His victory potentially; but then they shall be like Him in reality, for they shall see Him even as He is. The hidden virtue of His ascension they will fulfil. As He overcame so they will overcome.² As He rose above the whole realm of Satan's dominion, so will they rise with Him.

¹ Cf. 1 John iii. 2; 1 Cor. i. 7, 8; 2 Cor. iii. 17, 18; 2 Cor. iv. 15-18; Col. ii. 15; Col. iii. 3, 4.

² Rev. iii. 21.

2. It is the kingdom of Christ that attains to perfection and complete triumph, not the believer as an isolated individual. The growth of the whole conditions the growth of all the parts. The perfection of the whole kingdom conditions the perfection of the individual members. True, the relation of every member to the kingdom depends on personal faith and obedience, and his fidelity reacts upon the growth and spiritual status of the entire kingdom; but this reaction is only the correlate of the truth that the history of the entire organism at every epoch conditions the possible status of each member.

Hence the supposition that the final judgment of individuals will ensue immediately after natural death is without warrant. The supposition contravenes Christian philosophy, especially our Lord's parables respecting the last things. The good seed and the tares will grow together until the harvest.¹

In the end of the world, the angels shall come forth and sever the wicked from among the righteous.² Paul teaches that in Christ shall all be made alive, but each in his own order: Christ the first fruits, then they that are Christ's at His coming. Then cometh the end. The consummation of the individual cannot precede the consummation of the kingdom.³

As there are crises in the history of the kingdom, so there are peculiar crises in the history of the individual. Such a crisis is the epoch of natural death. The state of the believer in the intermediate realm may be spoken of as a judgment, a personal vindication, a positive approval of his faith and character; but the judgment of approval rests on the fact that he is a living member of the body of

¹ Matt. xiii. 30.

² Matt. xiii. 49.

³ 1 Cor. xv. 23.

Christ. Being a member, he participates in the eternal life and the radical salvation which distinguish Christ's mystical body.

The final judgment respects the members of the kingdom as individuals no less than the kingdom in its collective capacity. This aspect of the truth I do not overlook. But the judgment does not respect the individual independently of his relation to the kingdom as a whole. Complete deliverance from sin and final glorification depend primarily on the perfection and victory of the entire body. Therefore every faithful member is approved and will triumph. It is the ark of God that rides safely over the waves of the final convulsion, and every member is safe because the ark will rest on the mount of God.

3. With the Church will also the natural creation itself be delivered from the bondage of corruption into the liberty of the glory of the children of God.¹ By the immanent presence of Christ the cosmos will be transformed. Heaven and earth are waiting for the revealing of the sons of God. Says Bengel: "The visible creation is intended, and every class according to its capacity." Inwrought with the resurrection of the righteous, heaven and earth will triumph over disorganization.² Then the universe of God, emancipated in all its kingdoms from the disturbances and contradictions of moral and physical evil, will be consummated in the grandeur and beauty of Christ's glorification.

¹ Romans viii. 18-24.

² Rev. xxi. 5.

CHAPTER VIII.

GEHENNA: THE SECOND DEATH.

§ 389.

The revelation of God in Christ as to its essential nature is prevailingly positive. Christ came directly to declare Himself, His person and His mediatorship; indirectly He uncovers Satan. The ideal life of man and the true end of the world He manifests rather than man's disorganized life and the abnormal condition of the world.

Hence we know less of Satan than of Christ; less of sin than of redemption; less of death than of eternal life.

For the same reason we know less of hell than we know of heaven. We can think with less clearness, less logical consistency, of the ultimate misery of the wicked than of the ultimate blessedness of the righteous.

We have to remember, moreover, that the natural mind, no less than Christian reason, is by its constitution adapted primarily to inquiry into the good, not into the evil; and the laws of scientific thought answer to objective truth, not to objective falsehood. Therefore eschatology may develop better and more trustworthy conceptions concerning the kingdom of light than concerning the kingdom of darkness.

The correct idea respecting the moral order of the world and the righteousness of Christ's kingdom conditions an approximately correct conception of the nature of the disturbances and miseries produced by the violation of truth and right. If we recognize and grasp the necessary con-

nection of righteousness with blessedness, we may safely infer the necessary connection of misery with wickedness. If only the doing of the truth can yield the fruit of heavenly glory, it cannot be otherwise than that a personal history in the service of the lie must issue in the bitterness of woe.

§ 390.

To all who have not been redeemed from the power and guilt of sin by grace through faith in Jesus Christ the general judgment will issue in the second death, the ripest fruit of sin.

The idea of sin, of self-assertion against God, is the principle of thought respecting the world of woe. This idea, however, is not fundamental. It presupposes a more original principle, namely, a scriptural idea respecting the Second Man, who is the impersonation of the true, the good, the beautiful.

1. The second death is hell, called in the New Testament *gehenna*. Of *gehenna* sin is the informing principle; and by the constant action of the forces of sin *gehenna* perpetuates itself from age to age. *Gehenna* is the realm where all the dark possibilities of the sinful personality of fallen angels and wicked men are completely actualized.

Hell being directly related to transgression committed by man, and through man's transgression related to the mystery of iniquity lying back of his apostasy, is to be regarded, not as the creation of God, but as the product of the personal creature. Heaven has no beginning, because the good is eternal. Hell has a beginning, because sin is not eternal. Sin begins in time, not with time. When sin and the sinfulness of the personal creature

begin, hell begins. When the angels kept not their first estate, when Lucifer became Diabolus, then in and with the perversion of their moral and spiritual nature began a sphere of existence corresponding to this moral perversion, a domain in itself false and abnormal, and in its relation to God and to the truth inimical.

As sin and the character of Satan contradict God's righteous will, so hell is contrary to God's righteous purpose. As sin is not an integral part of the original world-plan, neither is hell. Sin is a foreign principle, foreign to God, to man and to the teleology of the cosmos; so is hell foreign. God hates hell. He hates it because He hates sin. The shame and confusion, the wickedness and miseries of this final abode of transgressors, are to God objects of abhorrence.

2. Hell accordingly' is to be viewed, not as necessary, but as an accidental domain. It is not a part of God's world; it is Satan's world, produced not by the righteous will of God, but by diabolical wickedness. As by the mystery of the pre-human apostacy, the angel of light was transformed into the angel of darkness, so by the principle of sin working in Satan and his host the objective sphere of their existence, in itself like their original life good, was by virtue of the dynamic connection between a personal subject and his environment debased, and thus transformed into a condition corresponding to his false life and his vicious moral activity. This false, this perverted domain of angelic existence is hell.

Analogies to gehenna may be seen in the products of the law of sin among men now. The wicked form for themselves on earth little hells, dens of iniquity. There are places where profanity and cruelty, vice and crime,

the 'Tartarus' of devils. As on the one side, heaven is the mansion of divine glory which the eternal light of righteous love irradiates, so on the other hell is even now the dark pit where the remorse of wickedness is ever feeding on the heart of its subjects and the unmixed displeasure of God with sin is revealed.

2. As regards wicked men in Hades, gehenna or hell taken in the sense of 'the second death' does not now exist in fact. For them that world of Satan is still a future abode. In Hades they are indeed under bondage to sin. They suffer the torment which is its necessary consequence; but they have not yet sunk into those depths of iniquity and woe which follow after the general judgment. Their sufferings in Hades are more intense than they were in any hell on earth; but their sufferings are also less than they will be after the consummation, when sinful personality will produce the bitterest fruit of wickedness.

In Hades sufferings are greater because the spiritual status and moral relations of the wicked are different. On earth, though unregenerate men are wicked and hostile to God, especially to the grace of Jesus Christ, they are nevertheless the recipients of God's goodness and the objects of God's mercy. Positive blessings come to them in the course of nature and through the dispensations of Providence. God maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. Paul teaches that God left not Himself without witness among the heathen, in that He did good, and gave them from heaven rains and fruitful seasons, filling their hearts with food and gladness.¹ In addition to such blessings of

¹ Matt. v. 45; Acts xiv. 17; xvii. 25; Rom. ii. 4.

Providence, wicked men in Christian lands enjoy, in proportion to their capacity, the far richer blessings of the Gospel. The design of God's love and forbearance, experienced in greater or less measure by all nations, is to restrain the power of sin and relieve its miseries. The mediation of Christ avails during natural life for the social and spiritual benefit of all classes, so long at least as men have not been confirmed in their aversion to Christ and their rejection of His Holy Spirit.

The status of the wicked, in their relation to the gifts of Providence and the blessings of the Gospel, is changed in Hades. So much at least we may affirm: that the unredeemed who have rejected the person and kingdom of Christ suffer the direful consequences of such rejection. They have come to an advanced stage of sinfulness, especially of aversion to Jesus Christ, and therefore have descended to a lower plane of suffering. And those among the heathen who knowing God glorified Him not as God, who obey not the truth, but obey unrighteousness, will inherit the tribulation and anguish which come upon every soul of man that worketh evil;¹ not that 'anguish' comes upon 'every soul' only for the 'evil' done here, but much more for the unrighteousness which 'every soul' confirmed in evil is fitted to work and actually does work hereafter. They experience the falsehood of sin, not modified by the appropriation of any gifts of God's goodness or of our Lord's intercession.

But sufferings are less in Hades than they will be in the final abode of evil. Though bearing the curse inherent in transgression, the wicked are still in the intermediate period of the history of human wickedness. The law of

¹Rom. i. 21; ii. 9, 10.

sin in the sinful personality is working towards its last result, but the cup of iniquity is not yet full. The fruit of aversion to God and of self-contradiction has not yet reached its final stage. Moral evil bears in its bosom a law of progress, a law which does not work out its ultimate status of misery so long as the consummation of all things is in suspense, for until then all the required conditions do not exist.

§ 392.

Hell as it now exists, whilst the wicked dead are in Hades and the Church of Christ is fulfilling her mission on earth, may be regarded as the prophecy of the hell which will be.

1. The final condition of the wicked as that condition becomes after the judicial separation of the general judgment, will be the actualization of all the potencies of sin and corruption, of guilt and wrath. This actualization depends on the second coming of Christ. When the existing cosmos has been superseded and Hades is destroyed; when devils have been utterly excluded from God's natural and spiritual economy; when the wicked will follow the prince of the kingdom of evil to the abode prepared for him;—then the law of sin and the working of guilt will have unrestricted scope.

Sin and guilt will hold complete sway over the wicked. Going forth from Hades in a vile body, a body which is the complete counterpart of the wicked spirit, sin will realize its satanic type under forms of the most determined enmity to the love of God, the grace of Jesus Christ and the communion of the Holy Ghost. Reasoning from our knowledge of human personality and of the thorough con-

tradiction between right and wrong, truth and falsehood, we are justified in saying that the wicked develop a character which will be the most hideous perversion of the divine imageship,

2. Over devils the law of sin will hold complete sway, inasmuch as after the judgment devils will reap the horrible harvest of apostasy and of persistent wickedness extending through the whole course of history.

Even for devils prior to the final consummation, we are warranted in supposing that there is a species of relief. As during the current eon their continuous antagonism to God is maintained in the kingdom of the true and the good, we may presume that the bitterness of sin is in some degree neutralized by this warfare and by seeming temporary victories.

But when devils will no more come into contact with the true and the good; when they are cast out from the positive domain of God's kingdom; when all seeming victories have been overwhelmed by ruinous defeat; when they shall be shut up within themselves, circumscribed only by diabolism; when their own intrinsic wickedness will react upon themselves without restraint;—then sin and guilt will work out the lie of diabolism in their experience with extreme virulence and under its most hideous forms.

§ 393.

The Christian heart contemplates with horror the final penalties of devils and wicked men. The hand of a thoughtful theologian almost refuses to set down in words the indubitable intimations of sin and the unequivocal prophecies of Christianity.

"There is no power in holy men,
Nor charm in prayer, nor purifying form
Of penitence, nor outward look, nor fast,
Nor agony, nor, greater than all these,
The innate torture of that deep despair
Would make a hell of heaven, can exorcise
From out the unbounded spirit the quick sense
Of its own sins."¹

Eschatology however dare not forget that the hopeless woe of gehenna is contrary to the eternal purpose, the creative word and the providential designs of God. God has constituted Satan and his angels personal beings. Relative autonomy is their inalienable prerogative. God has constituted man a personal being, bearing His own image. Relative autonomy is also his inalienable prerogative. Human personality carries in its unfathomable depths positive capacities for the Infinite and the Absolute, capacities for transcendent ennoblement in the fellowship of the triune God. But positive freedom toward the absolute Good implies the possibility of contrary choice. The absolute Good to become the good for me and in me, must by me be chosen and appropriated. This possible appropriation of the Good may not become actual.

The autonomy of personality is a profound mystery. Angels and men may renounce the truth for a lie, renounce God for self, and the right for the wrong. In such voluntary self-perversion sin begins, by it sin continues and sways the sceptre of bondage over its subjects here and hereafter.

Gehenna is not the decree of God, not the consequence of God's causative providence. The gehenna following

¹ Byron.

the judicial separation of the final judgment is the ultimate product of sin: for devils, of diabolical sin and diabolical guilt; for men, of human sin and human guilt. There the mystery of iniquity finds its own place, begotten by itself and for itself.

Will gehenna ever cease to exist? The answer to this question depends on the reply we may give to two other questions. First, will the constitution of personality be abolished? Secondly, will the false principle of sin cease? These two questions may be resolved into one: will sinful personality cease to be sinful?

Sin and penalty are one. Penalties will cease when sinfulness ceases. Should we have any reason to anticipate that sinful personality in gehenna may become righteous and holy personality, or that fixed aversion to Jesus Christ may be resolved into faith and love, then we might teach that the horrors of gehenna may come to an end. But that such a presumption may become a fact neither faith nor sound reason affords ground for hope.

Pagan moral philosophy and Christian ethics and the written word of God, all shut us up to the conviction that sin multiplies sin, that sinful personality which has wilfully, persistently rejected the true, the good, the right as realized and manifested in the person of the incarnate Son, becomes confirmed in sinfulness; and the penalties inseparable from sinfulness and sins, instead of effecting a return from falsehood to truth, from self-will to Christian obedience, intensify and embitter aversion to God and His righteousness. Rational thought on the ethical and judicial relationship between the personality of God and the personality of the creature necessitates the bitter expectation that the disorganization and torment of sinful

personality will become more and more real as from age to age devils and wicked men perpetuate and intensify their wickedness. Christian reason has to justify the sentence: "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels."

CHAPTER IX.

HEAVEN: FINAL BLESSEDNESS.

§ 394.

In the world of nature environment modifies and in process of the ages may change the structure of the plant or the animal, though the degree of change of structure depends in every case on the constitution of the living thing.

When we enter the kingdom of man the same law operates, in a degree, as regards the figure of his body, his dwelling, and external methods of gaining a livelihood. But as regards personality the law operative in sub human organisms is reversed.

1. Natural environment does not touch the categories of thought, or the fundamental laws of speech, much less the unique qualities of man's conscience; least of all does environment change his instinctive relationship to God. In the sphere of personality the environment does not form the man, but the man fashions the environment.

This reversed interaction between personal being and environment may be seen even among savage tribes, some building for themselves a more degraded, others a more noble abode. The reversal of natural law becomes more

and more remarkable as we pass from savage to civilized nations and then ascend in the scale of civilization. Civilization is not the effect of natural surroundings. Whatever modifying influences latitude or ocean, mountain or sky, may have on the disposition and customs of a people, neither one nor all taken together make a civilization. Civilization is builded by personality. Human genius begets the useful arts as well as the fine arts. Intelligence and will originate and inform the moral structure of the social organism. The noblest development of human life and the best civilization may emerge and flourish where climate is inhospitable and the external conditions of society are seemingly most unfavorable to moral and religious culture; whilst a lower status of civilization may exist in the midst of external conditions apparently much better adapted to the progress of knowledge and morality. Iceland compared with Mexico affords an illustration. Whether we contrast a hut or a palace, a field or a golden harvest, a village or a city, a bank or a temple with a desert or a wilderness, it is evident that man changes his natural environment and constructs his own abode; he constructs it in forms answerable to the character and aims of individual and social life.

2. Of man, 'the image and glory of God,' this reversal of the law governing the interaction between a thing and its environment in nature is true, because the reversal is true of God. God forms His own environment, called by our Lord "my Father's house," *ἐν τῇ οἰκίᾳ τοῦ πατρὸς*, and by Paul "light unapproachable," *φῶς οἰκῶν ἀπρόσιτον*.² Like His own being, the *oikia* of God is holy, blissful, in the absolute sense. Says Delitzsch:

¹ 1 Cor. xi. 7.

² John xiv. 2; 1 Tim. vi. 16.

"The holiest of all—*τὸ ἅγιον*—is the place of God absolutely elevated above place and time. This place of God is not anywhere in the region of the *created*. It is heaven beyond all heaven, filling everything, without being limited by anything whatever; it is the uncreated heaven of God, His eternal *doxa*."¹

As God may not be comprehended by human thought, especially not now whilst the Christian is moving on the earthly plane of history, so neither may heaven, the *oikia* of God, be comprehended. For this reason however heaven, like God, is not unknowable. As the eye of Christian faith may in Christ see God, so in the fellowship of Christ may faith see God's home; and as the intuition of Christian faith may learn to know God and learn rightly to think of God, so may the intuition of Christian faith know the abode of God, His eternal *δόξα*, and learn to think of our 'Father's house' according to the objective laws of truth. God conditions heaven. In the degree that our conception of God approaches perfection may our conception of heaven become more and more trustworthy.

Any effort of thought to gain a knowledge of heaven from any other point of view is alike unscriptural and unphilosophical. Man's abode we study in the light of man. Neither the plant nor the animal illumines a palace. Comparison with the nest of a bird or the comb of a bee or the hut of a beaver presents the difference of contrast; but such comparison does not give a clue to insight into the laws and the goal of mankind. So neither does the study of man's present abode set before us the abode of God. Whilst the analogy between man and God may never be repudiated, nor its worth for Christian thought be ignored, yet the law of the divine existence is to be

¹ Biblical Psychology, p. 517.

studied by concentrating faith and thought on that law as revealed by Jesus Christ. As we refer the manifold forms of man's abode to the social, moral and religious constitution of man, so we refer the organization of heaven, the mansions of our Father's house, to the triune constitution of the Godhead.

§ 395.

Heaven is the domain of uncreated glory, in which God, the Father, Son and Holy Spirit, lives the life of absolute love in fellowship with Himself. Heaven, the self-produced *oikia* of God, is eternal, supernatural, transcendent. It is not a part of the created universe. It may not be located. Heaven is the form of existence which differs essentially from the present economy of mankind or of the cosmos, as the Creator differs from His creation.

1. As to its essence and character heaven is spiritual, being of the absolute Spirit, and it is divine, being purely and absolutely God-like. As God differs from man, as the spiritual differs from the material, so heaven differs from the cosmos. The two orders, the heavenly and the cosmic, are two in kind. They are not contradictory, nor mutually exclusive; but heaven exists by virtue of conditions and relations other than those which originate and uphold the cosmos.

The analogy between God and man affords aid to scientific thought. There is a true no less than a false anthropomorphism. The highest revelation of God's being we have in the life of the ideal Man. It must therefore be valid to think of God in human forms of thought. Man presupposes God. God anticipates and complements man. Yet the two ideas differ in kind by a

manifold and an infinite difference. We may neither deify man nor humanify God, nor yet may we imply a dualistic severance. On this theological principle eschatology has to study both the difference and the connection between the cosmos and heaven.

The natural economy is the parable of the spiritual world, and may sustain inquiry into the nature of heaven when thought is illumined by the vision of faith and works in obedience to faith; yet of heaven we may get the most satisfying conception when we contemplate it directly in its dynamic relations to the Father and the Son and the Spirit.

2. Says our Lord: "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also."¹ In His sacerdotal prayer we have these momentous words: "Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."² The heaven of Jesus Christ is the glory of the Father which He had with the Father before the world was. The heaven of the saints, according to His own word, will be the perfected fellowship with Himself where He now is in the glory of the Father. The true eternal heaven the saints will inherit; and this heaven is now as to its substance what it was before time began by virtue of the triune life of absolute Love. The prophecy declared by the profound words of His sacerdotal prayer will then absolutely be ful-

¹ John xiv. 2, 3.

² John xvii. 24.

filled: "And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one."¹

Therefore eschatology cannot proceed on the assumption that heaven may be located. Christian thought may not assume that it exists anywhere within the undefined extension of the created universe. Hell is not a dungeon among the dark caverns of earth; so neither is heaven the place of bliss on some fixed star, or in some distant region of the sidereal heavens.

Nor yet, however great the transformation through which the earth may pass, and however important the position which the renovated earth may occupy in the glorified cosmos, may we assume that this theatre of revelation, where the incarnate Son performed His mediatorial work in the natural body, will become the final abode of the saints.

3. Nor may we think of heaven as an abode which is separated from us conformably to the laws of nature-space or nature-time. Considered from this point of view, heaven is neither far from us nor near to us. The conception is equally defective, whether we imagine the *oikla* of God to be locally present or locally distant. Like God Himself, the sphere of His essential glory does not, objectively, exist under the conditions of any natural or earthly category.

"There is a heaven of glory which does not belong to the portions of the world-system which were created once for all, and yet it is somewhere,—to wit, continually produced and brought forth by God's will there, and throughout there, and only there, where God will reveal Him-

¹John xvii. 22, 23.

self in His bodily glory to angels and men. There also is that *σκηνή*, or rather, this heaven of glory is that *σκηνή*, through which Christ entered into the *doxa* (John xvii. 5), or the essence of the Godhead self-revealed to Himself."¹

The difference between heaven and the cosmos is generic, and may be compared to the difference between the social organism of mankind and a group of trees. The idea of local separation or local proximity, does not affect the reality of difference between the two things. Whilst we cannot do otherwise than speak of heaven in terms of space or time, eschatology may never lose sight of the fundamental truth that heaven proper differs from earth as God differs from man.

§ 396.

In the *oikia* of the triune God eschatology may discern distinctions and relations, or what our Lord calls 'many mansions,' *μοναὶ πολλαί*.

Heaven is to be contemplated first as related to the life of the triune God; then as related to the incarnate Son enthroned at God's right hand; and finally as related to the Church triumphant, or the members of Christ's mystical body glorified.

We are warranted in believing that the kingdom of God has a history in heaven corresponding to its history on earth.

1. As related to the objective fellowship of the Father, the Son and the Holy Spirit, heaven is eternal. Eternal it is in the sense in which God is eternal, being the domain of His essential glory, effulgent with the light of His triune life of love.

Not only is the *oikia* of God without beginning and without end. Respecting heaven it is logical also to

¹System of Biblical Psychology by Franz Delitzsch, D. D., p. 518.

believe that it answers to and is commensurate with the infinitude of His own being, the domain of absolute perfection and absolute blessedness. Viewed in its immediate relation to the triune God heaven is identical with itself, the same before the creation of worlds that it is now, the same now that it will be when the first creation in the first man and the new creation in the Second Man have come to their ultimate consummation.

2. As related to the Son incarnate, now glorified at the right hand of the Father, heaven is organically connected in two directions: with the eternal life of triune absolute Love, and with the new creation brought into existence by Jesus Christ in the economy of the time-world. Under this view heaven embraces the perfected natural in the form of the ideal human. As a consequence heaven is now somewhat other than heaven was before the first creation, or before the incarnation. Inasmuch as the Son of Man is now glorified, that is, since He is so transfigured that He has become intrinsically fitted for, and has been invested with the glory which the pre-incarnate Son had with the Father before the world was, the heaven of His glorification is an actual sphere of divine-human existence different from the eternal glory of the Godhead. Difficult it is, if not impossible, to express the difference in terms of the natural understanding. Nevertheless Christian thought ruled by Christian faith, as certainly as it recognizes the enthroned Christ to be the Son of Man glorified in union with the Son of God, must also recognize a difference in the organization of heaven by as much as the incarnate Son, who through His manhood is dynamically connected with the cosmos, differs from the pre-incarnate Son.

But the heaven of the glorification of the incarnate Son and the eternal heaven of the triune God are not to be so construed as to imply separation. The one is not disconnected from the other. The two heavens are one heaven, one in life, one in love, one in blessedness. The heaven of glorification is related to the original, the absolute heaven, as the God-Man is related to the Son of God in the eternal fellowship of the Godhead. Eschatology has to distinguish heaven from heaven as Christology distinguishes between the pre-incarnate Son and the incarnate Son. Eschatology has to identify heaven with heaven as Christology holds the being of the pre-incarnate Son and the being of the incarnate Son to be one and the same. Accepting these scriptural premises, the heaven proper of the triune God is seen to be not a realm mechanically fixed, excluding the movement of organized life. The ascension of Christ constitutes an epoch in the history of God's kingdom in heaven as it constituted an epoch in the history of His kingdom on earth.

3. The heavenly life of the God-Man glorified is the source of the heavenly life of His members, who will be perfected in Him at His second coming. The heaven of final blessedness for the members of Christ will exist by virtue of their life-communion in the Holy Spirit with His perfected personality. That life-communion, begotten by the Spirit, and nourished by His flesh and blood during their earthly history, is now in Him the perfected life. What the Son of Man is, they are becoming. The new life which they live on earth in the Church militant and the new life which they will live with Christ in the Church triumphant are as to kind the same eternal life. Their heaven of blessedness is none other than the completed

fruitage of that transforming fellowship in the Spirit with Jesus Christ which now by faith they have and are perfecting.

Under one view, therefore, the heaven of the saints is now in existence. It is existing in principle; for the exaltation, perfection and blessedness of the Son of Man constitute the very perfection and blessedness for which His members are in process of preparation, into which they shall enter, and which with Him they shall possess.

In another respect, however, the heaven of the saints is not now in existence. The final heaven for them will be brought to pass when the entire creating and redeeming activity of the incarnate Son shall become complete by the actual glorification of the saints themselves. For the perfected likeness to Christ of His members conditions their fitness for blessedness as really as His own glorified life is the ground and source of their spiritual perfection.

4. Not only, however, does the final perfection of the saints condition for them the blessedness of heaven, but their final perfection also affects the glory of Christ, their Head; for the life of Christ as fulfilled by the everlasting life of His members completes His own glorification.

On the one hand we are taught that His members are glorified with the glory of Christ. The glory which thou gavest me, He says, I have given unto them.¹

In turn Christ, the Head, is glorified by the final perfection of His members. He says: "I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine, and I am glorified

¹ John xvii. 22.

pleted organism of the mys-
individual member is an ex-
love designed the whole and
become the organ of the glo-
Father honors the Son, as th-
do fallen men redeemed from
fied by grace, honor the Son,
become in Him they actualize
is. And living the life of div-
glorified communion with th-
Father.

Hence of the final abode of
exclusively, under the image
innumerable finished palaces,
ception of guests. * The grand
chapter of the Apocalypse de-
for the saints under its divir-
truth includes human condi-
eternal and is now truly in e-
edness of Christ's members is
and therefore dependent on th-

what it is not now. There is a sense in which the saints make their own heaven. They condition it after a manner analogous to the manner in which Christ makes His heaven of glorification. We may say that the sphere of final blessedness is, in one respect, the self-produced environment of the personal Christ and of the members of His mystical body. To use the words of another: Heaven is a prepared place for a prepared people.

§ 397.

The everlasting life which the saints will live in the fellowship of Christ is the informing principle and the substance of their heavenly blessedness.

Being the consummation of the kingdom of God, the heaven of perfection embraces the totality of the individual organization of its members.

1. The life of the saints is distinct and different from the life of God. God lives His absolute life of love in the fellowship of the Father, Son and Spirit. The saints on the contrary live a relative life of love. The difference is the infinite difference between the personal Creator and the personal creature.

Yet the life everlasting which the saints will live in heaven is of one order with the life of the incarnate Son; for He is man of man, He that sanctifieth and they that are sanctified being all of one.¹ And the life of the incarnate Son is one with the absolute life of God. As the Father hath life in Himself even so gave He to the Son also to have life in Himself.² This life of the Father which the Son has in Himself the saints possess. The members of the kingdom of the incarnate Son live the life of the

¹ Heb. ii. 11.

² John v. 26; xvii. 20-26.

incarnate Son. I am the vine, He saith, ye are the branches. Says the apostle: "God gave unto us eternal life, and this life is in His Son; He that hath the Son hath the life."¹ They shall know that the Son is in the Father, and they in the Son, and the Son in them. Living this life with the Son in God, the saints share with the Son the original and eternal blessedness of the life of God Himself. They are the heirs of God, and joint-heirs with Christ. In Christ the triune God is their inheritance. Our Lord prays: "Father, I will that where I am, they also may be with me; that they may behold my glory, which thou hast given me."²

2. As to the status of human life in heaven, eschatology has to emphasize two opposite features. It is distinctively a finite, a human personal life, yet it is the pure image of God, a life akin to the absolute life of God which is its perpetual fountain.

The everlasting life eschatology may trace backwards step by step through the history of our race on earth to its beginning.

Identical with the life which by faith believers live in Christ on earth, the life everlasting is connected with man's natural life fallen in Adam. For 'the spiritual man' is none other than the Adamic man regenerate in Christ by the Spirit.

Through this fallen Adamic nature 'the spiritual man' is connected with the original being of Adam, as it was constituted by the creative word.

And through his original being 'the spiritual man' is connected with the eternal life of the Son, after whose image the first man was made.

¹ 1 John v. 11, 12; John xiv. 20.

² Rom. viii. 17; John xvii. 24. Cf Rev. iii. 20, 21; xxi. 6; xxii. 14.

And through the Son the life of 'the spiritual man' is connected with God Almighty, the Father of our Lord Jesus Christ.

The personal life which in the beginning was fashioned in God's image, which by wilful transgression fell away from God and was vitiated by the foreign principle of sin, and by the birth into the kingdom by the life-giving Spirit is quickened after the image of the incarnate Son, and is glorified by the victory of the resurrection,—this identical human life proceeding originally by creation from God has now in the person of Christ's members glorified become the everlasting life. Beginning from God the cycle of history closes in God. Yet the conclusion differs from the beginning by as much as the relative maturity of Christian character on earth differs from the crudeness of infancy.

As the life everlasting completes the birth of the Spirit and the mystical union, so it realizes the concrete perfection of the image which in the beginning reflected the eternal archetype of the Son. The possession by the saints of the glory of the Father in the communion of the Son is thus the ultimate development and bloom of that creative word which became a reality when God breathed into man the breath of life, and man became a living soul.

As related to the moral disorder and the warfare of the time-world now in progress, that perfection of the life everlasting will be the final form of the victory of Christ over Satan, the victory which will manifest the truth and righteousness of the positive historical movement of which the Son of God has been the law from the moment of the first creation onward through all the ages.

3. The everlasting life of the saints in its ripe fruitage comprehends the totality of their personal being.

Inconceivably unique as may be their transformation and transfiguration in passing from the existing mundane economy into the heavenly world, they will not cease to be in any sense truly and properly human. So far from undergoing transmutation, or any change incompatible with personal identity, the transition will obtain according to the distinctive laws of manhood. The transition will be the epoch of normal development through which the manhood of man will assert itself in its integrity.

The perfection of heaven includes the body, not the present earthly corruptible body of flesh and blood, but the spiritual body which is incorruptible.¹ As Christ now enthroned in glory is veritable man, in body as in soul, so will every saint be "conformed to the body of His glory."² Of that spiritual body we are now not able to form a conception that is just and satisfying. Nor is such a conception a present necessity. What is chiefly a matter of importance is to recognize the life everlasting to be a reality comprehending the whole man. The spiritual body is the finite form of personal existence which will answer completely to the status of glorified manhood, not less real, but more real than the earthly body. Compared with corporeity during our present abnormal history, the spiritual body is the only true human body, of which our present material organization is but an imperfect type and prophecy.

¹ 1 Cor. xv. 53.

² Phil. iii. 21.

§ 398.

Heaven in its relation to man is to be regarded as the ripe fruit of the entire history of our race, especially of the race on the higher plane of the new creation.

1. Special emphasis needs to be put on the truth that heaven means the consummation of man's spiritual being. Human personality there attains to its ideal realization.

The profoundest normal powers of the will are evolved into spiritual action. The saints will determine their righteousness according to God with unlimited strength and holy consistency, in forms of celestial beauty. Moral capacities now latent in every member of Christ will awake into divine exercise. We shall be like Him, for we shall see Him even as He is.¹

This law of perfectibility includes the intellect. Powers of divine intuition and reason, now unknown, like seed buried in the soil during the season of winter bursting into the blade by the touch of the vernal sun, will, awakened by the quickening beams of Christ's revealed glory, spring into a clearer perception and a profounder knowledge of God and the universe, a knowledge which will satisfy the hunger of the yearning soul aspiring after insight into all truth. "Now I know in part, but then shall I know fully, even as also I have been known fully."²

2. All the saints will possess the absolute Good and the absolute Truth; but each according to his several ability. In the *oikia* of our Father there are 'many mansions.' Each person will have his place, his vocation, his peculiar service, and an environment answerable to his endow-

¹ 1 John. iii. 2.

² 1 Cor. xiii. 12.

ments. Each will unfold with joyous freedom in ideal forms his individual type of normal humanity. No gift now latent will remain latent. No original faculty, on earth but partially developed or misdirected, will be partial or misshapen in its mode of action. Perfection in glory means that humanity will stand forth the noblest consummation of the divine idea of man. Yet every individual, without restraint, will form a character distinguished by the original features of his own individuality. Whilst heaven will be the communion of the saints with Christ and with one another in the divine peace of love, each saint will be himself, distinctly differentiated from all others by the peculiar type of his own manhood.

3. Their works follow with them.¹ They will reap in the Church triumphant what they have sown to the Spirit in the Church militant. Self-denying works done here in the service of Christ will yield a corresponding ability of service there in the glory of His kingdom.

The social bond will not limit the pure love of self, nor will the love of self weaken the social bond. Instead, the growth of each will be the strength of the other.

The cultivation of Christ's love to our fellowmen now will then bear the fruit of love to the innumerable multitudes of all races and nations. All the deeds of faith done in the natural body live on after their kind in the spiritual body. "Their works follow with them." Even a cup of cold water given in the name of a disciple shall in no wise fail of reward.² The reward will not be so much an external good as an internal good, an element in the righteous personality of the perfected man himself, which will qualify him for the faultless service of God in Christ, and

¹ Rev. xiv. 13.

² Matt. x. 42.

for that ineffable blessedness which consists in the free, unchanging obedience of love.

Herein consists the glory of the eternal life: whilst the kingdom of God, victorious over all moral and physical evil, will without defect fulfil God's original design, each member will have his assigned place, his appropriate employment, his congenial companionship, and assert his personal prerogatives in his relation to himself, to his fellowmen and to the triune God. The fundamental law of humanity in the Church on earth will be the fundamental law of the eternal life in heaven, love to God and love to man, with this difference only, that then the law of holy love will prevail in ideal forms. Normal repose and normal action, universal obedience to God and the realization of all the original possibilities of individual personality, will reign in equipoise.

4. Love to God and love to man will be active in three fundamental forms. The saints will reflect and fulfil the prophetic, the priestly and the kingly function of the mediatorship of Jesus Christ.

On earth believers are 'the light of the world.' So there each saint will be light. The truth of God and man which the enthroned Mediator is, will shine in the manifold fruitfulness of the life which the members of the triumphant kingdom are living. From consummate obedience to the immutable law governing the relation of man to God, to his fellowmen and to himself will radiate the glory of the kingdom. An elect race, a royal priesthood, a holy nation, a people for God's own possession, they show forth the excellencies of Him who called them out of darkness into His marvellous light.

Animated by the Spirit of Christ the saints, then as

honor of God. All minister to another.

Standing in the truth of Christ, His strength and wisdom, the saints. They have triumphed over sin and death, over the entire realm of darkness. Now they sit with Christ in the truth of the promise: He has come to him to sit down with me in glory. He came, and sat down with my Father.

Members of the consummation of glory which the Mediator has developed and fulfilled with ever-increasing function of eternal life: declaring His reign with Him, in the truth of love with the Father in the Son.

The heaven of the saints will be of shades, unsubstantial and in substantial and real, where the human personality will be actuated in freedom. Like the capacities

made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life, and God shall wipe away every tear from their eyes.

CHAPTER X.

THE ANTITHESIS.

§ 399.

The doctrine respecting heaven is the last theme of Christian Dogmatics. Here we reach the goal as of revelation and redemption so also of Christian thought.

Eschatology, however, lacks the sense of entire composure. Conformably to the dictate of ethical philosophy no less than in obedience to the revelations of Christianity, doctrinal thought closes with contrary issues, with the fact of gehenna and the fact of heaven—two worlds, the one ideal the other contra-ideal, a status of discord in ultimate existence which to the logic of the Christian reason appears to be a disappointing dualism. The self-revelation of God in Christ and His mediatorial work do not terminate in that unity and harmony of the manifold creation which thought disposed by rational impulse may anticipate. Seemingly theological science fails in its conclusion to meet its own demands.

What may be said to relieve the sense of logical disappointment?

1. Theological science does not refuse to acknowledge that it is confronted by a problem as yet unsolved. Difficult it is, if not impossible, at least in the present state of progress, logically to reconcile the doctrine of future misery with the doctrine of future blessedness. But this antithesis does not react to the prejudice of Christian faith; it has not the right to weaken our confidence either in the objective truth of Messianic revelation or in the positive virtue of redemption.

The problem does not confront theology alone; it confronts all philosophy as well. Truth and falsehood, right and wrong, beauty and ugliness, well-being and ill-being, appear under various forms in every sphere of created existence. The law of integration and the law of disintegration, of constructive forces and destructive forces, are at war in nature, even in its hidden depths accessible only to the penetrating ken of mind through the microscope. Yet neither natural science nor metaphysics has developed or discerned a satisfying solution. The fact of intense antagonism runs through all realms from the very lowest to the very highest, a mystery for which neither philosophy nor science can assign rational causation. Modern science no less than ancient science is confessedly dumb in presence of this universal war. If theology were shut up to the same kind of silence, it would nevertheless in this respect stand side by side with the philosophy of the ancient and the modern world.

But theology is not confined within metaphysical limits. In presence of this perplexing problem it is able to speak.

2. Christianity furnishes the ground of an explanation.

It accounts both for the beginning and for the prevalence of moral and logical contradictions.

The truth that God is the absolute Good; that the creation with all its kingdoms, including angel and man, was by the word of God made 'very good;' that personality is autonomous, being constituted for the doing of the good, but capable of refusal to do the good; that personality by its false voluntary self-assertion against God became an abnormal self-hood; that through his dynamic connection with sub-human kingdoms man by his apostasy became the cause of contradiction in himself and of conflict between himself and the natural world;—this order of revealed truth accounts for the universal war between moral good and moral evil, between physical good and physical evil. Though redemption is the effectual remedy for the great apostasy, and in fact is issuing in the complete victory of the kingdom of light over the kingdom of darkness, it does not annihilate, but it conserves, the autonomy of angels and of men. And the relative autonomy of created personality makes the perpetual continuance, as truly as the beginning, of the kingdom of sin a possibility. The Christian idea of God and of His immanence in the world forbids us to suppose that He will, or that He can, abolish either created personality itself or the autonomy of personality; in consequence of which, whatever may be the miseries of the wicked, we cannot logically deny the ethical possibility of continuous sinning, and continuous sinning, as we know from our observation of godless men, becomes a changless moral habit. Says Martensen:

"For our earthly life bears witness to that awful and yet necessary law according to which evil ever assumes a more unchangeable character in the individual who chooses it."¹

¹ Christian Dogmatics, p. 478.

From the historical fact of a fixed antagonism between good men and bad men, believers in Christ and unbelievers, we may reason to the continuance of the same antagonism in the future world. As sin is the voluntary status of abnormal personality, it is as logical as it is scriptural to hold that, hereafter as here, personality may persist in falsifying itself by the wilful violation of its constitutive law; and that hereafter as here the wilful violation of divine law will produce a condition of misery answerable to the malignant wickedness of sin.

If we reflect on gehenna in its relation to the dominion and intrinsic energies of sin, we may see even now that the ultimate antinomy is a moral necessity. To say the least, gehenna is a perpetual possibility. Further, if we consider the moral facts of the history of the world and of the Church, it is patent to logical thought that a future abode of wickedness is more than only possible; it is inevitable. We may anticipate for the hereafter no moral conditions other than the direful opposition which now addresses us from all departments of human life. The power and the ravages of sin on earth are co-existent with the revelation of God in Christ and the triumphs of the kingdom of righteousness. It is rational therefore to accept the proposition that sin may extend its ravages among wilful transgressors in the post-earthly period.

3. Let us also bear in mind that those ultimate objects of thought are post-mundane. They belong, not to the existing order of things, but to the transcendent eon, which implies conditions and relations of which now we have but an indefinite perception. Now we stand amid the thorough confusion of the current mundane economy. Transcendent facts we see only as in a mirror darkly.

*Then the environment of existence will be different, and existence itself will be differently constituted. Modes of thought will move in wider categories. Intuition will be deeper, clearer and more consistent. Judgment will transcend the logic of earth; and both in adjustment and method thought will be other than what Christian reason, as now limited in the Church militant, can hypothecate or typify.

The gehenna which on the one hand is now seen to be a moral and spiritual necessity, but on the other hand may appear to Christian logic to be in conflict with the unity and the wisdom, or with the power and goodness of God's providence, may then, when our spiritual life and divine fellowship shall have been perfected in the realm of heavenly glory, confront judgment neither as unwisdom nor as an impotent dualism, but as a moral necessity only, responsibility for which attaches, not to Providence, but to the personality of the creature.

4. The apostle Paul teaches that it is the good pleasure of the Father through Christ to reconcile all things unto Himself, having made peace through the blood of His cross, in the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; that in the name of Jesus every knee shall bow, of things in heaven and things on earth and things under the earth; and that God put all things in subjection under His feet, and gave Him to be head over all things to the Church which is His body, the fulness of Him that filleth all in all.¹

¹ Col. i. 19, 20; Eph. i. 10, 22; Phil. ii. 10, 11. These passages if taken by themselves will mislead interpretation. Here as elsewhere inquiry is bound to pay due regard to the analogy of faith. On Eph. i. 10,

The same apostle teaches with equal emphasis that the Gospel is the power of God unto salvation only to every one that believeth; that the natural man receiveth not the things of the Spirit of God; that the world through its wisdom knew not God; that if the Gospel is veiled, it is veiled in them that are perishing, in whom the God of this world hath blinded the minds of the unbelieving, that the light of the Gospel of the glory of Christ, who is the image of God, should not dawn upon them.¹ Christ saves the transgressor from sin by grace through faith; and faith is a voluntary act responsive to grace, an act which by the constitution of personality men may or may not put forth.

The universal headship of our Lord and the manifold wisdom of God displayed by the kingdom, as set forth by the Gospels and the Epistles, is compatible with the continuous dominion of sin in the rejecters of Christ and with the fact of the kingdom of darkness. The truth of this

Meyer says: "Before the parousia, this ἀνακεφαλαίωσις is still but in course of development; for the devil is still with his demons ἐν τοῖς ἐπουρανίοις (vi. 12), is still fighting against the kingdom of God and holding sway over many; many reject Christ, and the κτίσις, 'creature,' longs after the renewal. But with the parousia there sets in the full realization, which is the ἀποκατάστασις πάντων, 'restitution of all things' (Matt. xix. 28; Acts iii. 21; 2 Peter iii. 10, et seq.); when all anti-Christian natures and powers shall be rejected from heaven and earth." Further on he says that "the ἀνακεφαλαίωσις is completed by the victory over all anti-Christian powers." Paul does not teach in the absolute sense a restoration of all things, including the salvation and glorification of those upon whom at the day of judgment the sentence will be pronounced: "Depart from me, ye cursed." He teaches the elimination of all evil, physical no less than moral, from the kingdom of God, which embraces the cosmos as well as the Church, so that "all things" may resume their ideal status on the plane of ultimate perfection.

¹ Rom. i. 16; 1 Cor. i. 21; ii. 14; 2 Cor. iv. 4.

proposition has ever confronted and is now confronting the Christian mind. The final heaven and the final hell, as anticipated by Christianity, are only the perpetuity in the future world of the existing antagonism between right and wrong, holiness and sin, blessedness and misery.

If whilst we are in the natural body it may be impracticable to understand how this perpetual antagonism of Satan may be harmonized with the universal headship of our Lord and the unity of His kingdom, there is relief in recognizing the truth that such limit to our knowledge is inevitable, limitation being a part of the imperfection of the Messianic age predicable of all our knowledge, scientific as well as moral and Christian.

When we shall have surmounted the profound contradictions of the fall; when the law of sin in Christian personality shall have been utterly abolished; when we shall have risen into the transcendent world of glory, where our moral and intellectual powers will be completely godlike, and our concrete relations will be so adjusted to the conditions of this logical problem that we shall see truth and falsehood, blessedness and misery in the pure light of God's wisdom;—then we shall occupy a position and possess a character which will qualify us to see heaven as the abode of the righteous and gehenna as the abode of the wicked, in a way that will be consistent with present scriptural faith in Jesus Christ.

It becomes us to remember moreover that what was true of Jesus Christ in relation to His chosen disciples prior to the advent of the Holy Spirit is true of Him also in relation to all His disciples prior to His final manifestation: "I have yet many things to say unto you, but ye cannot

bear them now." The many things which whilst He was with His disciples it was not possible for them to bear, they became able both to hear and to do when from heaven they received the requisite power by the fulfilment of the promise of the Father. So when we shall have attained unto full-grown manhood, unto the measure of the stature of the fulness of Christ, we shall be strong with power through His Spirit to hear unspeakable words which it is not lawful for a man to utter. Until then we wait in the patience of faith, pressing on toward the goal unto the prize, assured that when the consummate Pentecost is come, we shall be empowered to think the thoughts of God and speak with other tongues as the Spirit shall give us utterance.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the Church and in Christ Jesus unto all generations for ever and ever. Amen.

INDEX.

A

- Adam, the first compared with the 'last,' 5; apostasy of, 6; status of, in his primeval state, 36; normal in development and in relations, 44; lord of lower kingdoms, 44; as created good, 46; sinless constitution of, 51; normal in his activity and relations, 52-53; divine imageship of, 54; the only man, 116; the apostasy of, the apostasy of the race, 118; original humanity of, advanced, 215.
- Adamic race, the, a creation, 18; the kingly, priestly and prophetic functions of, 26.
- Advent, the, 173; referable to God, 174; referable to man, 174; referable to God and man, 175; the ground of, 176; the fall a factor of, 178; the covenant an, 183; in the life of the covenant people a necessity for, 186; relative necessity for, 187; a historical necessity, 193; the advent of the Spirit is correlative to the advent of Himself, 435; the mystery of the second, 793; the second, the object of aspiration, 794; relations of the second, like the relations of the first, 796; the second the fulfilment of the first, 796; the second, is an impending reality, 797; the second, a coming epoch, 802; will be new, 802; the second, related to the Church militant, 803; the first, and the second, are analogous, 804; the second, will be a movement of the enthroned Christ new in kind, 806; the second, the coming of One who unites the creature with the Creator, 807; will be transcendent, 807; will be new in its relations, 807-809; the second, will be new as to purpose, 809; at His second, He will appear to be honored, 810; conditioning events of, 810; remarkable signs of the, of Christ, 812; the second, will be sudden, 812; effect of, upon the unbelieving world, 813; extent of the last things attending the second, 814; the advent of Christ in the flesh typifies the, of Christ in glory, 815; subordinate events connected with the, 816.
- Alford, on sin, 128; on 1 Cor. xii. 3, 502; on 2 Cor. iii. 3, 511; concedes identity of presbyter and bishop, 538; on confession, 742; all creation summed up in Christ, 806.
- Anger, right of Jesus, 281.
- Angus, Prof. Joseph, D. D., on Heb. ii. 18, 209.
- Antinomianism, 755.
- Apple, Prof. Thomas G., D. D., on the relation of faith to baptism, 563.
- Appolodorus, myth of, 28.
- Aquinas, Thomas, on the human and divine in man, 48.
- Argyll, Duke of, on mind and organization, 788.
- Ascension, the, 403; transformation of Jesus before, 403-408; visible, 409; historical and local, 410; character of, philosophical, 411; an epoch, 412.
- Athanasian Creed, on the resurrection of the wicked, 852.
- Athanasius, negative theory of sin, 140; on sin of pagan nations, 153.
- Augsburg Confession, condemns chiliasm, 820.
- Augustine, on the cause of evil will, 94; souls strive for God, 104; on creationism, 120; on negative theory of sin, 140; on sin, 150; letter to Optatus, 159; O felix culpa, 176; on the relation of the Holy Ghost to Christ, 446; on the teaching of the Spirit, 448; on

rest of the human spirit, 468; on the Spirit binding us, 502; on the sacrament, 558; on the word and water in baptism, 574; theory of the millennium, 821, 823.

B

Baptism of Jesus, 236; a recognition, 237; an investiture with authority, 238; His act, 239; culmination of John's mission, 240; validity of lay, 520; difference and connection between circumcision and, 545; answered to what the Lord was when He instituted it, 552; and the Lord's Supper means of grace, 555; a transaction, 556; the sacrament of initiation and adoption, 558; consists of two things, 558; subject of, a believer in Jesus Christ or an infant, 559; twofold significance of, is objective, 562; relation of faith to, 563; dependence on, for salvation in impenitence illustrated, 564; doctrine of spiritual virtue supported by threefold argument, 565; argument from scripture, 565; taught by Peter, 566; not an empty form, 567; doctrine of Paul on, in Epistle to Romans, 567; in Epistle to Col., 568; connection of faith and, 570; teaching of Paul to Titus, 570; complemented by account of his own entrance into the kingdom, 571; no word justifies opinion that, is only a sign, 572; negative argument for, 573; argument for, from history, 574; confessions of 16th and 17th centuries, 574; not differ on, 575; names given to, 575; Roman teaching on, 577; objective virtue of, illustrated, 578-580; of infants, 580; obligation of infant, founded on the nature of Christianity, 580; grace of, freer and larger than the grace of circumcision, 585; objection against, of infants, 593; silence respecting, of infants, 593; rite of, denied to infants because they cannot believe, 594-599; signifies and seals the forgiveness of sins, 644; is administered unto the remission of sins, 731; the objective relation established in, abides, 731.

Barrow, on the conception of Jesus, 203.

Beecher, Edward, preëxistence, 120. Being, aptitude between divine and human, 233.

Belief, conditions knowledge, 657; in God necessary for thought, 658; is the self-determined reception of Christ, 712.

Bellarmin, heart of the earth, 365.

Bengel, Rom. viii. 19, 105; on sin in the race, 128; on life in God, 157; on John i. 4, 9, 181; on Matt. xi. 11, 195; on 1 John iv. 2, 3, 234; on the temptation, 255; on Jesus' anger, 281; on Rev. i. 18, 359; on 1 Peter iii. 18, 368; on sacrifice of the mass, 425; on John xviii. 36, 463; on God's seed, 471; on John xvii. 9-10, 630; revived millenarianism, 820; on death, 830; on Rom. viii. 18-24, 885.

Bloomfield, concedes identity of presbyter and bishop, 538.

Body, the human, 37; the righteous after death are out of the natural, 839; the spiritual, presupposes a corresponding world, 839; the spiritual, will not be absolutely new, 841; the Son of God on earth lived in a natural body, 842; transformation of Christ's members will include the, 843; the resurrection, of the righteous will be a new corporeal organism, 843; with the natural, the spiritual, is conjoined, 845; the resurrection, of the righteous is spiritual, 846; whence comes the resurrection, 847; the resurrection, product of the principle immanent in the spiritual man, 848; spiritual, analogous to the law of the natural, 849; two factors of the resurrection, 850.

Brace, C. Loring, "The Unknown God," p. 19.

Brown, Dr., on resurrection, 393.

Bucer, called by Cranmer, 538.

Bullinger, on the descensus, 361; invited to England, 538.

Bunyan, on the resurrection body, 844.

Burial, of Christ, 347; an essential epoch, 351.

Burnet, Archbishop, on true churches, 537.

Bushnell, on the natural and supernatural, 43.

Byron, on guilt, 99; on sense of sin, 894.

C

- Calvin, John, on death of Christ, 351; his explanation of the descent, 376; on the gifts of the Spirit found in Jesus, 427; on the Apostles' Creed, 484; invited to England, 538; on Baptism, 576; on union and communion in the Lord's Supper, 619; on Lord's Supper, 620, 621-622; on the Apostles' Creed, 628.
- Campbell, McLeod, on Luke xv. 18, 287.
- Canons of Dortrecht, 88.
- Catholic, meaning of, 490; the Church is, in a broader sense, 491; word, not in the New Testament, 492; a distinguishing epithet, 495; expresses claims of the Reformers, 495.
- Catholicity, two factors of, 493; of Christianity, 493; presupposes unity, 496; unity revealed in, 496.
- Child, self-condemnation of the, 134.
- Children, rights of infant, 586-587; infant, belong to the covenant, 588; spiritual necessities the same as of parents, 591.
- Christ, and Adam, parallel between, 127; birth of, Jesus a miracle, 193; as prophet, 419; reveals Himself, 420; reveals His Father, 420; reveals the nature and position of man, 421; reveals the cosmos, 421; reveals the nature of sin, 422; the fundamental truth which He is, learned from Himself, 423; the priest and victim, 424; priesthood of, unchangeable, 425; as King, dynamic necessity of the universe, 428; King by virtue of the place He occupies in the Godhead, 428; the kingship of, the crown of His mediatorial life and redemptive work, 429; the law and crown of the new creation, 429; head over all things, 429; rules dynamically, 429; rules ethically, 430; life and work of, are light, atonement, law, 432; work of, done for the perfection of Himself, 447; the divine-human, 468; hypostatic union in, 469; the will of, the law of the Christian, 506; governmental relation of, to His Church, 506; the risen, the prototype of His members, 629; meets the demands of God's will, 728; the rejection of 733; millennial reign of, 827.
- Christianity, type of, always the same, 483; life of, begins in one fact, 792; concludes in one fact, 792.
- Christology, studies the redemptive side of the new creation as wrought out objectively, 645.
- Chrysostom, on arraignment of sins, 425.
- Church, the, constituted by the Spirit on the day of Pentecost, 435; the Christian, 454; a new economy, 454; human society the natural basis of, 454; human nature does not produce the, 455; the, of the Old Testament distinguished from pagan religions, 456; the Jewish Church the positive preparation for the, of Christ, 456; preparation for the birth of the, complete, 457; community of John the forerunner of the, 458; the nucleus of the Christian, 458; an objective constitution, 459; is the present organized form of the kingdom of God, 460; a spiritual organism, 461; the constitution of the, spiritual, 462; did not originate by a law of nature, 463; community of, consists of a new race, 464; prophecy of the twofold life of, 469; divine element of the, not the Holy Spirit in distinction from Jesus Christ, 470; human element of the, not the fallen nature of man, 470; two forces in, 470, 471; conflicts of, between the human and the human, 471; a living mystery, 472; affects and is affected by environment, 472; can not have an unchangeable form, 473; idea of, gains expression progressively, 474; growth of, is intensive, 475; is extensive, 475; properties of, 476; unity of, 476; oneness of, organic, 477; unity of, as taught by our Lord and His apostles, 477-478; argument of Paul on unity of the, 479-480; types of life in the, 480; violation of law of love incompatible with unity of, 481; maintains unity against the assaults of the world, 481; against forces of sin active in herself, 482; unity of, not external, 482; cardinal rites of, the same, 484; unites in one prayer,

- 484; all the, recognize the Decalogue as interpreted by Christ, 484; bears her distinguishing marks from age to age, 485; holiness of, 485; life of Christ the life of the, 485; sacraments of, are holy, 486; is holy negatively, 487; positively, 487; holiness of, the dynamic of her life, 488; only communion that has asserted Christian holiness, 489; catholicity of, 490; the only catholic institution, 494; one, holy, catholic, 496; Protestant, partakes of the original life, 497; unity of the, includes holiness, 497; holiness of the, presupposes unity, 497; catholic as the ideal life of Christ is developed, 498; properties of, only partially actual on earth, 498; like her Lord, 499; ethical correspondence between, and Christ, 506; possesses the life of Christ, 509; Christ fulfils His mediatorial office by the activities of, 510; compared to the human body, 513; self-perpetuating, 522; because of vital connection with Christ, 522; laymen did not at will originate the, 523; lives in the Spirit, 525; Roman theory of, 525; organization of the evangelical Protestant, more scriptural than the Papal or Anglican, 534; not subordinate to the sacraments, 555; is an economy of grace, 643; addresses mankind on the basis of a universal principle, 658; may not look within for the law of moral conduct, 752; conflict of the, with sin perpetual, 825.
- Church of England, fellowship of, with Reformed Church, 538.
- Cicero on conscience, 98.
- Circumcision, the, 216; of Jesus, 218; by whom practiced, 218; sacrament of initiation into the Abrahamic covenant, 219; of Jesus not accidental, 221; why instituted, 222.
- Clement of Alexandria, on man God's image, 57; on preëxistence, 119; on episcopacy, 536.
- Coleridge on sin, 94.
- Communion, Holy, connection between Christ and His people in the celebration of, 612; Roman false stress on the, 612; doctrine of Greek Church on, 613; Lutheran doctrine on, 613; difference between the Lutherans and Reformed on, 615; of body and blood of Christ, 620; the, of saints, 627; idea of Christian Church implies that her members are living in the, of love, 627; of saints not an article of the Christian creed in the first four centuries, 628; between Creator and creature, 630; of saints embraces saints of all periods, 631, 632.
- Conception of Jesus, by supernatural agency, 201; presupposes union of the human and the divine, 202; possibility of, 205; an analogy to, 206; has a twofold distinction, natural, 210; was immaculate, 208, 211; an assumption of human nature into union with God, 212; affects deity and humanity, 213; implies a change in humanity, 214; anticipates all that He became, 216.
- Condemnation, universal not peculiar to Christianity, 130.
- Confession of Basel on the Holy Communion, 620.
- Confession of faith, on sin, 114; doctrine of Calvin in all leading, 623; of Basel, first, on the Lord's Supper, 623; second Helvetic, on the Lord's Supper, 623; Belgic, 624; first, of Scotland, 624; Heidelberg, 625; Westminster, 625.
- Confessions, agreement on Baptism, 577.
- Conybeare and Howson, presbyter and bishop, 538.
- Copernicus, Nicholas, 350.
- Covenant people factors in history as related to the advent of, 186.
- Covenant, of Jehovah with Abraham particularistic, 580; religion of the Abrahamic, and of Jesus Christ in principle the same, 581; of grace with Abraham as head of posterity, 581; the, emphasizes difference between the natural birth and birth into the, 582; Abrahamic, anticipates Christianity, 583; male members only entitled to the privileges of the, 584; infant children belong to the, 588; the, the same under the old and the new dispensation, 588; promise of, respects three classes of persons, 588; the, includes adult Jews, 589; children of Jews, 589;

- the Gentiles, 590; with Abraham presumes the solidarity of the family, 595.
- Creationism, 119, 120.
- Creed, realities of the Christian, unchangeably the same, 473; the, predicates of the Church unity, holiness, catholicity, 476; there is but one Christian, 483.
- Cremer, on death as punitive, 125, 336; on all evils in death, 129, 160; on death a state, 353; on *voies*, 689.
- Cross, the offering on the, was death, and was life, 775.
- Cultus, the same, 484.
- Curse, the, mediate, 105; immediate, 106; Christ became for us, 283; changed into blessing, 330.
- D
- Darwin, theory of, 27; error of, 31.
- Dawson, on evolutionist doctrine, 28; on gaps in evolution, 29.
- Death, the consequence of transgression, 125; all men subject to, 125; contra-ideal, 127; Adamic, 156; contra-natural, 157; the curse of transgression, 158; organic and penal, 160; negative aspect of, 160; Arabian teaching on, 161; natural, involves, 162; positive aspect of, 163; an epoch, 163; analogies of, 164; four grades of, 167; doctrine of, applied to heathen, 167; of Jesus Christ, 324; two factors in the mystery of Christ's, 326; the sum of all penalties, 335; inevitable, 340; of Christ, a rising to the heavenly throne, 342; an article, 352; a realm, 353; Christ enters the realm of, 354; of Jesus more than an individual, 355; fruit of sin, 379; a dissolving power, 384; does not break spiritual ties, 631; the exit of the natural man denoted by the word, 773; has a sting, 773; of the Christian, a death unto sin, 781; is birth into the post-earthly realm, 786; sin and, connected, 854; three distinct stages of, 855; the first stage of, from the hour of birth, 856; the second stage begins with the hour of natural, 856; intermediate world the realm of, 857; the third stage of, is the ultimate, 858.
- Deeds of our Lord, 297; answer to the ideal, 299; miraculous, 300.
- Delitzsch, on structure of man, 10; comment on Genesis, 18; on Genesis i., 81; effect of fall on nature, 108; on Genesis iii. 22, 175; on the descensus, 369; on the power of the spiritual life, 780; on heaven, 898-901.
- Depravity, 114; of childhood modified, 134.
- Depravity and sinfulness, 102.
- Des Cartes, philosophy of, 656.
- Descensus, 350, 360; taught by our Lord, 364; by Peter, 365; scriptural conception of, sets aside purgatory, 376.
- Devils, the law of sin will hold sway over, 893; final penalty of, 893.
- Dillman, on Adam's dominion, 45; on Genesis, 55, 94; on Gen. iii. 1, 69; on Gen. iii. 17-19, 125.
- Docetic tendency, 194.
- Dorner, on Satan, 6; on possibility of choosing good and evil, 76; on conscience, 112, 156; on revelation of light, 422.
- Drummond, on organization and life, 474.
- Drury, John B., D. D., on capacity of man, 20; on powers of first man, 60.
- E
- Eadie, on penalty of sin, 136.
- Ebrard, on the holiness of Adam, 53; on the descensus, 360; on the blood shed on the altar, 424.
- Ebionitic, tendency, 194; theory of the resurrection, 394.
- Economies, pre-Christian and Christian closely connected, 544.
- Edersheim, on John the Baptist, 195.
- Election, scriptural doctrine of, 699; to be studied in pre-Christian history, 699; of Abraham not arbitrary, 700; rooted in the sovereignty of God, 702; conditions of the initial, characterize God's electing love universally, 702; of John Baptist and the Virgin Mary, 704; most conspicuous illustration of, 705; in accordance with the law of, we study the apostolate, 706; of Saul, 707; no divine, is arbitrary, 708; doctrine of, must lay stress on God's freedom, 708; Paul argues against

- false idea of, 709; man's response conditions the result of, 710; sovereign, as taught in Scripture, 713; of Judas, 714-717; does not violate man's autonomy, 715.
- Ellicott, presbyter and bishop, 538.
- Environment, modifies in the world of nature, 896; natural, does not touch the categories of thought, 896; God forms His own, 897; in the transcendent eon the, will be different, 919.
- Episcopate, development of, 535-539; "historic," of the Lambeth quadrilateral, 537; development from presbytery, 537.
- Eph. iv. 9, 10, 369.
- Ethics, sound Christian, must deny that the end sanctifies the means, 753.
- Eucharist, instituted by Jesus, 551; answered to what the Lord was when He instituted it, 552; became endued with the virtue of His glorification, 553; Roman theory of, 612.
- Evil, kingdom of, 70; antagonizes man's nature, 71; rejection of, possible, 75; ultimate principle of, 110; law of moral, 136; arises from preponderance of corporeity, 142.
- Evolution, element of truth in theory of, 29.
- Exit of the spiritual man, 773; of the natural man, 773; of Jesus Christ, 774; His, an epoch of peace and triumph, 774; of the Christian is the dissolution, 784; of the spiritual man and of the natural man not the same, 785; Christian, from the earth is the abolition of the old man, 836; of the righteous is an epoch through which they pass to a higher life, 837.
- F
- Fairbairn, Principal, on evil forces in man, 133; on the incarnation, 176; man and God in religion, 183; the meaning of religion, 186; on the natures of Jesus, 232; on the miracle, 305; on the connection between the Church and the Kingdom, 460; on the real and ideal notion of the Church, 461.
- Faith, the central principle, 652; and Christ stand in polar relation, 652; not a distinct faculty, 653; not a new predicate of personality, 654; presupposes capacity of the natural man, 655; primacy of, not peculiar to Christianity, 655; society and civil affairs accord primacy to, 657; Christian, answers to natural, 659; a twofold, 659; natural belief not saving, 660; Christian, does not supersede natural belief, 661; actual, depends much on will, 661; immediate object of Christian, is Christ, 662; in Jehovah not sufficient, 663; His Person the object of, 664; Christian connected with the glorified Christ, 664; distinguishing characteristic of all natural, is, 665; confidence is the predicate of Christian, 665; is complementary to the work of the Holy Spirit, 666; obedience of, 667; fellowship of, stands in the fellowship of the Spirit, 668; necessary work of the Spirit and necessary work of, both taught in Scripture, 669; for all a necessity, 670; inferences from doctrine of, 671; not submission to authority of the Church, 671; the eye of the soul, 672; author of Hebrews on, 672; the ear of the soul, 673; the organ of spiritual manducation, 673; develops in a succession of stages, 674; is historical, 675; includes intellectual assent, 675; is the principle of good works, 676; the obedience of, implies, 690; forgiveness by, in Jesus Christ, 726; through, in Jesus Christ all are justified, 727; how is it that by, the transgressor stands approved? 727; by, the transgressor appropriates Christ, 730; necessity and significance of, 733; effect of, on the attitude of the transgressor, 734; justified by, we have peace, 736; in Christ is the Reformation principle, 737; the first act of, sets the believer in right relation, 738; degree of, does not affect reality, 739; true, the principle of good works, 749; relation of divine, and divine glory, 756; deeds of, live on, 912.
- Fall, the, significance of, 4; account of, in Genesis, 80; an ethical process, 81; the immediate effect of,

- 85; viewed as failure, 86; as loss, 87; as wrong, 89; wilful disobedience, 93; consequences of, 95; in consequence of, man and nature have a false attitude, 107; referable to Satan, 109; of the first family the fall of mankind, 117.
- Fiske, John, nature's goal, 9.
- Forgiveness, how shall a guilty man obtain? 723.
- Formula of Concord, on man's nature, 88; on the Lord's Supper, 614.
- Foreordination, 699; unconditional, 711.
- Function, prophetic, if we lay undue stress upon, 430; priestly, if we lay undue stress upon, 431; if false emphasis is put on the kingly, 431; the Church may deny or ignore one, 431; it becomes us to assert the unity of, 432.
- G
- Gardner, Percy, Litt. D. "This do in remembrance of me," 616.
- Gehenna, 886; the second death is, 887; not a necessary domain, 888; analogies to, 888; abode of apostate angels, 889; a future abode for men in Hades, 890; as it now exists the prophecy of what it will be, 892; the hopeless case of, contrary to the providential designs of God, 894; is not a decree of God, 894; will, ever cease to exist? 895; is a perpetual possibility, 918; a moral necessity, 919.
- Generation, human, 3; theories of, 119.
- Gerhart, Rev. R. L., on power of man, 59; on death, 91.
- Geneva, Catechism of, on the Lord's body and blood in the Holy Communion, 622.
- Gerlach, Otto von, on Luke ii. 40, 52, 225; on Heb. ii. 14, 15, 290.
- Genus and individual, one, 118.
- Gieseler, on millenarianism, 819.
- Glorification, the, 413.
- Glory of God, 756.
- God, difference between, and man, 57; has not forsaken mankind, 146; twofold relation of, to Adamic race, 173; fellowship of, and man the foundation of the incarnation, 189; false relation between, and man, 286; blessing of, precedes the enforcement of authority, 679; made man in His own image, 679; ability to honor, 679; call of, to Abraham, 680; Jehovah the, of His peculiar people, 680; relation of God's blessing to man's obligation, 683; obligation of man to love, with all his heart, 683; first is the coming of, 683; the objects of love are bound to love, 684; does not violate personality, 712; is the absolute good, 917.
- Godet, on Rom. viii. 7, 141; on Rom. i. 18, 168; on acceptance of the Gospel, 169; on the development of the Jews, 191; on Luke i. 38, 200; on Rom. viii. 3, 215; on John 17-19, 282; on communication of life with good or evil, 289; on John iii. 36, 331; on Rom. xiv. 9, 372; on disciples scattered, 384; on Christ's death, 392; on the Spirit on men and in them, 437; on John xvi. 23, 442; on diversity of functions in the Church, 514; on John xv. 5, 523; on relation between Baptism and new birth, 565; on love, 678; on the men seeking goodly pearls, 878; on unrighteousness, 879.
- Goethe, theory of, 27.
- Good, as used in Mosaic record, 46; who worketh, 878; judgment will be the separation of all evil from the, 880; separation of the, will be judicial, 882; mind adapted for enquiring into the, 886; all saints will possess the absolute, 911.
- Gospel, genius of, 686; if the, is veiled, 920.
- Gospels, arrangement of, 321.
- Grace, Abrahamic economy of, 183; throne of, constituted by the Son, 427.
- Gregory the Great on creatianism, 120.
- Ground, the, cursed for man's sake, 92.
- Guilt, as God's condemnation, 96; not a matter of choice, 97; includes suffering, 98; wrath corresponding to, 99; presupposes wrath, 100; continuance of, 101; and curse correlative, 107; universal and personal, 127; sense of, in children, 135; deadly conflict between grace and, 648.

H

Hades, 347; descent into, meaning of, 348; meaning of descended into, 352; descent taught by implication and statement, 358; why Christ went into, 371; in, Jesus became the light of the dead, 374; in, meets the crisis, 375; not an episode, 830; the whole man passes into, 857; will come to an end, 859; gates of, to be unbarred, 860; will be superseded, 860; status of the wicked in regard to the Gospel changed in, 891.

Hagenbach, on the Protestant and Catholic view of Baptism, 575.

Harris, Dr. Samuel, on a faith faculty, 653; on religious knowledge, 658; on the resting place of the intellect, 658.

Harris, Wm. T., on moral action, 747.

Healing, of the nobleman's son, 596; of the daughter of the Syro-Phoenician woman, 596.

Heaven, 896; is not unknowable, 898; God conditions, 898; is spiritual, 899; will be the perfected fellowship with Himself, 900; eschatology cannot assume that, may be located, 901; neither far from us nor near to us, 901; difference between, and the cosmos is generic, 902; as related to the objective fellowship of the Trinity, is eternal, 902; is other than before the creation or the incarnation, 903; for the members of Christ, will exist by virtue of their life-communion with His personality, 904; final perfection of the saints conditions for them the blessedness of, 905; a sense in which saints make their own, 907; life of the saints in, of one order with the life of the Son, 907; as to the status of human life in, 908; perfection of, includes the body, 910; the ripe fruit of the history of our race, 911; not a realm of shades, 914; doctrine of, the last theme of Christian Dogmatics, 915; the final, and the final hell are the perpetuity of the existing antagonism between holiness and sin, 921.

Hebrews, the, a unique people, 189; bearer of the divine promise, 191; relation of, to the coming of Christ, 192.

Heidelberg Catechism, on depravity, 88; on creation of man, 97; on sinful nature, 129; Christ the true seed of David, 209; on the descensus, 361; on the resurrection and ascension, 362; on diversities of gifts, 436; office of the Holy Spirit, 502; on membership, 510; on Holy Baptism, 559; on the Lord's Supper, 625; on repentance, 693; on predestination and the Lord's Supper, 699; on righteousness before God, 730; on good works, 746; on death, 782; a dying to sin, 782; on the Judge, 868.

Helvetic Confession, First, on the Lord's Supper, 623; condemns chiliasm, 820.

Hippolytus, on Israel, 190; on contrasts in Christ's unity, 273.

Hodge, on the natural man, 104; on original sin, 114.

Höfding, Prof., on a psychical principle in man, 15; on unity of man, 41.

Holiness, the Church asserts, 489; positive and negative, involve each other, 489.

Hooker, on the incarnation, 234; on the twofold existence of the mediator, 266; on episcopal ordination, 537.

Howson, Dean, on "afar off," 590; on David's rule, 709.

Huxley, Prof., on difference between man and beast, 29; origin of the ethical, 30.

I

Image, and likeness distinction between, 55; divine, where located, 64; divine, of man, 65.

Incarnation, gnostic idea of, 232; New Testament idea of, 264; presupposes a slumbering aptitude for union with God, 654.

Incaruate, Son is the Redeemer, 643; history of our Lord, three periods in the, 777.

Infant, the, how subject to condemnation, 126; not guilty as an individual, 130; innocence of, negative, 132; the, dying in infancy, 724.

Irenaeus, man the image of God, 63; Jesus sanctified every age, 325; on the Church and the Spirit, 445; his view of the millennium, 819.

J

Jesus, normal development of, 223; growth of, 224; formation of ethical character normal, 226; childhood of, not monstrous, 227; power of, unknown, 228; the ideal child, 229; equipoise of ethical life of, 230; mission of, 241; impeccable, 256; peccable, 258; positive victory of, over Satan, 261; victory of, positive, 262; kept Himself spotless, 282; had the nature of the race, 285; honors natural laws, 304; fulfils the prophecy of Genesis, 306; human authority of, 309; the revealer and redeemer, 324; sacrifice of, a necessity of His mediatorial work, 337; death and burial predicates of, 380; born again, 406; as prophet, 419; promises the pentecostal gift, 443; transgressor obtains forgiveness by faith in, 726; Christ is for men the Truth, 876.

John the Baptist, 195.

Judgment, the general, 866-868; a necessary assize, 869; the necessity of the day of, teleonomic force, 869; differs from God's antecedent judicial dealings, 870; is a fact pervading revelation, 870; indicated in the sacred record, 871; He who will sit on the throne of, is the Son of man, 872-874; the criterion of, 874-880; will be the separation of all evil from the good, 880; epochs of, 881; the final, is primarily positive, 883; final, of individuals, 884; at the, the cosmos will be transformed, 885; to all not redeemed the, will issue in the second death, 887.

Justification, by faith, 717; by faith in Jesus Christ in opposition to Judaism, 718; controversy on, in the 16th century, 718; teaching of the Roman Church on, 719; teaching of Paul and the Reformers on, 720; issue in our day, 720-722; problem which the Christian doctrine of, aims to answer, 722; actual problem of, 725; Christian doctrine of, is the solution of a threefold problem, 726; the Mediator becomes the possibility of, to all transgressors, 729; intimate connection of, with Baptism, 731; positive force of, includes its negative force, 732;

Protestant soteriology rejects the Roman dogma of, 738; birth into the kingdom and, distinct elements, 739; in, the subject is active, 741; to be a member of the kingdom and to have the blessing of, are two things, 742; as to persons not in the kingdom, 742-743; interpretation of Paul's doctrine of, 755; is the judicial act of God, 759.

Justin on the millennium, 819.

Juvenal on judicial pain, 149.

K

Kepler, 350.

Kingdom, the principle of Christ's, 302; the foundation of, 303; real and objective, 559-560; Son of God became man to found a, 648; transgression and guilt presuppose, of darkness, 648; faith and forgiveness presuppose, of light, 649; of Christ promises what no other, promises, 651; communicates adequate moral strength, 652; the, of Christ attains complete triumph, 884.

Kliefoth on a thousand years, 819.

Koenig, heart of the earth, 365.

Köstlin, on change of heart, 691.

L

Lactantius, all things adapted to man, 61; on God's anger, 101; on miracles, 322.

La Marck, 27.

Lange, on the resurrection body, 831.

Larger Catechism, on the descensus, 361.

Last things, the, are the closing events of the kingdom, 791; term, inaccurate, 792; Christological idea only valid principle of inquiry into the nature of, 799; human reason can not determine the character and conditions of, 800; will extend through an indefinite period, 814; the millennial reign of Christ as belonging to the, 816.

Laud, Archbishop, influence of, 538.

Law, the, a tutor, 184; prefigured the office of Christ, 185; of the mediatorial work, 251; the fundamental, 677; the, fulfils a twofold purpose, 682; Jesus Christ the im-

carnation, 177; on union to Christ, 345; on design of creation, 399; on Christ's victory over death, 402; on the miracle of the Church, 481; on communion of saints, 632; on spiritual gifts, 633.
Leo the Great on baptismal water, 575.

Life, we predicate of Jesus Christ only, 777; His members in their earthly history develop eternal, 777; everlasting, 909; everlasting, of the saints comprehends totality of being, 910; glory of the eternal, 913.

Lightfoot, on the manifestation of Christ in the church, 499; on the episcopate, 536, 537; on the assumption of ministerial functions by laymen, 541.

Logos, difference between transcendent and immanent, 234.

Love, divine, twofold activity of, 179; of God to man eternal, 180; Christ the revelation of, 182; the authority of Christ's kingdom, 302; the response toward God required of the Adamic race is, 677; genuine, to man presupposes genuine, to God, 678; obedience to the Ten Commandments not the condition of Jehovah's, 681; Christ reveals His, in self humiliation, 764; fellowship in His, is fellowship in His suffering, 765; to God and to man active in three forms, 913.

Luther, on the words and deeds of Christ, 202, 203, 214, 215.

- Martyr, Peter, on the descensus, 361.
- Matheson, on the tempter, 71; on life, 166; on Christ as faultless, 300.
- Mediator, the, 264; two modes of existence of, 265, 268; constitution of, presupposes, 267; the will of, 271; works of, 272; idea of, governs idea of mediatorship, 273; constitutes a new communion, 275; divine and human side meet in, 287; delivers the race, 288; conquers Satan, 291; one with the work, 324; death of, atoning, 339; work of, life giving and redemptive, 344; the, a complete redeemer, 356; went into Hades, 372; humiliation of, penal, 373; removes false relation, 416; Himself the principle of order, 432.
- Mediatorship, active under two aspects, 276; internal and organic, 277; involves humiliation, 280; involves conflict with Satan, 290; three phases of the, 293; parallel with Adamic race, 357; lowest stage in Hades, 375; study of, may afford insight into laws of the world, 422.
- Melanchthon, invited to England, 538.
- Member, every, a prophet, 510; is a priest, 511; is a king, 512; does not hold the same position, 513.
- Members of Christ, all have part in His treasures, 632; difference between, is a difference of function, 633; relation of all, to Christ, 635; relation to their fellows, 635; vital interdependence of, 636; reciprocal ministrations of, condition of greater good from Jesus Christ, 637; regenerate life of, is a continual conflict, 644; possess the infinite merit of His sacrifice, 735.
- Men, why all are depraved, 115.
- Meyer on Ephes. iv. 24, 54; on the judgment, 166; on Rom. i. 18, 168; on 2 Cor. v. 16, on heart of the earth, 365; on *ἐκείνος*, 443; on unity of the Church, 483; on choice of ministers, 533; on Baptism, 565; on Rom. vi. 4, 569; on 1 Cor. v. 1, 839; on Acts iii. 21, 840; on Eph. i. 10, 919.
- Millennium, the, involved in uncertainty, 817; never been an article of Christian faith, 817; four things that enter into the, 818; two leading theories of, 819; chiliastic theory of, held by, 820-821; theory of Augustine on the, 821; spiritualistic conception of, 822; makes no room for the second coming, 823; modified doctrine of the, 823; implies an order of things different from the order now prevalent, 827.
- Milligan, Prof. Wm., D. D., on miracles, 307; on death and resurrection, 380; on John xiv. 16, 17, 20, 442; conception of the millennium, 824; on resurrection of the wicked, 866.
- Minister, the representative of Christ, 517.
- Ministry, of Christ, 296; conditioned by His person, 296; the holy, 509; an office, 515; functions of the, differ from vocation of laymen, 515; false dependence of the, upon the members, 518; of the membership on the, 518; does not originate Christian community, 519; and laity vitally connected, 520; no true Church without, 522; instituted by Christ, 524; influence of the, more powerful than influence of laymen, 525; humanitarian notion of, 527; succession of the, 528; in one sense the apostolic, has been continuous, 529; question of succession of, involves the relation of the office to the economy of the Church, 529-532; subdivision may be extended, 534; announces mercy and pardon, 644.
- Miracles, 305; miracle of Cana, 307-308; design of our Lord's, 310; have positive meaning, 311; answer to the man, 322.
- Mulford, Elisha, LL. D., on a holy life, 765-766.
- Müller, Max, on decay of religion, 154.
- N
- Nature, human, sinful, 124; human, subconscious, 141.
- Neander on Matt. xi. 11, 195.
- Newton, Sir Isaac, 350.
- Nicene Creed on resurrection of the wicked, 852.
- Nyssa, Gregory, on the atonement, 291.

may be distributed among three classes or vested in one, 533; bearers three classes of, 535; every office-bearer invested with one, 540; because clothed with the one, may not exercise all functions, 540; except in a convulsive epoch, 541-542.

Olshausen, on Virgin Mary, 197; on a kingdom of evil, 243; on temptation, 245, 248; on Heb. iv. 15, 258; on the conquest of Jesus, 261; on Jno. xii. 24, 304; on Christ's death, 360; heart of the earth, 365; on 1 Cor. xv. 23, 406; on Eph. iv. 4-6, 477; on 1 Cor. xii., 480; on indecision, 494; on germs of faith in Gentile hearts, 878.

Origen, on preëxistence, 119; negative theory of sin, 140.

Ovid, on man's moral contradiction, 102; on desire for the unknown One, 469.

P

Pantheistic theory, 32.

Parousia, the, not isolated, 795; is the key to unlock the meaning of history, 796; doctrine concerning the, not untrustworthy, 798; more than the product of Messianic history, 803.

Passover, most solemn festival, 550; Jesus celebrating the, 551; changes the import of, 552.

Pearson, on the mother of Christ, 199; on the conception of Jesus, 204; on catholicity of the Church,

- man, 465; of the Second Man differs from the first, 466; difference of the new, positive, 467; the new, formed in the image of the God-man, 467; a human, living a divine life, 469; life of the new, may wax or wane, 473; Adamic, needs of, positive and negative, 560; in the fallen, sin, guilt and death controlling forces, 561; the new, is the, of salvation, 646.
- Rauch, Dr. F. A., on the mind, 653.
- Redemption, three aspects of the one, 292; reveals divine love, 330.
- Reformed Church, doctrine on Lord's Supper shaped by Calvin, 619; denies the Roman dogma of transubstantiation, 626; denies the body of Christ is in, with and under the bread and wine, 626; denies that bread and wine are symbols only, 626; affirms that the ordinance is both commemorative and a real communion, 626; on departure of members of Church, 781.
- Reformers, teaching of, on Baptism, 575, 576; limit the virtue of Baptism, 577; of 16th and 17th centuries on Baptism, 577.
- Relation, ideal, of man to God, 19.
- Repentance, meaning of the word, 688; and conversion are convertible terms, 690; are distinguishable, 690; expressing sorrow, 690; the term, asserts the negative aspect, 691; evangelical, 691; is a moral change, 691; is a turning from a life of sin, 692; two forms of, 693; of Christian, sorrow for sin necessary, 694; Christian, is rooted in the ethical life, 695; is heartfelt joy in God, 695; natural, 696; like Christian, 697; test of genuine, 698; conditions the fitness of the adult for translation into the kingdom, 740; is the beginning of the growth of holiness, 760.
- Resurrection, the, of Christ, 379; foretold by Himself, 380; differences of statement of, unimportant, 381; an historical event, 382; evidence from the nature of, 384; announcement of, 385; effect of, 386; first belief in, 387; a new energy, 388; perpetual argument for, 388; a transition, 391; Lazarus not an adequate type of, 392; not a transfer of the natural body, 393; embraces the whole Christ, 394; common conception of, 396; positive substance of, 396; phenomena of, 397; cardinal in His mediatorial life, 398; cardinal in redemption, 399; the crisis, 400; a complete victory, 401; analogy of, 404; believers share the, life, 629; fellowship of the, life quickened by the Holy Spirit, 630; of the dead, 828; to be predicated of the dead themselves, 828; of the body means, 829; of the flesh, 829; not a return to the natural world, 830; not a reassertion of natural existence, 831; the, of Christ is our guide in forming a conception of the, in general, 832; of the dead to be distinguished from pagan belief, 832; from pagan belief the, differs in principle and in form, 833; Scripture represents the, under the image of birth, 834; the general, embraces the righteous and the wicked, 834; the, of the righteous, 835; before the, the righteous are not in the realm of final glory, 837; body is a new body, 844; body of the righteous is spiritual, 846; two factors in the, body, 850; of the wicked, 851; Christ teaches the, of the wicked, 852; of the wicked has been a part of Christian belief, 852; how may we account for the, of the wicked? 853; conception of the overthrow of Satan's kingdom involves the, of the wicked, 860; teaching of St. Paul on the, 861; of the wicked includes the organization of a body, 863; the body will be the same, 863; the law of their being will in the, be active, 864; the, body of the wicked will develop a type of moral deformity, 865.
- Revelation prevailingly positive, 886.
- Riddle, on 'heart of the earth,' 365; on John's baptism, 457; on growth of the Church, 522.
- Riehm, D. Eduard, on Mosaic institutions, 183.
- Right, Jesus Christ is the criterion of, 686; and wrong commingle in the current eon, 880.

related to Jewish, 543; learn the import of, by studying Baptism and the Eucharist, 544; two, acknowledged by the Church universal, 546; Greek and Roman Churches adopt seven, 546; each an objective witness to Christ's death and resurrection, 547; Baptism and the Supper became the Christian, 554; are spiritual ordinances, 554; are ordained by Christ, 554; spiritual, 556-557.

Satan, the god of this world, 110; antagonism of, to Christ shows antagonism to everything Christ-like, 423.

Schaff, Dr. Philip, Augustine on evil, 52; on Pelagianism, 115; on Rom. i. 24, 152; Philippi quoted by, 159; on Rom. i. 21-23, 168; on the law, 185; life and death of Judaism, 222; on childhood of Jesus, 228; on Jesus' independent teaching, 231; on Satan's aim in the temptation, 251; on the eternal Logos, 267; on miracles, 301; on Calvin's interpretation of the *descensus*, 351; on 'heart of the earth,' 365; on Matt. xiii. 38, 492; on the titles of office-bearers in the Church, 535; on Baptism, 575; on doctrine of Zwingli, 618.

Schiedt, Prof. Richard C., on the skull and brain of man, 21.

Schiller, on sin, 106.

Schmidt, Rudolph, on inheritance, 123.

Schleiermacher, on the temptation, 248.

- of Christ differ as to sphere and form, 447; distinctive work of, pertains to the purpose of Christ's mediatorship, 448; work of, twofold, 448; quickens men, 448; implants men into Christ, 449; work of, implies an objective translation, 450; working in the sinful subject perfects freedom, 451; delivers men from sin, 452; begins and carries forward by imparting the virtue of Christ's work, 452; life-giving energy and saving work of the, not externally conjoined, 453; these two parts of the agency of, inseparable but not coördinate, 453; birth of, not a creation *de novo*, 465; functions of, in the communion of the Church, 500; functions of the office of, and of Christ's office connected, 500; threefold prophetic function of, 501; reveals God, 502; manifests the, 503; reveals man, 503; priestly function of, 504; life-giving work of, involves His saving work, 505; kingly function of, 505; the medium of governmental relation of Christ to His Church, 506; unity of prophetic, priestly and kingly functions of, 507; active through ordinances, 508; mediating agency of, has reference to the guilt and misery of the Adamic race, 643; agency of, in the members of Christ anticipates repentance and sanctification, 643; infinite fullness of the birth of the, into the kingdom, 848.
- Spring Gardner, Dr., on the characteristic of the cross, 486.
- Stanley on presbyter and bishop, 538.
- Stearns, Lewis F., Rev. Dr., on the doctrine of the kingdom, 649; on faith, 666; on the state after death, 838.
- Strong, Dr. A. H., on position of man, 50; education of the Jews, 190; on the Holy Spirit, 448; on the intermediate state, 840; on the resurrection body of the wicked, 865.
- Sudhoff, on the *descensus*, 361; on sacraments, 558; on the Lord's Supper, 618.
- Supper, the Lord's, witness to the crucifixion and resurrection, 555; a transaction, 556; right to observe, accorded to women, 584; commonly called, by the Reformed Churches, 599; is called the Eucharist, 600; is also called the communion, 600; not called sacrament by our Lord or His apostles, 600; is a commemorative ordinance, 601; a twofold transaction, 601; embraces the things done by our Lord, the things done by His disciples, 602; celebrated has been the constant exhibition of the cardinal facts of Christianity, 603; is a spiritual banquet, 604; in the, the Spirit conjoins two things, 604; union of the supernatural with the natural in, 605; the Lord Jesus connects Himself with, 606; the communion in, is primarily objective, 606; the mystical truth concerning, 607-609; self-communication of Christ in the, 609; communion of Christ in, implies the response of His people, 610; difference between virtue and efficacy in, 610; virtue of the, positive and negative, 611; a commemorative ordinance, 616; doctrine of Zwingli on, 617; Sudhoff's doctrine of, 618; Reformed doctrine of, differs from original Lutheranism, 619; doctrine of Calvin on, passed into leading Confessions, 623; Reformed Church denies regarding the, 626; the positive affirmation of the Reformed Church respecting, 626; confirms the benefit of the sacrifice, 644.
- T
- Tartarus, 889.
- Teaching of Jesus, 312; central theme of, 312; contrasted with the prophets, 313; honors the Decalogue, 314; attacks Jewish errors, 315; honors His Father's will, 315; demands confidence, 316; teaching of apostles similar to, 317; bears witness to Himself, 318; same in the four Gospels, 323.
- Temptation, the, of Jesus, 241; a necessity, 242; for Himself and for His mediatorship, 245; external form of, 247; objective, 248; narrative of, symbolical, 248; difficulty of, 249; the matter of the, 250;

- Satan's aim in, 250; like the Adamic, 253; real, 253.
- Tertullian, on creation of man, 60; on bodily form of spirit, 64; on traducianism, 119; on death, 158; on the form of the first Adam, 275; 'heart of the earth,' 365; episcopacy, 536; on pagan animosity, 648; all in Christ, 806.
- Thayer, on atonement, 327.
- Theophylact, 'heart of earth,' 365.
- Tholuck, death unto life, 405.
- Traducianism, 119.
- Treasures of Christ, distinguished from gifts, 634; gifts now enjoyed not to be compared with the, to be revealed, 634; of Christ communicable to all, 634.
- Trent, Council of, on creation of man, 48; on the hierarchy in the Catholic Church, 526; on grace conferred by sacraments, 577; on the Eucharist, 613; on justification, 719.
- Tucker, Dr., on knowledge of Jesus, 226; on His temptation to sin, 257.
- Tyndall, on materialism, 37.

U

- Ullman, on Baptism, 575; on the union between the Head and the members, 738; on being grafted into Christ, 739.
- Ursinus, on Christ a true man, 210.
- Usher, Archbishop, on ordination, 538.

V

- Van Oosterzee, on active and passive obedience, 339; on the resurrection, 394.
- Vatican Council, on supreme power of the Pope over the Church, 526; on the infallible teaching of the Pope, 526.
- Victory, the Christian, 773; the Christian realizes in death the, achieved by Christ, 780; the foundation of the doctrine of Christian, 783; as regards the, over death, 784; objection of materialism in its bearing on the Christian, 787; Christ's, over sin and death

complete in relation to Himself, 859; Christ's, is the condemnation of Satan, 859; complete, of the kingdom of Christ, 883; of the Son of Man actualizes the meaning of His ascension, 883; of Christ over Satan, 909.

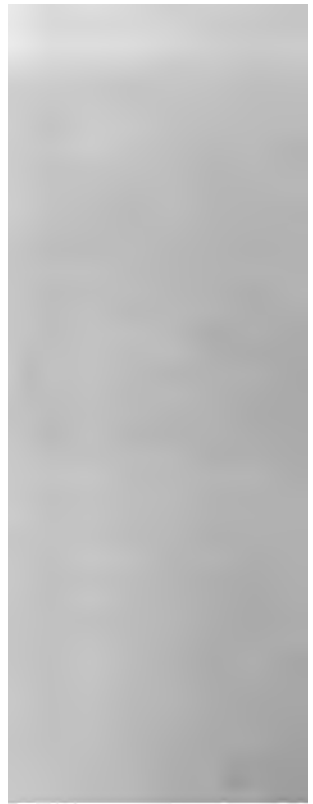
Virgin Mary, the, 195-199; fitness of, to receive the angel's salutation, 200; so formed by the providence of God, 201; Christ the Son of, 210.

W

- Wake, Wm., Archbishop, on Reformed Churches, 538.
- Washing, symbolical, an obligation of the ceremonial law, 547; the rite of admitting pagan converts to the fellowship of the covenant people, 548; rite of, adopted by John, 548; the rite of, adopted by our Lord, 549; the stages of religious, 549; ceremonial, the basis of Christian Baptism, 550.
- Whitby, concedes the identity of presbyter and bishop, 538.
- Wilberforce, the divine principle in man, 12.
- Words, and deeds one ministry, 319; relation of, to His personality, 320.
- Works, good, 744; the spiritual status of a man conditions the genius of his, 745; good, necessary, 745; what are? 746; the principle of, 747; not Christian to say, proceed from human will, 748; true faith the subjective principle of, 749; the second element of, 750; standard of judgment for, 750; religion essential to, 753; the aim of, 756; the product of the fellowship of faith, 757; faith and, 758; follow with them, 912.
- Wrath, not vindictive, 103; involves the curse, 105.

Z

- Zoroaster, philosophy of, 40.
- Zwingli, on presence of Christ in the Lord's Supper, 618.







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